MEMORIAL MEDITATIONS

Memorial Meditations

A compilation of the writings of
Charles Taze Russell
on the subject of
The Memorial of our Lord's death

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Foreword

No subject is closer to the sincere Christian's heart than the death and resurrection of Jesus Christ. No season is observed more reverently than the spring week which marks the events from Mary's anointing Jesus head and feet to the resurrection of our Lord from the tomb—the Memorial Season.

Uniting the Passover theme of Old Testament history with its fulfillment in the giving of the ransom sacrifice by the Son of God, the subject deals with the sacred "red thread" of the ransom and the sacrificial offering on Calvary—the "crossroad of all human history." While largely devotional in nature, the subject matter of this book also includes treatises that relate both to the ransom and to the sin offering.

Many Bible students commemorate this event, not only by partaking of the symbols of bread and the fruit of the vine, but also by spending several preceding weeks in reverential consideration of that climactic week of history and the great sacrifice with which it culminated.

In the nearly 40 years of his ministry, Pastor Charles Taze Russell penned numerous articles to assist his readers in their spiritual preparation for this time of year. It is the aim of this book, Memorial Meditations, to bring together these articles into one collection.

The articles in this volume include the majority, of the words written by Pastor Russell on this subject. The book is divided by subject—with articles relating primarily to the Passover in one sections, those devoted mainly to the triumphal entry in another, and so on.

Since this theme was dealt with on an annual basis, there is a certain amount of redundancy, with many treatises containing essentially the same subject matter as others. Perhaps the greatest profit in using this volume consists in selecting one article from each topical sub-division, thus providing a more chronological build-up to the grand climax of Jesus' death and resurrection.

The only editing involved the removal of much of the historical data concerning the date of the Memorial for the particular year of the article, details concerning local celebrations, and reports of attendance at the service in various cities.

In the back of this volume, the reader will not only find a scriptural index, but also a chronological listing of the articles in the book.

It is with the sincere hope of assisting the brotherhood of Christ in their preparation for a more spiritual, profitable Memorial season that this material has been published.

The Publishers

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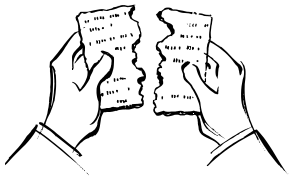


Memorial Meditations

Comprehensive Coverage

The Passover

This was and yet is among Israelites one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the doorposts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the first month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born children of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage—free—therefore, by God's command (Exod. 12:14), they commemorated it every year on its anniversary.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not the Holy Spirit of God given us the key to its meaning by inspiring the Apostle to write the words (1 Cor. 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US; THEREFORE LET US KEEP THE FEAST."

Our attention being thus called to the matter by the Spirit, we find other Scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that his death was as essential to the deliverance of "the Church of the first-borns" from death, as was the death of the typical lamb to the first-borns of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is very exact, and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact that in God's plan Jesus was to die at that time. And, it is remarkable, that God so arranged the reckoning of time among the Jews that it was possible for Jesus to commemorate the Passover with the disciples, and himself be slain as the real "Lamb" on the *same day*. [The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening.] Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died—thus every jot and tittle should be and was fulfilled.

Just *five* days before his crucifixion Jesus presented himself before them, to be received or rejected—when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the *lamb* must be received into the houses *five* days before the time of its killing. (Exod. 12:3) Thus Jesus made his last presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany. … On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem … went forth to meet him." (John 12:1, 12, 13) Then it was that their king came unto them—sitting upon an ass's colt. Then it was that he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:38, 39)

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples, they could not have understood, or appreciated his explanation, *because* they were not yet *begotten of the Spirit*. Nor could they be thus *begotten* until justified from Adamic sin—passed over, or reckoned free from sin by virtue of the slain

Lamb, whose shed blood ransomed them from the power of the destroyer—death.

Thus alone—treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader—what wonder that His heart at times was exceeding sorrowful even unto death. When the time had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be *fulfilled* in the kingdom of God" (Luke 22:15,16). Doubtless he longed to have them understand how it would BEGIN *to be fulfilled,* a little later on in that very day, by the slaying of the real Lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent they could receive it; for, "As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take (eat), this is my body." (Mark 14:22) "This is my body, which is given for you: THIS DO *in remembrance of* ME." "And he took the cup and gave thanks and said, Take this and divide it among yourselves. … This cup is the new covenant, in my blood, which is shed for you." (Luke 22:17-20)

We cannot doubt that the design of the Master was to call their minds from the *typical lamb* to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to *fulfill*. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the lamb. Thus considered, there is force in his words, "*This do in remembrance of* ME"—no longer kill a literal lamb in remembrance of a typical deliverance; but, instead, use the bread and wine, representatives of my flesh and life—the basis of the *real deliverance*—the real passing over. "Hence, let as many as receive me and my words henceforth do THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the Passover as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the dominion of the Law, and must observe its every requirement. Since he made an end of the Law, nailing it to his cross, we are *free* from Law, as relates to either the Passover or the Lord's Supper—its substitute—but we are of those who esteem it a *privilege* to celebrate each year the anniversary of our Lord's death; to DO THIS *in remembrance* of him—"for even Christ *our Passover* is slain, *therefore* LET US keep the feast."

It would be difficult to determine just when or why this impressive season for the commemoration of our Lord's death was ignored, but it was, doubtless, as an "*expediency*." Doubtless zealous teachers thought that the great Teacher had made a mistake, and that it was "*expedient*" to have it oftener than once a year; and all seem to have understood Paul to teach that it made no difference how often it was observed when he said: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11:26) But a careful study of all Paul said on the subject should convince all that this was not the case. In the context he tells them (verse 23) that he delivered to them that which he also received *of the Lord*: "That the Lord Jesus, *the same night* in which he was betrayed, took bread," etc. Here notice not only that the time selected by Jesus seemed the *most appropriate*, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted *the night he was betrayed.*

How *often* could the Church break *that bread* and drink *that cup* as a proper memorial of the Lord's death? Surely only on its anniversary. In the same way, when

American independence is celebrated, it is on its anniversary—the Fourth of July. It would be considered peculiar, at least, if some should neglect July fourth and celebrate it at sundry inappropriate times. And if speaking of the fourth of July, we should say, as often as ye thus celebrate ye do show forth the nation's birth, who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every First-day. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the *first day* of the week, when the disciples came together to *break bread*, Paul preached unto them," etc. But is there any *evidence* that the bread was broken as a *remembrancer* of the Lord's death? If so, why was it never *called* the Lord's Supper, and why was the *wine* omitted? Was the *cup* not as important an emblem as the bread? Because it is written that Jesus was known to the two disciples at Emmaus (Luke 24:30) in the "*breaking of bread*," who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week, or Lord's day, would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a *glad* day—a day of rejoicing and hosanna's, saying, "THE LORD IS RISEN INDEED." Hence its name and general observance by the Church as a day of worship and praise.

The seeming custom of breaking bread every Lord's day, perhaps had its rise in the fact that disciples were few and came sometimes long distances to meet together on the Lord's day, and socially ate a *meal* together. Perhaps, too, a blessed association of thought and interest lingered round the breaking of bread on the first day, when they remembered how repeatedly Jesus manifested himself to them on that day—after his resurrection—and how it was while they were eating that he made himself known. (Luke 24:35)

Even the faint traces of this once established custom in the Church—of celebrating the anniversary of the Lord's death and resurrection—which the Roman and Episcopal Churches still observe, after an accommodated fashion, on "Good Friday," has been almost lost sight of by the other sects.

It has been the custom of many of the WATCH TOWER readers to DO THIS in remembrance of our Lord's death on its anniversary. Believing that it properly takes the place of the type—the Passover—we reckon it according to Jewish, or *lunar* time, and hence frequently on a different date from "Good Friday," which is reckoned on *solar* time. The Passover this year comes on Lord's day, April 22nd, at six P.M.; hence the time answering to the hour of Jesus' death would be three o'clock, P.M., of that day, and the time for the eating of the Lord's Supper would be about seven to eight o'clock of the Saturday evening preceding April 21st. It should be remembered that the Lamb was slain the day before the *Feast* of Passover commenced. It will be celebrated as usual. We should, as heretofore, seek to follow the example of the first Communion service—using unleavened bread[1] and wine—whilst we talk together of their significance and value.

1. Unleavened bread may be procured through any Hebrew family.

The Import Of The Emblems

It might be profitable to some to point out the significance of the broken loaf and the cup.

Of the bread, Jesus said: "It is my flesh" —i.e., it represents his flesh—his humanity which was broken or sacrificed for us. Unless he had sacrificed himself—his humanity for us—we could never have had a resurrection from death—could never have had a future life; as he said, "Except ye eat the flesh of the Son of Man … ye have *no life* in you." (John 6:53)

Not only was the breaking of Jesus' body thus the providing of a bread of *life*, of which if a man eat he shall never die, but it was also the opening of the narrow *way* to life and the breaking, or unsealing, of *truth*, as a means of aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the *way*, the TRUTH and the LIFE; no man cometh unto the Father but by ME." (John 14:6)

Hence, when we eat of the broken loaf, we should realize that had he not died—been broken *for us*—we should never have been able to come to the Father, but would have remained *forever* under the curse of Adamic sin and death, and should never have been made acquainted with the *way*, the *truth*, the *life*, or the Father.

Another thought: the bread was *un*leavened—without leaven. [Leaven is corruption, an element of *decay* or decomposition.] Leaven is a type of *sin* and the decomposition, decay and death which sin works in mankind; so, then, this type declares that Jesus was free from sin—a lamb without spot or blemish—"holy, harmless, *undefiled*." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been *leavened*, as are all other men, by Adamic sin; but his *life* came direct from God—hence he is called the bread from heaven. (See John 6:41) Let us, then, appreciate the bread as pure, unleavened, and so let us eat of him; eating and digesting truth, and especially this truth; appropriating by faith his righteousness to ourselves by which we realize him as the *way* and the *life*.

The Apostle, by divine revelation, communicates to us a *further* meaning of the bread, and shows that not only did the loaf represent Jesus, individually, as our head, etc., but that, after we have partaken thus of him, we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and become food for, the *world*. (1 Cor. 10:16) This same thought of our privilege as *justified* believers, sharing now in the sufferings and death of Christ, and thus becoming joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the Church to the loaf now being broken as a whole, as Jesus was individually, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is *one loaf* we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation* of the body of the Anointed one?" (1 Cor. 10:16, 17—*Diaglott*)

The wine represents the life given—the sacrifice—the *death*. "This is my blood (symbol of LIFE *given up* in death) of the new covenant, shed for *many* FOR THE REMISSION *of sin*;" "Drink ye all of it." (Matt. 26:27, 28)

It is by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to* LIFE comes to men. (See Rom. 5:18, 19). Jesus' shed blood was the "ransom for all," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of

Christ." (Col. 1:24) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16—*Diaglott*) Would that all could realize the value of the cup, and could bless God for an opportunity of suffering with Christ that we may be also glorified together. (Rom. 8:17)

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the *death* of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, He answered them: "Ye know not what ye ask; are ye able to *drink of the cup* that I shall drink of?" Wine is also a symbol of joy and invigoration: so we will share Jesus' glories, honors and immortality—when we drink it new with him in the kingdom.

Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do, and see to it that we feed on Him; and, when strengthened by the living bread, let us drink with him into his death. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him." (2 Tim. 2:11, 12)

Who May Commune?

Every member of Christ—even one alone with the Master may commemorate—but, so far as possible, all members of the *one loaf* should meet together. Ceremonious formality would be out of place—but, "Let all things be done decently and in order."

Another thought: while it is proper that we should thus commemorate "Our Passover," or its anniversary, yet it should not be forgotten, that in a sense we eat and drink, and have this sacred fellowship with our Lord every day and every hour. The *night* in which Israel ate of their Passover lamb, with "bitter herbs," typified the entire Gospel Age; and their deliverance from Egypt followed in the morning. So with us, we eat of our Lamb with the bitter trials and afflictions of evil in the present age—but joy cometh in the morning—our deliverance from earth and the dominion and oppression of evil. The morning already is dawning, let us *hasten the more* to "fill up that which is behind of the afflictions of Christ." (Col. 1:24)

The Apostle Paul seems to enforce the ideas we have just presented relative to the meaning of this ordinance, and shows the necessity of a proper appreciation of its meaning. He warns (1 Cor. 11:27-30—*Diaglott*), that "whoever may eat the bread and drink the cup of the Lord unworthily will be an offender against the body and blood of the Lord. But let a man examine himself, and thus [with an understanding and appreciation of its significance] let him eat of the bread and let him drink of the cup; for he eats and drinks judgment [condemnation] to himself who eats and drinks not discriminating [appreciating] the Lord's body. Through this [lack of a proper appreciation of the true import—that it signifies *our sharing in* the sufferings and death of Christ—for this reason] many are weak and sickly among you, and many sleep."

The truth of Paul's remarks we can each bear witness to. Many in the Church, not only of the nominal Church, but many members of the true Church, "whose names are written in heaven," are *weak* and *sickly,* and many have gone asleep entirely, become dead to spiritual things, and, as dead branches, are cut off from the vine—the overcoming Church (John 15:2).

If, then, we would become strong and full of spiritual vigor, and "not sleep as do others," when we annually ratify our covenant, let us examine ourselves, and thus let us partake of the sufferings and the emblems, that in due time we may partake of His glory also.

The Lord's Supper

"For even Christ our passover is sacrificed for us: Therefore let us keep the feast." 1 Cor. 5:7, 8

Each year as the anniversary of our Lord's death recurs, it seems necessary to re-state the propriety of its commemoration, not only for the sake of new readers, but also to refresh the memory of all, by calling these precious truths to mind.

The Passover was, and yet is among Israelites, one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the door-posts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the First month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage—free—therefore, by God's command (Exod. 12:14), they commemorated it every year.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not God given us the key to its meaning by inspiring the Apostle to write (1 Cor. 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US."

Our attention being thus called to the matter, we find other scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that his death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is an exact time-keeper and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact, that in God's plan Jesus was to die at that time. And God so arranged the reckoning of time among the Jews, that it was possible for Jesus to commemorate the Passover with the disciples and himself be slain as the real "Lamb" on the *same day*. The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening. Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died. Thus every jot and tittle should be, and was fulfilled.

Just five days before his crucifixion Jesus presented himself to Israel as their king, to be received or rejected, when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the *lamb* must be received into the houses five days before the time of its killing. (Exod. 12:3) Thus Jesus made his last and formal presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany. … On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem … went forth to meet him." (John 12:1,12, 13) Then it was that their king came unto them "sitting upon an ass's colt." Then it was that unreceived, he wept over them and declared, "Your house is left

unto you desolate." "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." (Matt. 23:38, 39)

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples they could not have understood or appreciated his explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until justified from Adamic sin—passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer—death.

Thus alone, treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader, what wonder that his heart at times was exceedingly sorrowful even unto death. When the hour had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16) Doubtless he longed to have them understand how it would BEGIN *to be fulfilled*, a little later on in that very day, by the slaying of the real lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, "Take (eat), this is my body." (Mark 14:22) "This is my body, which is given for you: *This do* in remembrance of *me*." "And he took the cup and gave thanks and said, "Take this and divide it among yourselves. … This cup is the new covenant, in my blood, which is shed for you." (Luke 22:17-20)

We cannot doubt that the design of the Master was to call their minds from the typical lamb, to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the typical lamb. Thus considered, there is force in his words, "THIS DO *in remembrance of* ME"—no longer kill a literal lamb in remembrance of a typical deliverance, but, instead, use the bread and wine, representatives of my flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive me and my words henceforth "DO THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the typical Passover Supper as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the Law, and must observe its every requirement. Since he at Calvary fulfilled the Law, that "Covenant" is no longer in force even, upon Hebrews.

It would be difficult to determine just when or why, this impressive season for the commemoration of our Lord's death began to be ignored, but it was, doubtless, as a matter of expediency, resulting from that compromising spirit which early began to mark the great falling away, which Paul foretold. Christian people generally, judging mostly from the varied practice of the Nominal Churches with regard to it, suppose that it really makes little or no difference when the Lord's Supper is celebrated. And under this impression, without much thought or examination, they interpret the words of Paul in 1 Cor. 11:26 ("as often") to mean an indefinite time. It reads, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." But a careful study of the context gives conclusive evidence that this was not the case, but that a definite time was referred to. He tells them (verse 23) that he delivered to them that which he also re-

ceived *of the Lord*: "That the Lord Jesus the same night in which he was betrayed, took bread, etc." Here notice not only that the time selected by Jesus seemed the most appropriate, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted the night he was betrayed.

How often could the Church break that bread and drink that cup as a proper memorial of the Lord's death? Surely only on its anniversary. When American Independence is celebrated, it is on its anniversary—the Fourth of July. It would be considered peculiar, at least, if some should neglect that day and celebrate it at sundry inappropriate times. And if, speaking of the Fourth of July, we should say, *As often* as ye thus celebrate ye do show forth the nation's birth; who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary, and once a year would be "*as often*" as this could be done.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every First day of the week. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. But is there any evidence that the bread was broken as a remembrancer of the Lord's death? If so, why was it never called the Lord's Supper, and why was the wine omitted? Was the cup not as important an emblem as the bread? Take a similar expression: Jesus was known to the two disciples at Emmaus in the "breaking of bread." (Luke 24:35) Who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a glad day, a day of rejoicing, reminding them of the fact that "THE LORD IS RISEN INDEED." Hence the appropriateness of the name Lord's Day, and of its observance by the Church as a day of worship and praise.

The seeming custom of breaking bread on the First day, perhaps, had its rise in the fact that the disciples were few, and came sometimes long distances to meet together, and socially ate their meal together. Perhaps, too, a blessed association of thought and interest lingered round the "breaking of bread" on the First day, when they remembered how repeatedly Jesus manifested himself to them on that day—after his resurrection—and how it was while they were eating that he made himself known. (Luke 24:35, 43; John 20:19; 21:12)

Even the faint traces of this once established custom in the Church—of celebrating the anniversary of the Lord's death and resurrection—which the Roman Catholic and Episcopal Churches still observe, after an accommodated fashion, on Good Friday and Easter Sunday, has been almost lost sight of by others.

It has been the custom of many of the WATCH TOWER readers to "DO THIS" in remembrance of our Lord's death on its anniversary. Since it properly takes the place of the Jewish type, we reckon it according to the Jewish, or lunar time; and hence generally on a different date from "Good Friday" and Easter, which, following the same method of reckoning, but not exactly, commemorates the Friday and Sunday near the actual lunar date. The Lord's Supper anniversary this year will be on Sunday evening, April 18th, about 8 o'clock; Monday afternoon following being the anniversary of the crucifixion; and the Passover festival week as observed by Hebrews commencing at 6 P.M. of that day.

The teaching of Paul, in 1 Cor. 11:26, is not that we should discontinue this simple and impressive ordinance which commemorates the death of our Paschal Lamb, and symbolizes also our share in his death, as soon as we learn of his glorious advent. Since it is a calling to mind of these facts, and an annual reminder and renewal of our covenant to sacrifice with him, it is proper that it should be observed until, in this time of his presence, we are changed to his glorious likeness—*until* we drink the new wine of joy with him in the kingdom. (Matt. 26:29)

The Import Of The Emblems

It might be profitable to some, to point out the significance of the broken loaf and the cup.

Of the bread Jesus said: "It is my flesh;" that is, it represents his flesh, his humanity which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have had a resurrection from death, to future life; as he said, "Except ye eat the flesh of the Son of man … ye have *no life* in you." (John 6:53)

Not only was the breaking of Jesus' body thus to provide bread of *life*, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the *truth*, as an aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME." (John 14:6)

Hence, when we eat of the broken loaf, we should realize that had he not died—been broken *for us*—we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been leavened, as are all other men, by Adamic sin; but his life came unblemished from a higher, heavenly nature, *changed* to earthly conditions, hence he is called the bread from heaven. (John 6:41) Let us then appreciate the bread as pure, unleavened, and so let us eat of him; *eating* and digesting truth, and especially this truth; *appropriating* by faith his righteousness to ourselves we realize him as both the *way* and the *life*.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of him, (after we have been justified by appropriating his righteousness), we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and in a like manner to become food for the world. (1 Cor. 10:16) This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church, as a whole to the "*one loaf*" now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is one loaf we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation* of the body of the Anointed one?" (1 Cor. 10:16, 17—*Diaglott*)

The wine represents the life given by Jesus the sacrifice—the death. "This is my blood (symbol of LIFE given up in death, of the new covenant, shed for many, FOR THE

REMISSION of sins;" "Drink ye all of it." (Matt. 26:27, 28)

It is by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to* LIFE comes to men. (Rom. 5:18, 19) Jesus' shed blood was the "ransom for ALL," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16—*Diaglott*) Would that all could realize the value of the cup, and could bless God for an opportunity, sharing it with Christ that we may be also glorified together." (Rom. 8:17)

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the *death* of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to *drink of the cup* that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." Wine is also a symbol of joy and invigoration: so we share Jesus' joys in doing the Father's will now, and shall share also his glories, honors and immortality—when we drink it new with him in the Kingdom.

Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death and be broken in feeding others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him." (2 Tim. 2:11, 12)

Who May Partake

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, his fellow disciples may not attempt to judge his heart—God alone reads that with positiveness. And though the Master knew beforehand, who would betray him, nevertheless one who had "a devil" was with the twelve.

Because of its symbolism of the death of Christ, therefore let all beware of partaking of it ignorantly, unworthily, improperly—not recognizing through it "the Lord's body" as our ransom, else the breaking of it in his case would be as though he were one of those who murdered the Lord and he in symbol would "be guilty of the body and blood of the Lord." (1 Cor. 11:27-29)

"But let a man examine himself," let him see to it that in partaking of the emblems he realizes them as the ransom price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; else, otherwise, his act of commemoration will be a condemnation to his daily life before his own conscience—"condemnation to himself."

Through lack of proper appreciation of this remembrancer which symbolizes not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says "many are weak and sickly among you, and many sleep." (1 Cor. 11:30) The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this supper are the cause of the weak, sickly, and sleepy condition of the church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the ransom sacrifice and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man *examine* himself and so let him eat of that bread and drink of that cup."

"This Do In Remembrance of Me"

"Then came the day of unleavened bread when the passover [lamb] must be killed. … the chief priests and the scribes sought how they might kill him. . . . And Jesus sent Peter and John, saying, Go and prepare us the passover that we may eat. … And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took the bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."—Luke 22:7, 2, 8-20

Such is the simple account of the institution of the Lord's Supper, as recorded by Luke; and again as the appointed time draws near we call to mind the words, "*This do in remembrance of me*." And in compliance with that request, we will again commemorate our passover by the repetition of the simple ceremony thus instituted by our Lord.

Monday afternoon, March 26th, 1888, will be the anniversary of our Lord's death at Calvary—the 14th day of the first month, Jewish time, which begins at sunset of the previous evening. Sunday evening, March 25th, will therefore be the anniversary of our Lord's Supper, instituted in commemoration of his death, as the antitypical paschal lamb—"the Lamb of God which taketh away the sin of the world."

On that occasion the church at this place will meet at our usual upper room, No. 101, Federal street, Allegheny, (side entrance), at 7:30 o'clock, P.M., and we most cordially invite to meet with us all who love our Redeemer, and who appreciate the ransom sacrifice which we meet to celebrate. Provision will be made for the entertainment of those from a distance. Let as many as can, meet with us. A number of meetings will be arranged for several days following which will afford a favorable opportunity for inquiry regarding the plan of the ages. Since all the consecrated are ministers of the truth, it behooves all who can to avail themselves of the opportunities which these conferences afford, for the more thoroughly equipping themselves for their respective fields of usefulness.

But we are aware of the fact that only a few can assemble here: nevertheless, let all the faithful in Christ Jesus, in every place, "*Do this* in remembrance" of God's Lamb who redeemed us by the sacrifice of himself. *Such*, in every place should assemble together, even if there be but two or three of like precious faith. And even the solitary ones may break the bread and partake of the wine, in heart communion with the Lord and with the scattered fellow members of the one body yet in the flesh.

Christians in this matter, as on many other points, have left the teachings of the Word and the example of the early church, and follow various customs as to the time of its observance. Few observe it as a "supper" at all, Protestants in general selecting *for convenience* the noon hour instead of the evening. Some commemorate the Lord's death every Sunday, some once a month, and some once in three months. They seem to regard the time and frequency as a matter of indifference, and they might reason, If it is a good thing to do, why not do it often—even daily. To this, others would reply, and truly: It would lose much of its solemnity and force. And so it does as they now celebrate it. Those who celebrate every Sunday, mistake the re-

cord in Acts 2:42, 46 and 20:7, 11. They surely err in supposing these occasions to be the Lord's Supper. They undoubtedly refer to a common usage in the early church, of eating a plain meal together when they gathered every first day of the week from distant places, just as it is the custom now in country places, except that they all ate together, and made it more of a "love feast." These "feasts of charity," or love feasts, are referred to by Jude (verse 12), in which he shows that all who partook were not brethren indeed. The institution of these love-feasts was not by any command of our Lord, or of the apostles, but like the celebration of the first day of the week, seems to have been the spontaneous prompting of grateful hearts. The early church thus celebrated the *resurrection* of our Lord (not his *death*) every week, and the breaking of bread in their love-feast was probably a pleasant reminder of the fact that the Lord was made known to the disciples at Emmaus and on other occasions after his resurrection in the breaking of bread—at their ordinary lunch. (Luke 24:29, 30, 42; John 21:12, 13) They thus celebrated both his resurrection and the opening of their eyes to know him. But they neither used wine (no less important than the bread in the celebration of the Lord's Supper), nor did they call it the Lord's Supper, nor observe it with special solemnity, but rather with thankfulness and joy. "They did eat their meat with gladness and singleness of heart" "breaking bread from house to house," (Acts 2:46,) and, for a time, daily.

Those who celebrate the "supper" at noon on Sunday once a month, or once a quarter, have no plea for their custom except that St. Paul said, "As *oft* as ye do this," etc. (1 Cor. 11:23, 25), which they think gives liberty for doing it when they please. On the contrary the apostle uses the word "As oft," in the sense of *whenever*. "Whenever ye do *this*," carries the mind to the context to see *what* is referred to. We find Paul in the context referring to the "same night in which he [our Lord] was betrayed," and the bread and wine there and then instituted by our Lord as his remembrancers, to take the place of the typical passover eaten by the Jews. Paul wrote to those who well knew the Jewish custom and *how* often it was celebrated, so that "as oft," or *whenever*, to them signified each time, each anniversary.

The Lord's Supper was designed to supplant the annual commemoration of the typical passing over of Israel's first-born, whose lives were saved through the blood of the typical lamb. Such an event could only be properly celebrated on its anniversary, which our Lord and his disciples and all the Jews strictly observed. They no more thought of celebrating it at any other time, than Americans think of celebrating the signing of their Declaration of Independence on any other day than the fourth of July.

It was the custom of the early church to celebrate it, as we do, on the fourteenth day of the first month, Jewish time, as the Lord indicated; and though there was a great falling away from the original purity of faith, which commenced even in the days of the Apostles, this custom was still retained by some Christians down to the fourth century, when it was peremptorily abolished by the Council of Nice, when the great falling-away, predicted by the Apostles, had partially developed the great system of error afterward known as the Papacy.

On this point we quote the following from Mosheim's Church History (see page 523). He says, "There arose toward the close of this [the second] century, between the Christians of Asia Minor and those of other parts, particularly such as were of the Roman church, a violent contention. … The Asiatic Christians were accustomed to celebrate … the institution of the Lord's Supper and the subsequent death of the Redeemer, on the fourteenth day of the

first Jewish month. … This custom they stated themselves to have derived from the Apostles Philip and John."

But let no one misunderstand us to teach, that those who have commemorated the Redeemer's death at inappropriate seasons are therefore condemned of our Lord. No, thank God, the Gospel church is not placed under Law, but under grace, in this as in every matter. And those who in heart sincerity have so partaken of the emblems of our Lord's body and blood, while they may suffer loss in the sense that the occasion by its too frequent remembrance has lost *some* of the power it was designed to have on their hearts, have nevertheless not been spurned by him whose *sacrifice for sins* they thus confessed. But surely, when the intent of our Lord's words is grasped, all the fully consecrated will gladly comply with his arrangement, assured that it is best and most appropriate; as well as most acceptable to him of whom it is a remembrancer.

The Symbols Considered

Not only has the proper time been lost sight of, but the true meaning of the symbols, wine and unleavened bread, has also been obscured by the spiritual darkness of the "dark ages." Trinitarian errors, which in the third century were introduced into Christianity from heathen philosophy, have done much to warp and twist the minds of God's children, and to hinder clear views of the sacrifice which our Redeemer gave as our ransom price.

The typical lamb by which the Children of Israel foreshadowed Christ and the coming deliverance, (except the blood which was sprinkled upon the house as a protection—an atonement) was eaten by all. So with the emblems by which we are instructed to remember the real lamb. The bread is to be eaten by *all*; the wine may only be partaken of by a few. The bread and wine symbolize the body and blood of our Lord. Our Lord as a man was the living bread [literally, bread of life] which came down from heaven to give life to the world. The illustration is perfect: Mankind is dying for want of life and needs some food so full of life-producing quality that it will arrest the wasting of death, and repair and restore to the original perfection lost in Adam. Men have sought panaceas, elixirs, life restorers, in every quarter—in animal and vegetable food, in minerals, and in chemistry; but all in vain; no such "bread of life" has ever been found. But when men had for four thousand years sought in vain, the true bread of life came from heaven, of which, if a man eat (partake or appropriate to his use, as it is his privilege to do) he shall *live* forever. That is, If by faith in the means which God has provided to accomplish his redemption, he accepts the favor of life, he can have it on those terms, and those only. This our Lord symbolically termed eating his flesh.

Notice how perfect is the illustration. The Son of God as a heavenly or spiritual being, as he was at first, was not *bread* for man, and had he *given* his spiritual body as bread, we of a different nature (human), could not have appropriated it, just as that which would nourish and *perfect* a tree (viz., air, moisture, and earth) would not perfect men because of a different nature. Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be *flesh*, full of life-giving nutriment.

The preparation for this was the change of the Son of God from *spirit* to *flesh*. To this end he humbled himself, when he was "*made flesh* and dwelt among us." (John 1:14) The *flesh* was to be the life-giving bread; and since he who had been in the heavenly or spirit state had become earthly or human, being made flesh, it is truly said that this bread came down from heaven, from the heavenly or spirit condition to the earthly or human nature. This is the bread of life of which a man may eat and not die. (John 6:50)

We have now found the bread of life, but how shall we eat him? We cannot eat anything that is alive, nor would anything that dieth of itself [by disease] be fit for food. So if our Lord had died what is called a *natural*[1] death, it would have proved that he was a sinner like other men; for death is the penalty of sin, and hence to partake of him would have given no new life. So then we see that there was no way to give us this life-food or "bread of life" except by the sacrifice of the *man* Christ Jesus, who did not die because his life, like ours, was forfeited, but who *gave himself* a ransom, a corresponding price, a substitute for all—for Adam and all who lost life through him. His life in the flesh—his example and counsel, teachings, etc., could not give life any more than music would keep alive a starving man. We may study and try to follow his perfect example, but we cannot do it perfectly because we are dying and lack strength. We need life, life-producing food, and he *became* flesh, for the very purpose of providing us this life supply which we could get in no other way.

So when speaking on the subject to his disciples, he told them that the *killing* of the lamb was needful, so that they *could* eat of him, saying, "It *behooveth* the son of man to suffer." Had he remained with them in the flesh, their teacher, they would indeed have been greatly blessed, but could never have gotten life. Hence he said, "The Son of man goeth as it is written of him," and "It is *expedient* FOR YOU;" "for if I go not away (If I remain flesh, if I do not submit myself in sacrifice and thus carry out the Father's plan for your redemption), the Comforter will not come." You cannot in any other way than by my sacrifice, and by partaking of me, escape from condemnation and come into harmony and acceptance with God, so as to be recognized of him as sons, and as such be granted life.

So, then, it is a mistake to suppose that *truth* is the bread of life, and that the eating of truth will justify us, or give us a right to life. It is a mistake to suppose that to believe the sermon on the mount and other of our Lord's sayings would give life. Truths they were, and good for food *after* and *with* the Lamb, but INDIGESTIBLE without it. Those very truths were indigestible to many, and acted as emetics rather than as nourishing food, and "many went back and walked no more with the Lord." Even the twelve got little nourishment from our Lord's *teachings* until after the Lamb was slain, and they by faith had eaten of that *life-giving* food. *Then*, under the strength and vigor of the life, they were able to find sweetness and strength in all things whatsoever the Master had spoken unto them. The eating of the Lamb, by the new life which it brought, restored them again to fellowship with God; and receiving the adoption and spirit of sonship, they were thereby enabled to appreciate and appropriate to their strengthening, truths in general, as "meat in due season."

Our Lamb was slain *for us*, on our behalf, because he was the bread of which all must eat, to have life, and because we could not eat him until he gave himself. Now, what did he give, and what do we eat? We answer, his flesh. But what is meant by this, his flesh? We showed above, that he "*became* flesh," (John 1:14) i.e., he became *human*. So then, to give his flesh, means to give himself, at that time a *human being*. Whatever he possessed therefore in the way of human rights and privileges, under God's law, he there resigned in our interest—that the human family which has no

1. Really there is no such thing as *natural* death. In God's arrangement *life* is the natural condition and death comes as a violation of natural life—as a consequence or penalty for disobedience, sin. However, natural death, may be considered an allowable expression when referring to the fallen, condemned race, because it is the *natural* result of sin, common to all human sinners. So our Lord could not have died by disease, etc., unless he had *sinned*, in which case his flesh would have been far from life-giving. Nor could his life be *taken*, except as he chose to give it as our ransom price, and that his flesh might impart life to us.

rights or privileges, having lost all those in Adam its representative, might receive back all of these rights and privileges and liberties. Adam's family was all in him when he sinned and lost life, and every right and privilege of sonship, and so we all are sharers in that *one loss*. So now corresponding full and sufficient rights belong to the new man, "the man Christ Jesus," who as a perfect and uncondemned being exchanged his higher rights for men's lower rights which Adam had forfeited. And when this one then gives himself and lays down *all that he has* (Matt. 13:44) in the interest and for the use of the condemned race, we see that the giving of his flesh for the life of the world (John 6:51) means the handing back to dying men of the life, liberties, and privileges lost. And the eating of his flesh would consequently mean, the appropriating to his own *use* by the eater, of all the *rights, liberties*, and *life* which the perfect sinless "*man* Christ Jesus" possessed—no more, and no less.

What he *gave up* when he died, is ours—it is free to every child of Adam. But it will give life, etc., only to such as *eat*, i.e., by faith *appropriate*, those rights and privileges, freely given unto us of God, through the redemption which is in Christ Jesus.

If a man becomes leprous, not only he, but all *in* him, i.e., all his unborn posterity are affected. So it was with Adam and his children: we were "born in sin" and under its penalty, death, as the natural law of our being. Now consider that if a medicine or bread of life, a sure cure for leprosy were provided, to do good, it must be received into the system and appropriated, else no cure would result. So it is with Christ and the condemned and dying sinner. Not only must the bread contain the elements he needs, and be made accessible to him, but he must *eat*, or by faith appropriate it, if he would be freed from his malady of sin and its curse of condemnation to death. And as each child born a leper would need to eat for himself, and the family could not all be cured by any one of them taking the medicine or life food, so it is with sinners, each must eat for himself of the life-giving flesh of the Lamb of God, which taketh away the sin of the world. It is *for* every man; hence every sinner must have an opportunity to eat and live, and none can be cured and brought to *life* (perfection) without eating this bread of life. None can eat it ignorantly (though many eat *its symbol* ignorantly); hence none of the heathen have yet had a chance to eat and live, and since all must come to the knowledge of this truth, this of itself would be a proof of the judgment (trial) to come, in the great Millennial Day; for it *must be testified to all* IN DUE TIME (1 Tim. 2:4-6) in order that all, if they will, may eat and live forever. Since only the *few* come to even an imperfect knowledge of the truth, in this age, it is evident that God's "*due time*" for spreading this great feast before the world, is "in the morning," in the Age of Restitution, the Millennium, when the knowledge of the Lord shall fill the whole earth. (Hab. 2:14; Isa. 25:6)

In the Millennial age, men as they shall accept of Christ as God's lamb and their ransom price, will be permitted to *partake of his perfections*, physical, mental and moral; and as they do so, and conform to his teachings, they will gradually return to perfection, to all that was lost in Adam, attaining full perfection at the close of that age, or else for willful disobedience be entirely and forever cut off from life in the *second death*, for which there is no antidote, no bread of life, no cure.

We, the church, who receive this bread of life now, and eat or appropriate it, do not experience a gradual restitution of our human powers to perfection, nor in any measure our restitution to human rights and privileges, etc. Ours is only *reckoned*, and not actual. By *faith* only, we can and do eat of the flesh of our Redeemer, accepting by faith (contrary to sight) *human* rights and liberties and life from the sacrifice made by our Lord. Mankind who will live in the next age will have sight as an aid to their faith; for they will feel their gradual physical improvement as they take the steps of faith and obedience. But none can

walk by sight now, hence fewer and most *select* is the "little flock" now being chosen out from the world, to be the Bride and joint-heir of Christ in the Kingship and Priesthood of the age to come. To *eat* the Lamb we must realize his purity, his perfection, his spotlessness, and his RIGHT to all God's favors prepared for *man*. We must see, too, that he has sacrificed, surrendered up, all these human rights and privileges in order that all these blessings might be restored to the fallen and condemned race, and thus permit all to come back to a standing and fellowship with God, which he does not grant to *condemned* creatures.

But why should any be permitted to eat thus of his flesh (his human perfections, rights, etc.) beforehand—before the general time for spreading the feast for all? Ah! there is a *very* precious truth there; there lies covered from view of the world "the *exceeding riches* of his grace, toward us who are *in* Christ Jesus." Let us look at it.

The blood, symbolized by the wine, represents *death*; "the blood is the life" of anything; and when it is "shed," or taken from it, it implies the *death* of the creature. So the shed blood of Christ signifies the death of Christ—the life *given up* for the sins of the world. In the typical Passover, the Lamb was eaten, but the blood was not. No Israelite was allowed to eat blood. This was symbolic of how *all* are to eat the *flesh* of the Son of man but all are not to drink or partake of his death. Those to whom our Lord gave the wine as representative of his blood, were invited to partake of and share in *his death*, which was proper, because they were to be members of *his body*; and not only he, the Head, should taste death for every man, but we his body should be "*made conformable* to *his death*" (Phil. 3:10), and become dead *with* him. (Rom. 6:8) The "cup" then is the symbol of death—by partaking of it (intelligently) we pledge our lives even unto *death* in the service of our Lord and Redeemer. Whether or not we shall be found worthy of restitution and lasting life depends on our eating (accepting and appropriating) his flesh; but whether we shall be found acceptable as members of his body, his bride and joint-heir, depends upon whether after eating his flesh by faith in the present age, we shall drink of his "cup," consecrate ourselves entirely to his service—unto death.

This being true, how appropriate that the giving of the wine was *after* the eating of the bread, and to those only who had eaten it. This teaches, in harmony with all the Scriptures, that only those who are *justified* from all sin by faith in the merit and sacrifice of the Lamb of God (and no others) are invited to crucify their (justified) humanity and share in the afflictions of Christ in this age, and in his glory which shall follow in the Millennial age and the eternity beyond.

Only those who *both* eat his flesh (appropriate his merits—justification) and drink his blood (share with him in his sacrifice by rendering their justified humanity a sacrifice to his service) dwell in him, as members of the one "body of Christ," as members of the "true vine." (John 6:56) Only such (verse 53) can have *inherent* life: that is, life independent of all conditions—Immortality. (See Vol. 1, Chap. 10.)

The balance of mankind, by eating (appropriating) the sacrificed rights of the "man Christ Jesus," obtain a dependent life, which will be supplied to the willing and obedient everlastingly.

These must all be first brought to a knowledge of the Lord, of the sacrifice which he gave, and of the justification and restitution provided in it, and may then partake of it freely and live. Of such, it is written, "He that eateth of this bread (without sharing "the cup") shall live for ever," and "He that eateth me, even he shall live *by* me"—a dependent life, supplied to all who rely upon Christ, the life-giver, for it. The distinction is, that the Gospel church now being selected—the body of Christ—will, with the Head, have immortality, inherent life, and will be the source of supply

to the world, who will come to this fountain for life, and live thereby.

We notice also the statement of the apostle that "He that eateth and drinketh unworthily—not discerning the Lord's body—eateth and drinketh condemnation to himself." (1 Cor. 11:27-29) The import of this is, that to all who fail to recognize Christ's sacrifice *for their* sins, the eating of those emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us and on our children." As the Jews made themselves *guilty* of innocent blood (death), so do all who now by eating the emblems say, his blood is upon us—unless they discern the Lord's body and blood as their *ransom*. To all who do not recognize it as their *ransom*—it signifies condemnation as sharers of the guilt of the breaking of his body and shedding of his blood, seeing that to them it speaks no forgiveness—no remission of sins.

The common translation improperly renders the above *damnation*, whereas it should be condemnation. Yet to the great mass of those who ignorantly *do this* unworthily, i.e., without properly recognizing the meaning of the emblems and the value of the Lord's death which they symbolize, there is no *actual* blood-guiltiness but merely a symbolic guilt. In symbol or figure they *break the Lord's body* and take his blood upon them. The symbol rightly understood speaks peace and forgiveness of sins, and fellowship with the Lamb, but not understood it could only be interpreted, under the Law, as a symbolic confession of murder. But as it is all symbolic, the condemnation could only be symbolic condemnation. Only such as come first to a knowledge of the *ransom* effected by the Lamb of God which taketh away the sin of the world, can really come under the actual condemnation which the improper use of this symbol signifies.

The drinking of the cup of suffering and death, for his sake—the sacrificing—must all be done in the *present* age. When the age of glory opens, all the sufferings of Christ will be in the past, both those of the Head and those of every member of his body. When the prophets spake of the sufferings of Christ and the *glory that should follow* (1 Pet. 1:11), they spake truly, of the *entire* Christ including the smallest and last member. When the glory ushers in, the drinking of the blood will be at an end, as well as all opportunity to share in that "*high calling*" as joint-heirs with Christ. Then the entire Christ of which our Lord is head, and we the members in particular, will have been *broken* and sacrificed, and the feeding of the multitude of earth will begin to be an *actual* fact. *Restitution* will then begin to be realized by mankind. We now have it *imputed* to us by faith, in order that in this time for sacrificing we may do so; for none can give himself a sacrifice with Christ, who has no right to life to surrender. Therefore we are first granted to partake of Christ's merits by faith, and by faith to find access to the Father, and acceptance in the Beloved, in order that we might receive the "*high calling*"; an invitation to become joint-sacrificers with Christ, and to drink of his cup, that we may also be joint-heirs of the glory to be revealed when the "body" is completed and the sacrificing over.

To the consecrated, therefore, the emblems (bread and wine) are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with our Lord and Redeemer, his "joint-heirs" and co-workers in blessing all people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion [fellowship] of the body of Christ [the "little flock," the Church, of which our Lord is the head]? The cup of blessing which we bless, is it not the communion [fellowship] of the blood of Christ [the entire anointed company]? For we, though many [members], are one loaf and one body, for we all share in that one loaf." (1 Cor. 10:15-17)

All must eat of the flesh of our Lord Jesus: i.e., they must partake of those human rights and privileges which his sacrifice secured for all, either in this age by faith, or in the next age actually, else they will have no life-rights, either to make sacrifice of now, or to enjoy (without the privilege of sacrificing them) hereafter. So then we urge all believers to "DO THIS"; and to do it intelligently. While using the emblems, accept and apply and appropriate fully the justification from all sin and the right to life which God holds out through the Lamb of God, and in no other name or way. And especially let all believers who have been immersed with Christ *into his death*, and thus into membership in his "body" (Rom. 6:3, 4), do this, remembering their justification through his blood and renewing their covenant to be dead with him as partakers of the new, the divine nature.

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not which of your number shall pass the emblems, even Judas may have assisted at the first celebration. Remember that "all ye are brethren" and privileged to serve one another in any matter as you have ability and opportunity. In honor prefer one another; but do not allow false modesty to prefer tares above wheat among you.

The grace of our Lord Jesus be with you all. May the occasion be one of great blessing and profit.

No Cross, No Crown

"The purple grape must be crushed
To make the sweet, red wine,
And furnace fires must fiercely burn
The drossy gold to refine;
The wheel must cruelly grind,
Else where the jewel's light?
And the steel submit to the polishing,
Or how would the sword grow bright?

"How then, my soul, wilt thou
The Spirit's fruits possess,
Except thou lovingly yield thyself
To the Hand that wounds to bless?
Then patiently let the fire
Consume all earthly dross—
Thou canst not hope to wear the Crown,
If thou refuse the Cross!"

—*Reprints*, p. 5532

Anniversary Of Our Lord's Death

For the sake of new readers we mention that it is our custom to commemorate our Lord's death once a year, upon the recurrence of its anniversary.

To all who truly realize that the "wages of sin is death"—and that the *ransom* given for all, by our dear Redeemer, was his life—his death, his cross, must always be the central point of interest from which all our hopes of future life and blessing emanate. All such will esteem it a privilege to commemorate the dying love, the redeeming love, the enduring love, the powerful love manifested at Calvary. Greater love hath no man than this, that a man lay down his life for his *friends*. But the love of God is specially commendable, as beyond all other loves in that it was while we were yet *sinners* and enemies, that Christ died for us, the just for the unjust, that he might lead us to God; that he might have the right and opportunity of effecting human restitution to the state of perfection and harmony with God, forfeited by Adam's transgression.

As foreseeing this desire in his loyal followers, and as indicating his approval of it, and the propriety of it, our Lord instituted that very simple, yet very impressive remembrancer known as "The Last Supper." It was instituted the day before the beginning of the Passover Festival—in the same night in which he was betrayed, and in the same day in which he was crucified—the 14th day of the month Nisan.

The Hebrews reckoned their day differently from what we do. With them it *began* at sunset or at 6 o'clock P.M. Thus it was that our Lord and the apostles could eat the Last Supper probably about 8 o'clock, then go to the Garden of Gethsemane, to Pilate and Herod and be crucified the *same day* in the afternoon. Probably it was in view of the fact that both the symbolic supper in commemoration of our Lord's death, and the death itself, might be upon one and the same day, that the Hebrews had the custom mentioned, of reckoning the 24-hour day as beginning with the night. Again, the night represents the dark period of sin, and sleep in death, to be followed by the glorious and everlasting day, of resurrection and heavenly light and blessing, which begins with the rising of the Millennial Sun of Righteousness with healing in his beams.

The fact that the Lord instituted his memorial supper of bread and wine as *taking the place* of the Paschal Supper of the literal lamb, coupled with the fact that the Passover lamb and the deliverance from Egypt which followed the eating of it, were typical of the Lamb of God and the deliverance of all who partake of his merits, leads us to recognize the propriety of commemorating on *its anniversary*, the death of its antitype, "the Lamb of God who taketh away the sins of the world," as the only intended and proper and significant time. We believe too, that this was what our Lord intended to be understood by his words, "As oft as ye do *this*, do it in remembrance of me;" i.e., as often as ye celebrate *this Passover Supper,* henceforth, you who believe in me as the antitype, the Lamb of God, should think of me and the real passing over due at the resurrection, and not any longer do *this* in commemoration of the typical lamb and the typical deliverance from Egypt.

Christians in every age have recognized the propriety of celebrating in some manner this great event of Calvary, and the purchase of the life of the world there effected; and many commemorate "Good Friday" and "Easter Sunday" in remembrance of the crucifixion and resurrection. But as for celebrating the Lord's death in the Supper, upon its anniversary, the very commemoration which he approved, that has been lost sight of for now nearly sixteen hundred years. It was dropped from policy,

for two reasons: First, because of the animosity engendered between professed Christians and Jews: to cut the cord which would link the new religion with the old, for fear of the influence of other Jewish rites and customs over Christians; and secondly, because when Papacy had general control the "Sacrifice of the Mass" (which claims to be a *fresh sacrifice* of Christ repeatedly) was substituted for the one and true death, which alone and once for all time, taketh away the sins of the world.

Protestants coming out of papal darkness generally saw enough to lead them to reject the Mass—"the abomination"—and to re-establish the Lord's Supper in much of its early simplicity. They are in doubt, however, as to how often it is *proper* to celebrate it; some doing so every Sunday, some monthly, some quarterly, etc.

Scripture evidence upon the subject, however, removes all doubts and conjectures, and presents the ordinance in its primitive simplicity, and full of typical significance. As this subject was treated at some length in Reprint 1013, we refer new readers to the article, "This Do in Remembrance of Me," in that number. We have a few copies on hand which we will be pleased to supply gratis, to such as are desirous of studying the subject from this standpoint.

It is our custom to celebrate this event on its anniversary as reckoned by the Jews —the reckoning followed by the apostles and the early church in general—lunar, not solar time. Following the lunar time exactly, as the early church did, the celebration may fall upon any one of the days of the week.)[1] This year it will be upon Sunday evening April 14th (after six o'clock). At six o'clock of that evening, the 14th day of the Hebrew month Nisan begins, and lasts until Monday evening at six o'clock, where the 15th of Nisan commences the first day of the seven days festival of the Jews, called the Feast of Passover. We, however, do not celebrate their *feast*, neither do we use the literal lamb. Ours is the antitypical, the true Lamb of God, of whom the bread and wine are but emblems. And by and by we shall celebrate the antitype of their seven days feast of rejoicing, when all of God's people (all who have and will come into harmony with him, typified by Israel), shall have passed the Red sea of sin and its consequence, death, and stand on its further shore; and when Satan and all his *willing* followers with their slings and spears and chariots of evil devise, who now seek to hold in bondage, the first-born (the church) and all who desire to follow them and to serve the Lord, shall be finally and everlastingly overwhelmed in death—the lasting or second death. These and their final destruction were typified by Pharaoh and his horsemen, overwhelmed in the Red sea. From that calamity all who were under the blood of the Lamb were saved—not only the first-born saved (spared) in that night (the present Gospel age), but also all the hosts of the Lord who followed their lead the next (the Millennial) morning.

Wherever two or three or more believers in the efficacy of the precious blood of our Lamb can do so, let them not forget to assemble themselves and "*do this*" in remembrance of him who did so much for us. But while desirous of thus meeting as many members of the Lord's body as possible, do not urge any, nor feel that numbers, or the presence of any particular one of your company, is essential; indeed meet the Lord alone and celebrate his great sacrifice if you can find no others near you who would enjoy the privilege with you.

1. Those who commemorate Good Friday, Easter Sunday, etc., also reckon by lunar time, but not exactly, for they take for their anniversaries the Friday and Sunday nearest to the exact lunar date.

Think not that the handling and commemorating of this simple ordinance belongs to a special class, called the "clergy," as some teach and as many believe. The Lord recognizes no such *caste* among his true followers, but declares, "all ye are brethren, and *one* is your Master, even Christ." All ye are ministers (servants) of Christ; all ye are preachers (declarers) of the good tidings, showing it in your cheerful words and looks and deeds, as well as telling it with your tongues and pens and through the printed page; all ye are priests, not of human ordination, but by divine acceptance as members of the body of our great High Priest—"the High Priest of our order"—"the Royal Priesthood" "after [like] the order of Melchizedek." (Matt. 23:8; Rev. 1:6; Heb. 3:1; 4:14; 7:21)

But while not *seeking* the company of any but the consecrated, be not close-communionists; attempt not to decide the rights of others at the Lord's table. If some of whom you disapprove draw near and desire to commemorate, remember that one at the table with the Lord was a deceiver and that very night betrayed him for money. If the Lord endured Judas, until the devil whom he served led him to "go out," so can you wait for the separation to come voluntarily, on the part of a similar class now.

It has been the custom of the church at Allegheny to invite all who can do so to meet with us here, to celebrate, and so far as possible to entertain those who come from a distance; and this invitation is warmly extended again, this year. Come, all who can; that we may celebrate our Redeemer's sacrifice, and in the three days following contemplate its fulness and sufficiency—as regards the consecrated church now, and as regards "all the families of the earth" shortly. Wait not for any further or private invitation. All who come will be welcomed, and this is your *special* invitation. But, let none come with bitterness of heart, or pride, or vain-glory; but with hearts overflowing with love to the Redeemer, and full of desire to know him, and to know his will and plan and our respective privileges therein more perfectly, let us meet.

Decide as soon as possible whether you can probably come. If you think you will come, please write us a letter or postal card on this one subject alone. Give your address very plainly and mention if others will be with you, what railroad you will take, and when you expect to arrive here.

In reply to inquiries, whether there will be an opportunity during the meeting for water baptism (in symbolization of the real baptism or immersion into Christ—into his death) we would say, Yes! good opportunity. Both the "Baptists" and the "Disciples" have kindly placed their baptistries, robes, etc., at our disposal, for several years past. So many as feel that they have already been *immersed into Christ*, and are desirous of following the example of the Lord and the apostles, in the *water symbol,* will have the opportunity afforded them in the *afternoon* of Sunday April 14th. All such are requested to study the subject carefully with their Bible, Concordance and Reprints p. 1539. Twenty-three rejoicingly availed themselves of this privilege just before our last Anniversary Supper. But we *urge* no one to thus openly confess his consecration. Nor do we make it a test of fellowship: we believe, however, that sooner or later the fully consecrated will be led to see the beauty and propriety of the water-symbol, and that whenever seen it becomes a test of the depth of our consecration, the reality of our death with Christ to the world and its opinions.

The bread used by the Lord was unleavened bread, bread made without yeast rising, much like water crackers but in large thin sheets. If you can procure such bread from a Hebrew family, do so; or if more convenient use water crackers. Not that it is essential to have bread made without yeast, for "we are not under Law" but controlled by love and privilege in this, as in

the matter of the time of observing the supper. But as we desire to observe at the proper time, when we *see* its special appropriateness, so in the matter of the bread, when we see it to be a symbol or representation of our Lord's body, and when we learn that *leaven* or yeast is used in the Scriptures as a symbol of corruption and sin, we naturally desire to use as pure a bread-symbol as we can conveniently obtain, to represent the pure One—holy, harmless, undefiled, and separate from the race of sinners.

The wine used by our Lord, to represent his shed blood, we have no doubt was made (as "orthodox" Hebrews still make their Passover wine) without any yeast or leaven being added to the grape juice to *hasten* fermentation. But nevertheless it was fermented wine; the elements of fermentation inhering in the grape juice, led by slower process to fermentation and clarification, and thus it became "wine." But while it is clear to us, that the wine used by our Lord at the Supper, was pure wine (but not simple grape juice, which would not keep without fermentation from fall to spring) and of the same sort mentioned elsewhere in Scripture, an excess of which would make drunk (Eph. 5:18; John 2:10; Luke 5:39), still, we feel convinced, as we view the havoc made by the adulterated wines and liquors of commerce, and the wrecking of health and homes which it has accomplished and is accomplishing, that our Lord would neither use those adulterated and injurious wines as a symbol of his precious life-giving blood, nor any other, even *pure* wine, calculated to awaken or revive an appetite for alcoholic liquors. We believe that he would regard in this matter the growing weakness of our dying race. And when we thus judge of our Lord's sentiments on the subject, and reflect that the celebration of his death in the use of emblems is not a command, but a privilege, we see that as it would not be wrong for us to use leavened bread, so it would not be a wrong, nor a neglect of the ordinance, for us to use something that will not tempt any, as a substitute for the wine; especially as this principle is strongly inculcated by the apostle, who says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—Rom. 14:21; 1 Cor. 8:13

What can we use instead of wine? We can do as the Hebrews used to do during the Passover week in which all leaven was forbidden them under the law. If their supply of wine ran short and they could obtain no more into which they were *certain* that no leaven or yeast had been put to hasten fermentation, they made of raisins a substitute for wine, equally a "fruit of the vine." We can all easily do the same. Get the common raisins, which are strongest in sugar, and after stewing them in a little water strain off and use the juice. And will not this be as really a "*fruit of the vine*" as though it were real wine? Therefore while not claiming that our Lord and the apostles used raisin-juice or grape-juice, but the real wine, we believe that because of our climate, and the push, drive and fast living of our day, and the present weakness of self-control among men, the Lord would approve our use of the raisin-juice fruit of the vine, rather than real wine, because of the changed circumstances.

The Lord's Supper

MATTHEW 26:17-30

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

Various are the theories throughout Christendom respecting the Lord's Supper —its meaning and the proper time for its observance. Most Christian scholars recognize the fact that it was instituted as the antitype of the Jewish Passover. Amongst the older churches, Roman and Greek Catholic, Episcopal, etc., there is an attempt made to celebrate our Lord's death as a memorial on its annual recurrence. Originally the celebration was according to Jewish calculations, on the fourteenth day of the first Jewish month, Nisan—the day on which the Jews kill the typical Passover lamb. Subsequently, however, a change in the method of calculation was made so as to commemorate our Lord's death on the nearest Friday and his resurrection on the Sunday—Good Friday and Easter Sunday. With the younger denominations of Christendom this custom has generally fallen into disuse, probably with a desire to put as much difference as possible between Protestant customs and ceremonies, and those of Catholics. As a consequence of this we find that the majority of Protestants fail to associate the Lord's Supper with the Jewish Passover, and fail to appreciate the fact that the death of the Jewish lamb celebrated annually on the fourteenth of Nisan typified the death of our Lord Jesus on the same date, the latter being the antitype, the fulfillment of the type.

Nor are they wholly without excuse in this oversight, for we are to remember that while the older churches celebrate our Lord's death upon its anniversary, they introduced other ceremonies resembling the Memorial, but not authorized in the Scriptures, nor in anything pertaining to the type. For instance, to the average Catholic mind, as well as to the Protestant, the Catholic Mass is merely a commemoration of our Lord's death; but this is not its true significance. The Mass, rightly understood, from a theological standpoint, is a *fresh sacrifice*, and not merely a commemoration of the one sacrifice at Calvary. Protestants, misinterpreting it to be a repetition of the Lord's Supper, have come to believe that from the earliest times the Memorial Supper was celebrated at any convenient season. Hence we find among Protestants a variety of views on the subject, some partaking of it weekly, others monthly, and others quarterly, as each esteems to be the most desirable, most profitable.

We hold that no such irregularity was ever intended by the Lord or by the apostles—that our Lord instituted it at the particular time, on the particular day of the year, that was proper; and that the words, "As oft as ye do *this*" had reference, not only to the bread and the cup, but also the *time* —the general incident commemorated. We will not here attempt to go into detailed expose respecting the Roman Catholic doctrine of the Mass, but merely refer our readers to Vol. 3, pages 98-104, remarking incidentally that to the informed Catholic, Greek or Roman, the Mass is in no sense of the word a *commemoration* of the original sacrifice of Christ. The claim is that the first sacrifice of Christ was sufficient for sins that are past, but not for subsequent sins, and that God has given authority to the properly ordained bishops and priests to representatively create Christ afresh on any occasion, and then to sacrifice him afresh for any special sin or sins—High Mass for particular sins of an individual, Low Mass for general sins of a congregation.

The claim of Catholicism is that the blessing of the priest transforms the ordinary wafer and wine into the *actual* body

and blood of Christ, who is thus re-created thousands on thousands of times every year, by thousands of priests, and re-sacrificed for thousands and thousands of sins. We, of course, object to all this as being thoroughly anti-christian, and the majority of orthodox Protestants will give their cordial assent. Nevertheless, those who organized new Protestant denominations seem to have entirely overlooked this matter when they use this frequency of the Mass in the older churches as an excuse for a frequency of commemoration of the Lord's Supper. However, the majority of Protestants seem to have been well aware that great frequency of observance (as in the Mass) would be unwise, unprofitable; and hence the majority commemorate only three or four times a year, believing the service to be thereby rendered more impressive and solemn to all who participate. We hold that the original method, of celebrating our Lord's death on its anniversary, is still more solemn, still more impressive; besides which it has the sanction of the Scriptures, which we claim no other method has.

Other Misconceptions, Based Upon Scripture

Our so-called "Disciple" and "Plymouth Brethren" friends and others who have adopted the custom of celebrating our Lord's death every Lord's Day—on the first day of the week—seem to us to have fallen into a serious blunder. The inappropriateness of such celebrations is manifest in several ways: first they celebrate it on Sunday, which is itself the memorial of our Lord's resurrection, a totally different thing—a joyous Easter occasion. And losing sight of the importance of the date, it is not remarkable that they have likewise lost sight of the proprieties respecting the time of the day—that as originally instituted it was partaken of at night, whereas the usual custom is to commemorate in the morning or in the afternoon.

We are not to suppose that these Christian friends adopted their weekly custom without any reason whatever; but noticing the reasons they give we find them quite insufficient. It is their claim, for instance, that the statements of Acts 2:42, 46; 20:7, which speak of the disciples coming together on the first day of the week "to break bread," refer to the Memorial Supper. To the contrary, we hold that these first-day-of-the-week gatherings were Love-feasts, and never intended to take the place of nor in any sense to represent our Lord's Memorial Supper. It will be noticed that in these various accounts nothing whatever is said of "the cup," representing our Lord's blood, and which must be considered as important a part of the symbol as the unleavened bread, which represented his body. The Love-feasts appropriately took place on the day which celebrates the Church's joy in her Lord's resurrection, and no doubt were all suggested by the circumstances of the first Sunday—the day of our Lord's resurrection, on which occasion he was known to the two at Emmaus in the breaking of bread, and later in the evening to the eleven as they sat at meat, saying, "Peace be unto you," and causing their hearts to burn within them. (Luke 24:30, 31; John 20:19) Our Lord's Supper, on the contrary, was evidently intended to be a reminder of his death and of our covenant as members of his body to have fellowship in his sufferings.

The First Celebration Of The Lord's Supper

Our lesson points us to the first institution of this memorial, indicating that it was celebrated on the day before the Passover proper began—on the fourteenth day of Nisan. The Law respecting the Passover was very exact. The lamb was to be taken into the house on the tenth day of Nisan, was to be killed on the fourteenth, and was to be eaten during the night before the dawn of the fifteenth. In the antitype Jesus offered himself to the nation on the tenth, but they, except his faithful few, neglected to receive him, and on the fourteenth he was crucified. It was in the same Jewish day in which he was crucified that he ate the Pass-

over mentioned in our lesson, and later on he was betrayed. (The day with the Jew began at sundown and lasted until the next evening.) There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not yet eaten it—nor would they eat it until the evening after his crucifixion.

One Evangelist records that our Lord said to his disciples, "With desire have I desired to eat this Passover with you before I suffer." It was his last commemoration of the Jewish rite, which as a Jew he was bound to observe legally, fully. We may not know positively the particular hour of the fourteenth day at which our Lord and the disciples partook of the Passover, but probably it was near midnight, when after the Passover had been eaten our Lord instituted the new memorial of his own death, the Lord's Supper, substituting it for the Passover supper of the Law, and intimating this in his words, "Henceforth, as oft as ye *do this* do it in remembrance of me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, he would be killed, crucified. Our Lord was thus laying a deep and broad basis for the new institution, his Church, and separating it from the Jewish type by pointing out to the believers himself as the antitype, and the higher meaning connected therewith—the deliverance of all true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant—eternal life.

All who see clearly the type should realize that it could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. Hence the significance of the Scriptural statement that "they could not take him because his hour was not yet come." (John 7:30; 8:20) God had foreseen the entire matter, and had forearranged everything pertaining to it, and the type had marked it most definitely. We no longer celebrate the type, but believing that the antitypical sacrifice of the Lamb of God has taken the place of the type, we as Christians "do this" in remembrance of the antitype; for, as the Apostle says, "Even Christ our Passover [Lamb] is slain; therefore let us keep the feast." (1 Cor. 5:7, 8)

It was while the Lord and his apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray me." John tells us that our Lord was "troubled in spirit," manifested emotion, at the time he said this. His emotion was not caused, we may be sure, by the matter of his betrayal, for he evidently foreknew the particulars as well as the fact of his death. The cause of his sorrow, we may reasonably suppose, was the thought that one of those whom he had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently his sorrow was for Judas. His statement drew forth from the disciples inquiries, "Lord, is it I?" Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas, of course, asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord's answer was that it was one who supped with them, and dipping the sop he gave it to Judas, who forthwith went out. (John 13:25-30) So far from these inci-

dents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary's suggestions Judas entertained them more and more, until he was filled with the Satanic spirit, "Satan entered into him" fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out.

It thus seems probable that Judas was not with the others when our Lord washed their feet, and subsequently instituted with the bread and the fruit of the vine the memorial of his death. It was better that he should be absent; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate his death on its anniversary. Nevertheless, let us remember that we are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to divine providence to scrutinize those who profess to be fellow-disciples.

Primary Signification Of The Bread And The Cup

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, "Take, eat; this is my body." The evident meaning of the words is, This symbolizes or represents my body. It was not actually his body, because in no sense of the word had his body yet been broken; in no sense would it have been possible for any to have partaken of him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is he that came down from heaven and giveth his life unto the world. I am the bread of life." (John 6:33, 35)

In order to appreciate how we are to eat or appropriate this living bread it is necessary for us to understand just what it was. According to our Lord's explanation of the matter it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted him to be the Redeemer of Adam and his race—which permitted him to give his life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which he laid down for us we are to "eat," appropriate to ourselves: that is to say, his perfect human nature was given for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognize us as having a right to return to human perfection, this still would not make us perfect nor give us therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice it is necessary that he should make a second advent, and then be to the whole *world* a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer; viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving his own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise the fruit of the vine symbolized our Lord's life given for us—his human life, his being, his soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which the Lord has thus, at his own cost, secured for us.

The Secondary And Deeper Significance Of The Loaf And The Cup

As we have already seen, God's object in *justifying by faith* the Church during this Gospel age in advance of the justification of the world through works of obedience, in the Millennial age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on our behalf, to present their bodies living sacrifices, and thus to have part with our Lord in his sacrifice—as members of his body. This additional and deep meaning of the memorial our Lord did not refer to directly. It was doubtless one of the things to which he referred, saying, "I have many things to tell you, but ye cannot bear them now; howbeit, when he, the spirit of truth, is come, he will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated Church: "The cup of blessing which we bless, is it not the *participation* of the blood of Christ? The bread which we break, is it not the *participation* of the body of Christ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with him also as sharers of the glory which he has received as a reward for his faithfulness. "For we being many are one *loaf* and one body." (1 Cor. 10:16, 17) Both views of this impressive ordinance are important: it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then, that we should realize that the entire Christ is, from the divine standpoint, a composite body of many members, of which Jesus is the Head, and that this Church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of his sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down his life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that he laid down in sacrifice; but as he sacrificed his *actually perfect* being, so we must sacrifice our justified selves, *reckoned perfect* but not actually so. Likewise the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine (nowhere is this cup described as wine, though it may have been) represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be his must drink of it—must accept his sacrifice and appropriate it by faith. All

who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing, and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. There is no other name given under heaven or amongst men whereby we must be saved. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and be broken with him as members of the one loaf, and to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality. (Rom. 6:3-5; 8:17)

The Celebration In The Kingdom

As usual our Lord had something to say about the Kingdom. It seems to have been associated in his every discourse; and so on this occasion he reminds those to whom he had already given the promise to share in the Kingdom if faithful, of his declaration that he would go away to receive a Kingdom and to come again to receive them to share it. He now adds that this memorial which he instituted would find its fulfillment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized there will be a jubilation in the Kingdom. "He will see of the travail of his soul and be satisfied." He will look back over trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all his disciples who drink of this wine, first in justification and secondly in consecration, and who suffer with him. They are promised that they shall reign with him, and when the reign is begun and when the Kingdom work has been established, looking back they as well as he will praise the way that God has led them, even tho it be a "narrow way," a way of sacrifice, a way of self-denial.

Our Lord's faith stood the test of all these trying hours which he knew to be so near to the time of his apprehension and death. The fact that he rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by he will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that his course was so nearly finished, and that he had found thus far grace sufficient for every time of need.

The Memorial Supper This Year

The anniversary of our Lord's death will this year fall, according to Jewish reckoning, on Wednesday, April 3. Consequently, the appropriate time for celebrating his memorial would be on the "same night in which he was betrayed," the night of Tuesday, April 2—not immediately at six o'clock, but later on, allowing time for certain necessary preparations then, and for certain examination of the meaning of the symbols and considering the whole subject afresh, now.

According to custom, the Church at Allegheny will meet on this anniversary date to celebrate the great transaction by which we were bought back from condemnation, and to celebrate also our consecration to be dead with Christ, if so be that being dead with him we shall be sharers also in his resurrection, the first resurrection, to glory, honor and immortality.

We recommend that the dear friends in various parts of the world neglect not

this precious memorial, which is so full of meaning to all who intelligently appreciate it. We do not advise gathering together in large companies, but rather that each little company or band meet together as is their usual custom; for this seems to have been the method in the early Church. Let us keep the feast in joy of heart, and yet with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant of sacrifice to be dead with him. We recommend that all the leaders of the little companies of the Lord's people make arrangements to obtain, if possible, unleavened bread (from some Hebrew family, possibly) and either unfermented grape juice or raisin juice, or other fruit of the vine, as may be decided. Our recommendation is against a general use of wine, as being possibly a temptation to some weak in the flesh. However, we recommend that provision be made for those who conscientiously believe that wine was meant to be used. As satisfying to the consciences of some it might not be amiss to put a small amount of fermented wine into the unfermented grape or raisin juice.

We recommend that these little gatherings be without ostentation—yet decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate, rather than with our attention much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord, and then we will be sure that it will be profitable to all who participate.

We have already intimated that none are to be forbidden who profess faith in the precious blood and consecration to our Savior's service. As a rule there will be no danger of any accepting the privilege of this fellowship who are not earnest at heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words respecting those who "eat and drink damnation to themselves, not discerning the Lord's body." (1 Cor. 11:29) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who merely recognize it as a ceremonious form. They eat and drink *condemnation* because, if they would investigate the matter, they would clearly see the terms upon which the Lord is accepting the "little flock" being chosen in this Gospel age. Their failure to do this brings a measure of condemnation, reproof; they are more responsible than others of the world who know nothing of the Lord, his sacrifice, etc.

Let us, when we celebrate this grand memorial, not forget to give thanks to the Lord for our justification, and also for the grand privilege we enjoy of being fellow-sacrificers with our Redeemer, and filling up that which is behind of the afflictions of Christ. And while sorrowful and thoughtful, meditative and full of heart-searchings on this occasion, let us, as did the Lord, triumph through faith and go forth singing praise to him who called us out of darkness into his marvelous light, and who has privileged us thus to have fellowship in the great transaction now in progress.

The Last Supper

MATTHEW 26:17-30

Jesus and the apostles came to Bethany, near Jerusalem, that they might eat the Passover Supper in the holy city, and that our Lord might suffer at the hands of his enemies, as he had foretold his disciples—that thus he might accomplish an atonement for the sins of the people. His arrival was just a week before his crucifixion. The following day at the supper Mary anointed him. On the next day he rode on the ass into Jerusalem, was not received, wept over the city, and said, "Your house is left unto you desolate." On the following day he visited the temple, driving out the money changers with the scourge of cords. The next day he gave his last public teaching in the temple, declaring himself to be the light of the world. Every night he seems to have returned to Bethany to the house of Lazarus and Martha and Mary, which was also the home of himself and the apostles whenever they were in that vicinity. The next day, Wednesday, the Lord remained in Bethany in retirement, and on Thursday sent two of his disciples to make ready the Passover, which was eaten by himself and the twelve that night—"the same night in which he was betrayed."

The feast of Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement. During that week, leaven, as a type of sin, was carefully put away from all the food and destroyed in every house, in intimation of the holiness and purity, the unleavenness, of the Lord's people—spiritual Israel—typically represented by natural Israel. The whole week was a festival of rejoicing because of God's deliverance of Israel from the bondage of Egypt. The feast-week began on the 15th day of the first month, Jewish reckoning, but it was preceded on the 14th by the killing of the lamb, and the sprinkling of its blood upon the doorposts of the houses, as a memorial of what took place in Egypt on the night in which the Lord spared the first-born of Israel under the blood and slew the first-born of the Egyptians, and thus made the latter willing to let his people go free. It was for the eating of this memorial lamb on the night previous to the beginning of the Passover feast-week that our Lord sent his disciples to make ready, as explained in our lesson.

Luke tells us that it was Peter and John who were sent on this mission, and Mark tells us that they were to know the man at whose house the feast would be held by his carrying a pitcher of water. It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the pentecostal blessing was poured out upon them. We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was a "large upper room" and was already prepared with a suitable dining couch of proper dimensions. It has been surmised that Jesus took this indirect way of indicating the place that Judas might not be informed until the time for the gathering, so that there might be no interruption of the feast and our Lord's subsequent discourses, recorded in John 14:17, on the part of those who were seeking his apprehension. Peter and John made ready the Passover in the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs and the fruit of the vine, and in the evening at the appropriate time the entire company gathered for the celebration.

A Lesson In Humility

Luke only records (22:24-30) that there was strife amongst the apostles on this occasion, though John (13) also implies this. We are not to suppose that the apostles were actuated wholly by ambition and self-

ishness. We may well suppose that the strife was for position of nearness to the Master because of their love for him. The Lord improved the opportunity to give them a most wonderful discourse, which doubtless lasted them through the remainder of their lives. They had arrived late in the afternoon, over dusty roads, and, not being of the wealthy class, no servants were there to receive them and to wash their feet; and instead of thinking to do this one for another, to their mutual comfort, they had been striving with one another for favored positions at the table, John evidently gaining the most desired position next to the Master—possibly accorded him because he was not only a relative, and one whom Jesus specially loved, but also because he was the youngest of their number.

The customs of olden times differ from those of the present in many respects. In eating they reclined on a couch surrounding a table. They leaned on their left elbow and used the right hand for conveying food to the mouth; thus their heads were brought comparatively close together, while their feet extended out behind over the couch. Apparently permitting the dispute to run its course and the supper to begin, Jesus arose, and going behind them began to wash the feet of one after another of them. Such a service rendered to them by the Master was of course a severe reproof. They should have thought of washing his feet and each other's and now probably wished that they had done so, but at the time each was apparently intent upon establishing the fact that he was in no degree inferior to the others. They had forgotten so soon the lesson of a short time before—that he who would be greatest amongst them should be servant of all. Our Lord here had the opportunity of illustrating this very matter: he was willing to serve them all, was continually serving them all in the spiritual things, and hence they regarded him truly and properly as their Master; but now he showed them his humility to the extent that he was willing to serve them in the most menial capacity also. Valuable lesson! May it never lose its import amongst the Lord's true followers. Some, however, have erred in supposing that this became an institution or ordinance similar to the Lord's Supper and baptism: to our understanding the lesson to be conveyed by this symbol, and its application to each of us at any time and at any place, would be that we should seek to render some useful service to the brethren regardless of how menial it might be, and that so doing to them it would be reckoned of the Lord as though done unto him.

"Better That He Had Not Been Born"

It was while they were at supper that Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him and thus become accessory to his death—one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was all written, and thus no alteration would be found in respect to the divine plan, nevertheless it signified a very gross breach of friendship—one sad to contemplate. It really made no difference to the Lord, so far as his intention and consecration were concerned, whether he were apprehended by the rulers without any betrayal or whether the betrayal were by a comparative stranger or by a disciple: the fact would make no change in the divine arrangement; but it was a cause for great sorrow that it should be one who had been a bosom friend and disciple.

"It had been good for that man if he had not been born," implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. We will certainly have no objection to it if the Lord should find some excuse for granting Judas a further opportunity for correcting his character, but we see no Scriptural reason for thinking there will be such further opportunity.

From our standpoint it appears as though he sinned against great light, experience and knowledge—contact with the Lord and under the power of the holy Spirit—one of those commissioned to heal diseases and cast out devils in the name of the Lord, and as his representative, and using his power. His end was a sad one: every suicide by his act confesses his wish that he had never been born.

"Lord, Is It I?"

Another account tells us that each of the disciples inquired of the Lord. "Is it I?" and last of all Judas. The others felt sure that they had nothing to do with it and wished the Lord to confirm their innocency, and the eleven having asked and no response from the Lord indicating their culpability, the implication would be that Judas was the one; yet such was his spirit of bravado that he also asked the Master, "Is it I?" Jesus answered him, "Thou hast said," or "It is you." How noble was the Lord's reproof; he could have scarcely said less—not a threat, not an imprecation, not a manifestation of bitterness, but merely an expression of sorrow and of pity. What a lesson for us! Our enemies are to be pitied, not hated; to be blessed as far as we are able, but never to be cursed. It is well for all of Jesus' disciples to watch and pray against any Judas-like disposition to sell the Lord or his Truth or his brethren for money or other selfish considerations. Knowing that there will be others of the Judas class, let us guard our hearts and ask, "Lord, is it I?"

While they were eating the Passover Supper prescribed by the Jewish Law, or rather while they were still at the table after they had finished the supper proper, Jesus took some of the remaining bread—which in shape at least more particularly resembled what we today would call crackers—he blessed it, broke it and gave it to his disciples saying, "Take, eat, this is my body." Another evangelist adds, "broken for you." Romanists and some Protestants claim that in consequence of the form of this statement, "this is my body," and the next statement, "this is my blood," we should understand that whenever the memorial bread and fruit of the vine have been consecrated they are changed from being bread and wine and become the actual body of Christ and his actual blood. We dissent from this as being most unreasonable and most untrue; the bread and the wine merely symbolized or represented the body and blood of our Lord. In absolute proof of this note the fact that our Lord at the time he used these words had not yet been broken and his blood had not yet been shed. Hence to have used these expressions in any other way than the way we do use them, namely, as meaning that the bread and the wine *represented* his body and his blood, would have meant to misrepresent the truth—to have falsified; and we cannot perceive that this was done or would have been proper to have been done by the Lord or any of his followers.

The bread, as our Lord explained, represented the bread from heaven—his flesh which he sacrificed for the sins of the world. He invites all of his followers to eat of it, and we partake of his flesh when we appropriate to ourselves the blessings, the mercy, the grace secured by the breaking of his body. We thus appropriate to ourselves the benefits of the sacrifice which secures to us the forgiveness of sins and reconciliation with the Father.

"The Blood Of The New Covenant"

He took the cup and gave thanks and gave it to the apostles, saying, "Drink ye all of it, for this is my blood of the New Covenant which is shed for many for the remission of sins." This represents my blood—it will continue to represent my blood with you and with all my dear followers at all times, and will be to you on such occasions a reminder of my death and of the covenant which was thus sealed between God and sinners by myself as the great Mediator between God and man.

The New Covenant or New Testament sealed by the blood of Christ is the one that is mentioned throughout the Old Testa-

ment and referred to by the Apostle in his letter to the Hebrews (8:6-13; 10:29; 12:20). It supersedes the Law Covenant. The latter, mediated through Moses, provided that whosoever would do the commandments of the Law should have everlasting life; but the New Covenant provides for mercy, and, recognizing the fact that in our fallen condition we cannot do the things we would, the Mediator of the New Covenant, by his death on behalf of the people, is able to keep Justice whole and yet deal with us according to our intentions instead of according to our actual accomplishments, and meanwhile to lift mankind up, up, up, out of degradation to that plane or condition of being where they will be able to do perfectly all the good desires of true and honest hearts.

The Apostle Paul shows us that this bread and cup had a still further and broader signification. He it was who had so clear an understanding of the "mystery"—Christ in you—that we are members of the mystical body of Christ, participators now in his sufferings, and, if faithful, to be members of his glorious body and participators also in his glory. From this standpoint, as the Apostle explains, the broken loaf represents not only the breaking of the Lord Jesus personally, but the breaking of all his mystical members throughout this Gospel age; and the drinking of the cup was not only his own participation in death that he might thus seal the New Covenant on behalf of mankind, but that his invitation to us to join with him in partaking of the cup, "Drink ye all of it," implied that we could have participation with him in the sufferings and death in the present time—participation with him in the inauguration of the New Covenant conditions during the Millennial reign. How grand is the thought, how deep, how broad! What a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ and to look forward to a participation in his glories in the future. From this standpoint we see fresh force in his word to the apostles noted in a previous lesson, namely, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" As not every one is worthy to be invited to such participation, so also not every one who is invited will so appreciate the privilege as to participate in this matter joyfully and gratefully. Let us each resolve and say to the Lord, as did James and John, "Lord, we are able"—we are willing. By thine aid we will come off conquerors and more than conquerors.

The New Wine—
The Joys Of The Kingdom

Our Lord declared that he would no more participate in the fruit of the vine until he would drink it new in the Kingdom. The thought is not that he would drink new or unfermented wine in the Kingdom with them, but that until in the Kingdom the new or antitypical thing represented in the wine would not be fulfilled. When the Kingdom shall come all the sufferings and trials of the present time will be past, the treading of the winepress, the wine making, will all be over, and instead the wine shall be that of joy and exhilaration, representing the joys and the blessings beyond imagination or expression that will be the portion of all those who truly have fellowship with our Redeemer in the sufferings of this present time and also in the glories that shall follow. The Kingdom time is very close at hand now—certainly 1800 years and more nearer than it was when our Lord spoke these words—and the evidences of its steady inauguration are multiplying on every hand. Our hearts should be proportionately rejoicing in anticipation and we should proportionately be faithful in the present time in the drinking of the cup of sorrow, suffering, shame and contumely, and thus testifying of our love and our loyalty.

Following this was the discourse which has blessed so many of the Lord's people down through intervening centuries recorded by John (chapters 15, 16, 17). Then

they sang a hymn and went out to the Mount of Olives—to the Garden of Gethsemane and to fresh trials upon all of the disciples. So it has seemed to us that with every recurrence of the Memorial season, and every fresh symbolization of our pledge to the Lord, come fresh trials, fresh testings, fresh siftings upon the Lord's people. Who shall be able to stand? Let us hold fast the confidence of our rejoicing firm unto the end, hold fast the faithful Word, hold fast the exceeding great and precious promises, hold fast to our Passover Lamb, our Deliverer!

I Heard the Voice of Jesus Say [Hymns of Dawn, #108]

Into nearly every human heart, at some time, there comes such an experience as this beautiful hymn suggests—a feeling of loneliness, of desolation, of the need of an unchangeable friend. Instinctively then there is a reaching out of the mind towards Jesus—if the individual has ever heard of Him. But alas! with many there is little knowledge of what is meant by coming to Jesus, or becoming His disciple. Often, before the important point is reached and the great transaction consummated, the stress passes, and the individual falls back again into his old course of thinking and doing.

Coming to Jesus, signifies the acceptance of Him as the great and powerful Savior whom the Heavenly Father has appointed and sent forth as His own Representative, to recover us out of our fallen, sinful, dying condition. Coming to Jesus, we first ascertain on what terms He will receive us, become our Advocate, and induct us into the Heavenly Father's family. We hear His words, "If any man wills to be My disciple, let him deny himself, and take up his cross and follow Me." (1 John 2:1; Matt. 16:24)

The first step of self-denial means the renouncement of our human will as in conflict with the Divine will. We dare not give up our will to any but the Lord. The will is the most precious thing we possess. It would not be safe to entrust it to our best earthly friend, not even to parents, to husband, nor to wife. But we dare give our wills to God, because we have learned of His great love and sympathy and wisdom, of His Divine arrangement for the blessing of all who make a surrender to Him.

But the surrender of our will is merely the first step. Next comes the daily life—taking up the cross, doing the Lord's will in opposition to our own will and the wills of our friends and the various opposing influences. To be a Christian is to be a follower of the Lamb. As Jesus gave up His will to do the Father's will, so do all His followers. (John 6:38)

Thus coming to Jesus, and accepting His will and the Father's will, we receive the begetting of the Holy Spirit, and thenceforth are children of God, heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him that we may be also glorified together. (Rom. 8:17)

From that time on we begin to hear the Lord's voice speaking to us through the Bible; and a great light comes into our lives. Everything begins to look different from our new standpoint. Earthly successes, earthly trials, earthly joys and earthly sorrows are all insignificant in comparison to the Heavenly blessings, Heavenly aspirations, Heavenly hopes. "After that ye were illuminated, ye endured a great fight of afflictions." (Heb. 10:32)

—Angelophone Hymn Book

Our "Passover" Memorial

Every year this celebration of our Redeemer's death seems more full of meaning and more impressive. The very fact that the date changes, and must be reckoned after the Jewish method of calculation, adds to the impressiveness, and brings afresh to our minds the various details of the Passover type and their fulfillment in the death of the Lamb of God—"Christ our Passover is sacrificed for us." (1 Cor. 5:7)

The severe bondage of Israel under Pharaoh, the god or ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation groans," being burdened under the reign of Sin and Death; and Pharaoh fitly typified Satan, "the god of this world." In the deliverance of all Israel under the leadership of Moses we see the deliverance, the liberation, of all who reverence God and his Laws under the leadership of the greater than Moses—Christ, head and body, during the Millennium. In the overthrow of Pharaoh and his hosts we see the type of the destruction, in the Second Death, of Satan and all who follow his course. These anti-typical blessings are all the pictured results of the anti-typical Passover, of which Christ is the central figure.

The Lamb Slain

The Scripture which refers to our Lord as the Lamb slain from before the foundation of the world indicates to us that all the details of this Passover were clearly in the mind and plan of God, not only since the Fall of Adam under the death sentence, but from long before Adam's creation. It thus assures us that although the Justice of God only was manifested for centuries, although divine Love was not "*manifested*" until the first advent of Jesus, nevertheless Love was in God's heart toward his creatures—from the beginning.

As the Passover *deliverance* represented the Millennial blessing, so the Passover *night* represented this Gospel Age, in which all who trust in God wait for his salvation—in which the entire "household of faith" feeds on the unleavened bread of Truth, mingled with the bitter herbs of trial and testing, waiting for the Morning—in which the Church "of the first-born," under the protection of "the blood of the Lamb," is *passed over* from condemnation to justification, from death to life. Ah! there it is! For that reason we keep a continual feast of rejoicing in the Lord, feeding on our Lamb and unleavened bread and herbs. For this reason, also, we keep the annual Memorial of all this, "for even Christ our Passover is sacrificed for us, therefore let us keep the feast." (1 Cor. 5:7)

It was *this* that our Master enjoined upon all his disciples, saying, "As often as ye do *this*, [as, year by year, ye shall frequently, before my second coming, *do this*] do it in remembrance of me—and no longer in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel.

For centuries the Adversary blinded the Lord's people to this simple custom of the early Church, persuading them first of all that the Romish Mass was the same thing, and later that the quarterly, monthly and weekly celebrations of Protestants would do as well. How much we were losing under those we never knew until graciously brought to see the truth respecting "Christ our Passover, sacrificed for us," on whose account we, "first born," celebrate.

We will no longer be defrauded of the blessing our Lord designed for us. We will "keep the feast." And so surely as the consecrated believers of this age are the "Church of the first-born," so surely will there be a deliverance later of all of the household under the lead of the first-born (Christ), even as the type showed. And that the after-born delivered by Moses will ultimately consist only of the obedient the Apostle clearly shows. (Acts 3:23)

"In The Same Night"

How much more impressive and inspiring it is to celebrate an important matter on its anniversary—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over eighteen centuries ago ended at Calvary. It even strengthens our general faith in divine providence to note that the very day, the very hour, as well as the very year of this tragedy God had predetermined, so that although previously the Jews sought to take him to put him to death, no man laid hands on him, because "*his hour was not yet come*." The precise time of this great event had not only been typified for centuries with careful precision as to the very day, but our Lord with equal exactness declared "Mine hour is come," and when instituting the bread and wine Memorial of his own death as the antitypical lamb he waited, "and when *the hour was come* he sat down" with his disciples to eat the Passover Supper, saying, "With desire have I desired to eat this Passover with you before I suffer." (Luke 22:15)

"Let Us Keep The Feast"

With equal carefulness to that shown by our Lord and his apostles, let us keep the feast, the Memorial of his death, as he directed—not at any time, morning, noon or night, but only as a Supper—not any day, but only on its anniversary—if we would "*do this*," rather than commemorate something else, on some other date.

This year, Monday, April 17th, will correspond to the day on which our Lord was crucified, from 9 a.m. until 3 p.m. when he died, crying, "It is finished." He was laid in Joseph's new tomb before 6 p.m., and the next day (beginning at that hour) was the first day of the Feast of Passover celebrated by the Jews, corresponding this year to Tuesday, April 18th. We celebrate nothing in common with our Hebrew friends, but refer to their date by way of making clear the date on which we locate our Lord's death and its Memorial Supper of the preceding evening.

Our Lord instituted the Memorial Supper, which he requested his followers to celebrate, after six o'clock on the evening before he was crucified, "in the same night in which he was betrayed." This, however, as we have previously shown, was on the 14th of Nisan, the very same day on which he died—God having provided the Jews a custom for counting their days from 6 p.m. to 6 p.m., from sundown to sundown.

Washing One Another's Feet

Jesus and his disciples, being Jews, were obligated to keep the Jewish Passover Supper, and ate together a literal lamb, with herbs and unleavened bread, and wine; but we are no longer interested in those typical matters, which have forever passed away by being fulfilled in Christ. It was *after* the Jewish Passover Supper that our Lord instituted the new, the Memorial Supper, commemorative of his own sacrifice for the first-borns, and of their joint-sacrifice with him, as we shall show.

Whether the washing of his disciples' feet by our Lord was after the Passover Supper and before the Memorial Supper or after the latter, we can not be too positive, but apparently it was the latter (Matt. 26:26); and was intended as an example in humility and a lesson to the apostles who seem still to have had a spirit of rivalry for preeminence. In any event the feet washing was not a part of the Memorial, nor do we understand it to have been enjoined as a custom amongst our Lord's disciples, though we have no quarrel with those who think differently and choose to wash each other's feet literally. To our understanding, the lesson was that our Lord's followers were not to shun any service, however menial, that would enable them to assist or comfort one another. Performing this service today is usually far from a convenience to those who practice it, whereas other comforting services are often neglected.

"This Is My Body"

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord took some of the left-over unleavened bread, blessed it, broke it into pieces, and gave them to his disciples saying, "Take, eat; this is my body given for you; this do in remembrance of me." (Matt. 26:26; Mark 14:22; Luke 22:19)

These words "This is my body" have caused endless disputes for centuries amongst the Lord's people, the basis for the dispute being the Roman Catholic doctrine of the Mass, which claims that under the priest's blessing the bread is changed into the actual flesh of Jesus, which the priest then adores and proceeds to *break* (a fresh *sacrifice*) for the sins of those for whom the Mass is said. To have this procedure resemble that of our Lord, great stress is laid on the words, "This is my body," thereby to prove the body in the bread and the possibility of its sacrifice. But the whole matter is very quickly settled when we remember that our Lord had not yet died when he said these words. Hence he must have meant, "This bread *represents* my body," for any other interpretation or meaning would have been untrue—for he was still flesh, his change not having yet come in any sense.

Taking our Lord's words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the bread from heaven, of which we may eat and have everlasting life. The next thought is that this heaven-supplied "bread" must be "broken" in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the "bread;" but necessary also that he be broken in death—sacrificed for our sins—ere we could appropriate his merit and enjoy everlasting life.

"The Blood Of The New Covenant"

The "fruit of the vine" was next introduced as a part of this Memorial of our Lord's loving sacrifice. He explained that it represented his blood—"The blood of the New Covenant, shed for many for the remission of sins." (Matt. 26:28) What a reminder this is of the *ransom-price* necessary and paid on behalf of the sins of the world. The broken bread taught a part of the lesson, the "cup" taught the remainder of it. We not only need nourishment, strength, assistance to come back to God and his favor, but we need the precious blood—the life of our Lord as our redemption price to release us from the condemnation of Justice.

The Lord's disciples must, by faith partake of (appropriate) both the "bread" and the "cup," or they cannot be one with him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Savior's merits—are reckoned in with him as his "members," as his "body," being broken; and our lives sacrificed in his service under his direction are counted as a part of his sacrifice. The Apostle's words are: The cup of blessing which we bless, is it not the communion [common-union] of the blood of Christ? The loaf which we break, is it not the common-union of the body of Christ? For we being many are one loaf, and one body, because we are all partakers of that one loaf [Christ]." (1 Cor. 10:16, 17)

Ah, yes! How deep are the Lord's lessons and the deeper we look the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. "Let us keep the feast" in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through him; and (2) Appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in his service, for the brethren, etc., and thus "filling up that which is behind of the afflictions of Christ." (Col. 1:24)

Left behind, not because our Lord could not suffer enough for all, nor because his sufferings were not sufficient for all, but because he wished to have us with him to

share his nature and his glory, and only by suffering with him and as his *members* could we be allowed to share his glory, honor and immortality.

"Show Forth The Lord's Death"

We exhort all the Lord's brethren everywhere to join us in observing the Lord's Memorial on its proper anniversary, as above stated. Gather with as many as profess faith and consecration—urge not others. Let us meet in twos and threes and larger groups as opportunity permits. Take a day or two off if necessary to assemble with brethren nearest you. Do not let monetary considerations decide everything. One spiritual feast with the Lord and those who celebrate his Memorial in sincerity is worth more to us than several meals of natural food. Man shall not live by earthly bread alone, but specially by the bread from heaven.

Even the solitary ones who *cannot possibly* meet with even one more should celebrate. "Soda biscuits" are unleavened bread and will do very well—though if you live near a Hebrew family they will be pleased to sell you an unleavened loaf (cracker) for a cent or two. As for "fruit of the vine:" it is advisable to put away a bottle of grape juice every summer; but if you have none you can stem raisins and use the juice, which will be "fruit of the vine" as truly as any other.

But do not let us allow *preparations* for the Memorial to so fill our thoughts that the real meaning of the emblems will be forgotten. On the contrary, let us give as much of the preceding and the succeeding days as possible to prayer, and to meditation on the stupendous events memorialized, and feed upon the Living Bread in our hearts with thankful joy.

We again recommend that after the season of communion, while partaking of the symbolic bread and cup, the meetings all close as did the one our Lord conducted as an example. "They sang a hymn and went out." Let us do the same. Omitting our usual greetings, etc., let us keep our thoughts with the Lord in Gethsemane, at the High Priest's Court, before Pilate, before Herod, before Pilate again—beaten, condemned to death, carrying his cross, crucified—for our sins. These thoughts are sure to make us appreciate our Lord the more and to hate sin the more, and thus will help us to realize better "what manner of persons we ought to be in all holy conversation and godliness."

"The Passover Must Be Killed"

LUKE 22:7

The term passover amongst the Jews was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we must not confound this with the frequent references to the Passover found in the Scriptures when the word feast is not used, which generally referred to the lamb that was killed, the Passover. For instance, we read, "Then came the day of unleavened bread, when the Passover must be killed." Again, our Lord sent disciples to inquire of a friend, "Where is the guest-chamber, where I may eat the Passover with my disciples?" Again we read, "And they made ready the Passover." When our Lord sat down with the disciples to eat of the lamb he said, "With desire I desired to eat this Passover with you before I suffer. For I say unto you I will no more eat thereof until it be fulfilled in the Kingdom of God." (Luke 22:7, 11, 13, 15, 16)

While the Jews still apparently think more of the Passover week than of the Passover lamb, we, on the contrary, and in harmony with the example of our Lord and the apostles, have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we who now believe—namely, the "Church of the First-Born"—are passed over or spared in advance of the world.

God's arrangements for the Jews were typical and full of valuable lessons for us who belong to antitypical or Spiritual Israel. In the type the Lord provided for two great religious occasions amongst his people, the one at the beginning of the secular year and the other at the beginning of the religious year. The religious year began in the spring, counting from the first new moon after the vernal equinox, approximately April 1st, but varying because of the difference between lunar and solar time. It was in connection with this, the beginning of their religious year, that the Lord appointed the Passover—the killing and eating of the Passover lamb on the 14th day, to be followed by a Passover week of unleavened bread. The civil year with the Jews began six months later, in the seventh month, approximately October 1; and it was in connection with this civil year that the Atonement Day sacrifices were appointed, in connection with the Feast of Tabernacles or Booths, in which the Israelites called to mind their wilderness journey on leaving Egypt en route for Canaan.

These two great religious celebrations pictured the same lesson from different standpoints: the first emphasized more particularly the passing over of the first-born, who subsequently were represented in the tribe of Levi, at whose head stood the priesthood. Although the type seems to carry forward and to picture the deliverance of all Israel through this priestly tribe, to which Moses belonged, yet specifically, particularly, in detail, it dealt merely with the deliverance, the blessing, of the priestly tribe, the first-born. The other type, in the seventh month, more particularly pictures the atonement for the sins of the whole world, the forgiveness and reconciliation of all mankind who desire to be reconciled to God: nevertheless, in connection with this Atonement Day sacrifice, the special favor of God to the Church is also represented as preceding the blessing coming upon the world, reconciliation for the Church's sins being represented in the first sacrifice of the Day of Atonement, while the sacrifice for the sins of the world in general was represented in the second offering.

"Christ Our Passover"

There is a force and meaning in the Apostle's expression, "Christ our Passover is sacrificed for us," which is not generally appreciated. (1 Cor. 5:7) Our Lord is not the world's Passover, but the Church's Passover. All Israel prefigured or represented the world of mankind, and the bondage of the whole people represented all mankind under the bondage of sin and death, the great taskmaster in the type being Pharaoh, in the antitype being Satan. Deliverance is desired for all, and the Lord's arrangement is ultimately to deliver all. The Apostle so explains when he writes, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

But the Apostle divides the groaning ones into two classes, saying, "The whole creation groaneth and travaileth in pain together until now"—"waiting for the manifestation of the sons of God." (Rom. 8:19, 21, 22) His reference here is to the world of mankind whose deliverance from the bondage of Satan and the power of sin and death will only come through the manifestation of the glorified Church, the Christ in glory and power, as God's Kingdom ruling the world. The Apostle also mentions the Church of the First-Born in her present condition, saying, "But ourselves also, who have the first-fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." Both classes have an experience of groaning, both classes have an experience of waiting, but they wait for different things. The latter, the Church of the First-Born, waits for her deliverance as the body of Christ through a share in the First Resurrection. According to the divine promise, the former, the world, waits until the Church class shall have been perfected, glorified, empowered, and shine forth as the sun in the Kingdom of their Father for the blessing of all the families of the earth, for the uplifting of all who desire divine favor on divine terms.

Look now at the type: notice that it is not all Israel that is in danger from the destroying angel, but only the first-born. Only the first-born of the Egyptians were slain. Hence it was only the first-born of the Israelites that were spared or passed over. These first-born ones, protected by the blood of the lamb, the Lord declared to be specially his; and, with a view to marking them out and keeping them as a special, peculiar people, an exchange was made whereby the first-born of all the tribes were exchanged by the Lord for the one tribe of Levi, which he accepted as specially his and which in the type represents the household of faith. Out of this household of faith, in turn, a priestly family was selected, which typified Christ our High Priest and the Church his body, the under priesthood, the Royal Priesthood. So, then, those who perceive the matter clearly see that the Passover has to do only with the household of faith. It is in full accord with this that the Lord's Supper, which antitypes the eating of the lamb, is not offered to the world, but is strictly and exclusively an institution for the household of faith.

"Let Us Keep The Feast"

Seeing in the type the slain lamb, its blood sprinkled upon the posts and lintels of the home and its flesh eaten with bitter herbs, we apply this in the antitype and see Christ the antitypical Lamb, see that his blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being PASSED OVER, of our being spared, of our being granted life through his blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs is represented in the antitype by our consecration, our partaking of Christ, our participation with him in his sufferings and self-denials—also represented by the bitter herbs, which give zest to our appetite and encourage us to partake more and more abundantly of

the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over, and, more than this, are expecting a general deliverance of the whole people, of all who love God, who desire to do him reverence and service. So many as thus believe realize themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today should realize themselves pilgrims and strangers, having no continuing city, but setting their affections on things above.

The Lord's Supper

All Christian people to some extent discern what we have above stated to be the basis or foundation for the commemoration of our Lord's death, usually designated the Lord's Supper, the Communion, the Eucharist, and by WATCH TOWER readers usually known as the Memorial. The difficulty seems to be that the majority of Christian people are not sufficiently critical and persistent in their study of the Word, and that for this reason their faith and hope—not only upon this subject but upon all religious subjects—are more or less confused, indefinite. To us the ministry appear to be considerably to blame in that they have not sufficiently taught the Word of the Lord but too frequently the traditions of men, indeed preaching chiefly to the world and comparatively little to the Church of the First Born—the passed-over ones, passed from death unto life, adopted into God's family as sons.

This indistinctness of view respecting our Lord's sacrifice as our Passover Lamb slain for us is well represented by the confusion of thought respecting the appropriate times for commemorating our Lord's death. As we look throughout Christendom we find Protestants generally observing the celebration, observing the Memorial, not upon its anniversary but as irrespective of it, as though they had no knowledge of the relationship between the typical Passover and the antitypical one which our Lord enjoined upon us to celebrate. Some, therefore, have Communion every four months, some every three months, some monthly, some weekly, all except the latter considering it a matter of convenience and expediency, and not observing this special and appropriate annual observance. Our brethren of the Christian denomination, otherwise styled Disciples, hold tenaciously to a weekly observance, because they read in the book of Acts of weekly meetings of the Lord's people in commemoration of his resurrection, at which they had "breaking of bread." Not seeing the principles involved they have too hastily concluded that a communion service would be the only proper breaking of bread amongst the Lord's people.

On the contrary, we see that as the early Church remembered that our Lord after his resurrection made himself known on several occasions in connection with breaking of bread—as at Emmaus and again in the upper room—they were glad to meet together on the first day of the week as a fresh reminder of the joys of that resurrection day which meant so much to them and to us all. There is no suggestion anywhere that these were anything more than ordinary meals or love-feasts, such as we often have at the conclusion of a general convention. There is no intimation that in so doing the early Church thought they were keeping the Passover the first day of the week, because Christ our Passover was slain and because we have been passed over by the mercy of God through faith in his blood of sprinkling. There is no intimation that they considered this the Lord's Supper—there is no suggestion anywhere of the cup, which was an equally important feature with the bread in the Lord's Memorial Supper.

One Error Led To Another

The beginning of this carelessness respecting the annual celebration of our Lord's Memorial is easily traced. The early Church observed the matter annually, and this annual celebration is still preserved in the older Christian churches, Roman Catholic, Greek Catholic, Episcopal, etc., all of which celebrate Good Friday, as the memorial of this slaying of Christ our Passover. But to them the whole matter has lost much of its vital importance. The sacrifice of the mass—a gross error introduced somewhere about the third century—has drawn to itself the special interest which still should center in the annual Memorial and the great sacrifice which it commemorates. In the sacrifice of the mass it is held that the priest officiating, by the pronouncing of three sacred Latin words, works a miracle upon the bread and wine, by which they are transformed and become actually the flesh and blood of Jesus. Thus the officiating priest claims to make a fresh sacrifice of Christ, and as a priest to offer a fresh atonement for the particular individual sins represented in the mass, sinners for whom the mass is performed. Thus the hearts of mankind have been turned away from the one atonement sacrifice for sins, by which all believers were passed over once and forever, and have their gaze attracted to the priest and the mass and the blessings and the holy water, etc., etc. No wonder the Lord in his Word refers to this as the "Desolating Abomination" set up in his Church, his Temple. (Dan. 11:31. Vol. 3, Chaps. 3, 4.)

As the Protestants received their earliest conceptions of religious matters from Roman Catholicism, with which they were originally identified, it is not surprising that many of the errors of that system clung to them, and blinded the eyes of their understanding as respects the deep import of many of the spiritual teachings of God's Word. And this is true of the subject we are now discussing as well as of others. What we all should desire would be to have our minds freed from the errors of the "dark ages," that we might see clearly the teaching of our Lord and the apostles, Moses and the prophets, the inspired instructors of the Church.

When The Hour Was Come

The entire Scriptural narrative pertaining to the Passover and pertaining to the Lord's Supper, which was instituted as a substitute for it, by which his disciples might commemorate him as the antitype, all indicate particularity of time—that it must be celebrated, in the evening, not in the morning, not at noon nor in the afternoon, the common custom of various denominations of Christians. Our Lord and his disciples did not sit down to the Passover until even—the beginning of the fourteenth day of Nisan. And so all who recognize themselves as members of the household of faith, as members of the Church of the First-born, should be careful in following the Master's guidance in this matter as well as in others. There is a blessing and meaning in it. It was the same night in which he celebrated, the one in which he was betrayed, that he took bread and brake and gave unto his disciples. We are still in that night, and the eating of that bread and the drinking of that cup are still in progress amongst the Lord's disciples.

Our Lord, of course, was equally particular respecting the fourteenth day of the month as the proper time for the celebration—that all Israel might celebrate appropriately on the same day. But as for the proper beginning of the dating there was evidently less particularity. The Jewish method of reckoning, based upon the phases of the moon, was necessarily different from ours, and it was therefore very much less easy to determine an exact beginning for their month. Especially was this the case when the spring equinox had a bearing upon the matter, and when, as was the case with the Jews, another type demands that the Passover should come

at the time of the harvest. All who have knowledge on the subject will admit that it would be practically impossible to fix dates for the beginning of the Jewish year by lunar time, in harmony with the harvest season, without there being room for dispute and difference of opinion. From our Lord's standpoint all that was settled for the people by the decision of the Scribes, whose business it was to fix a date as the beginning of the new year, and the fourteenth day of that year became the established date for the Memorial. In other words, whether the Scribes fixed a date earlier or a date later would not have particularly mattered; the object was to have a uniform date and to recognize the fourteenth day of the first month at even.

So the matter remains today. We do not understand that any stress or hair-splitting is necessary in the ascertainment of the particular counting of the first day of the first month, Jewish time, but that there is appropriateness associated with a general commemoration upon the same day after sundown, a consensus of judgment as to which day shall be observed as the fourteenth of Nisan being all that is necessary and proper. In our issue of January 15 we have pointed out that this is one of the years in which the definite fixing of the first day of Nisan, the first day of the new moon after the spring equinox, seems to be difficult. We attach no importance to this, however, and have recommended the keeping of the Memorial on Sunday night, April 8. This is in harmony with the Jewish observance, and tallies with the fact that the full of the moon occurs on April 9, corresponding to Nisan 15. The important features to be remembered are: (1) that it be in the spring of the year, approximately at the Passover season; (2) that the date be uniformly observed; (3) that it be observed in the evening, to correspond with the original institution in Egypt and with our Lord's subsequent Memorial institution.

In harmony with the foregoing the congregation at Allegheny, Pa., hopes to meet to commemorate the death of Christ, our Passover slain for us. We hope to hear later on that little companies all over the world celebrated at the same time. We meet not as Jews to remember the deliverance from Pharaoh and Egyptian bondage, but as antitypical Israelites seeking to escape the power of Satan and the dominion of sin. We meet not to eat literal lamb and bitter herbs and to commemorate the passing over in Egypt, but as Spiritual Israelites to recognize and commemorate the death of the Lamb of God as our Passover —to feast upon him, upon the truths which he gave us—to appropriate to ourselves the life rights which he gave up on our behalf.

More than this, as explained by our Lord, we not only will use the unleavened bread to represent the purity of his flesh broken for us, and the fruit of the vine to represent his blood shed for us, but also in the light of the Apostle's explanation we perceive that it is a part of our privilege to be broken with Christ as a part of the same larger loaf, and to have fellowship in his cup of suffering and death as a part of the larger cup. From this double standpoint we view our relationship to the Lord, first as those whom he passes over, and secondly as those who join with him in the sacrifice, that we may have share also with him by and by in the great work of leading forth from bondage to sin and Satan all who will accept of the divine favor and liberty as the sons of God! How wonderfully grand is the privilege thus accorded us! No wonder the Apostle said—

"Let Us Keep The Feast"

Our feasting upon this bread which came down from heaven and which was broken for us is not merely for the special occasion of our assembling annually. Rather that annual assembling which our Lord enjoins represents our experiences throughout the entire night of his absence, until he shall establish his Kingdom in the morning. It is for us to keep the feast, not

merely in this special and commemorative manner once a year, but day by day, hour by hour, to feed upon the Lamb of God, to by faith realize and appropriate to ourselves his virtues and merits, and to grow in grace and knowledge and love and all the fruits and graces of the Spirit. Indeed, we remember the Master's words to be in the nature of a command, "As often as ye do this, do it in remembrance of me." There is no doubt in our minds now as to what we do in this annual celebration of our Lord's death—we are keeping the feast because we have come to realize that Christ was slain for us as our Passover Lamb. Evidently no other time would be so appropriate as the anniversary. Whether that be reckoned by sun time or moon time, according to the days of the week or according to the days of the month, it is unquestionably an annual celebration; and as oft as we do it, every year as we do it, every year as the anniversary occurs, we do it not in remembrance of the type, but in remembrance of the grand antitype, Jesus, our Redeemer.

We trust that the coming celebration will be one very full of interest and profit to all. We urge that none overlook the privilege, and assure all who participate with honest intention of heart, as recognizing the Lord and the cleansing power of his sacrifice and the consecration which we have made to him, that a special blessing will surely result from the keeping of this feast, from the memorializing of the great central fact upon which the entire plan of God for this age and for the next is built.

We urge that the dear friends remember that this Memorial may best be celebrated in little groups, and not by having various companies of the Lord's people assemble together as in a convention. The Lord and his twelve apostles met alone, and this was after the pattern of the Jewish custom, each family alone. So each little group of the Lord's people is a family, a brotherhood. If unleavened bread cannot be procured, soda biscuits are easily obtainable, and they are unleavened bread—that is, bread made without yeast. If grape juice be not obtainable raisins may be stewed, and thus fruit of the vine may be obtained: or, if any consider it preferable, wine may be used. Just what our Lord used is not possible for us to determine: for our own part we prefer the unfermented fruit of the vine, lest the taste of fermented liquor should arouse a dormant appetite for strong drink and thus prove a snare to some who might partake. As we meet we trust that each little company in prayer will remember all others of the Lord's dear people everywhere, asking the Lord for more and more of his Spirit in all of our hearts, which will enable us all the more acceptably and the more completely to partake of his cup of suffering, of sacrifice, of death, and to be broken with him as members of the one life, the one Church, which is his body.

For the convenience of those desiring to symbolize their consecration to the Lord by baptism, such a service will be held in Bible House Chapel, Allegheny, on Sunday, April 8th, at 10 o'clock a.m. No doubt arrangements for baptism will be made by all the little congregations of the Lord's people everywhere, and those desiring the service as preceding their joining in the Memorial service of the evening here should communicate their desires, if possible, in advance.

"This Do In Remembrance Of Me"

MATTHEW 26:17-30

While holding, in common with the great majority, that the Memorial Supper was instituted by our Lord on Thursday night in connection with his last celebration of the Passover, and that he was crucified on the next day, Friday, we have no contention with those who suppose that these events took place on other days of the week. We lay great stress on the fact there accomplished and its significance as the antitype of the Passover instituted by Moses, and as the finishing of our Lord's great sacrifice for sins—the sins of the whole world. For these vital principles we are willing to contend earnestly, as they are part of "the faith once delivered to the saints"; but as respects the particular days of the week we will not contend, as in our estimation they are trifling matters, of no value, no consequence, and should therefore in no sense of the word disturb the minds or heart-fellowship of the Lord's people.

Our lesson opens with our Lord's instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the Law in the type which pointed to our Lord Jesus as the Lamb of God. Respecting this supper our Lord himself said, "With desire have I desired to eat this Passover with you before I suffer." He did not refer to the principal feast, which lasted a week from the 15th day of Nisan. He was referring to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded them of their deliverance from Egypt, and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready, and at even, at sundown, after six o'clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute amongst the disciples respecting the more honorable positions at the supper, and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. Thus he set them an example that he, whom they esteemed greatest amongst them, should be their principal servant, willing and ready to serve any and all.

"One Of You Shall Betray Me"

While they were eating Jesus remarked that one of them would betray him, and at once a spirit of sadness spread over the company, and each one—feeling it incumbent upon him to prove his innocence of such a charge—asked, "Lord, is it I?" With the rest, Judas also put this question, realizing that if he did not also ask, it would imply his acknowledgment that he was the one, and in response to his inquiry Jesus replied, "Thou hast said,"—that is to say, "Yes, I refer to you." Another account tells us that Jesus answered the query by saying that the one for whom he would dip a sop would be the betrayer, and having dipped the sop—a piece of the lamb and a piece of the unleavened bread they were eating—Jesus gave it to Judas, thus indicating him without directly naming him. It would appear, too, that the other disciples up to this time had not learned to know Judas—that it was subsequently they ascertained that he was a thief, etc.

Amongst the Jews and Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person he would in any wise injure. As food was seasoned with salt, it was probably this custom that was known as

the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time amongst those people the equivalent of a pledge of his lasting friendship—that he would never do you injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of the time—to be loyal and faithful to the one whose bread he ate, of whose salt he partook. Hence our Lord's words, "He that dippeth his hand with me in the dish, the same shall betray me."

Nevertheless Jesus testified that his death was not a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that Judas in this matter was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter: such a thought is negatived by our Lord's statement, "Woe unto the man by whom the Son of man is betrayed. It would have been better for that man if he had not been born." These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work through the intimate opportunities he had of coming to a clear knowledge of the truth, and the corresponding responsibilities. Evidently his was the sin unto death—the Second Death. Hence, aside from any future existence we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

"Take, Eat; This Is My Body"

It was after the Passover Supper, after the eating of the lamb with the herbs and unleavened bread, etc., that Jesus instituted the Memorial Supper which, with all of his followers, by his direction takes the place of the Passover Supper of the Jews. This was a new matter, and the apostles listened with interest to his words as he blessed some of the thin cakes of unleavened bread and then brake them and handed portions to each of his disciples, saying, "Take, eat; this is my body." What could he mean? During their three years in his company they had learned that he spake in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread and said it was his body. They evidently understood him to mean that this bread to them would represent or symbolize his body, for he told them on this occasion that *thenceforth* they should do this in remembrance of him—thenceforth they should remember him as the slain lamb and use unleavened bread to represent his flesh, and partake of this instead of eating as previously of a literal lamb.

He could not have meant, as Roman Catholics and some Protestants believe, that the bread was by his blessing turned into his actual flesh, for he still had his flesh—he was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, "This is my flesh," it was as much a figure of speech as when he said a little later, "I am the vine," "I am the door," "I am the Good Shepherd," "I am the way, the truth and the life," etc. The right, sane view of the Master's words is apparent: he was represented in all these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

As bread stands for and symbolizes all food (indeed wheat is said to contain every element of nutriment in its proper proportion), so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live.

The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions—such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.

"Drink Ye All Of It"

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine; therefore it is an open question whether it was fermented or unfermented, and in view of all the circumstances of our time and the requirements of the Lord's Word, we may feel sure that unfermented grape juice or raisin juice will fulfill the terms of his injunction. Since it is never called wine, but merely the cup and the fruit of the vine, there is no room for disputation amongst the Lord's followers. Each may be free to follow his own conscience in the matter of what kind of a fruit of the vine he shall use: for our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the Lord's followers.

In connection with the cup the Lord said, "This is my blood of the covenant, which is shed for many for the remission of sins" (the two oldest Greek MSS. of the New Testament, the Sinaitic and Vatican, omit the word "New"). True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another Covenant—the old Covenant, the foundation Covenant of all covenants—namely, the Abrahamic Covenant, which was sealed by our Lord's death. That it would be thus sealed was typically represented in the figurative death of Isaac at the hand of Abraham and his figurative resurrection from the dead. The Apostle assures us that Isaac represented our Lord Jesus, and also declares, "We, brethren, as Isaac was, are the children of promise"—the Oath-bound Covenant. (Gal. 4:28)

Applying our Lord's words thus to the Abrahamic Covenant, which he was sealing or making sure, we see that it was by his death that he became the heir of that Covenant and all of its glorious provisions for the blessing of all the families of the earth. And from this standpoint we see a special meaning and force in Jesus' words to his followers, "This is my cup, drink ye all of it." Thus understood, the invitation to drink of the Lord's cup signifies an invitation to all of his elect Church of this Gospel age to partake with him of his cup of suffering and death—to lay down their lives with him that they also might have a share with him in the coming glories of the Kingdom, which will be the divine channel for the fulfillment of the Abrahamic promise, the blessing of all the families of the earth.

While the eating of the bread and participation in the justification effected by our Lord's death and by the acceptance of the same, will be necessary to the whole world if they would have the restitution blessings purchased by our Lord's sacrifice, nevertheless the cup is not for the world but only for the Church, only for the consecrated of this Gospel age. "Drink ye all of it"—not only all of you drink of it but all of you drink all of it—leave none. There will be none of the sufferings of Christ left over for the coming age, no more suffering for righteousness' sake will then be known to the world—only evil doers will suffer thereafter. Now is the time when whosoever will live godly shall suffer persecu-

tion, and when all of the Lord's followers who would be loyal to him and counted worthy to share in his Kingdom glories must expect to drink of his cup. Hence again the Lord unites the two thoughts, saying, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." Those who consecrate during the present time as the Lord's disciples, to walk in his steps, must not only share in justification through faith, but must also share through sacrifice the cup if they would gain the life eternal promised to the elect who now forsake all to be his disciples.

New Wine In The Kingdom

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what he had been teaching them for some weeks previously, namely, that he would not at this time set up his Kingdom, but that instead he would suffer, be crucified, and that they must expect also to suffer with him; and that by and by, when the Kingdom should be established and himself be in glory, his disciples should be with him in his throne. These new thoughts in their minds were confirmed by the lesson now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with him in his service, in his cause. But the sufferings of this present time were linked with the glory that should follow by the thought that all who would drink of the present cup of suffering, ignominy and death would also share in his cup of joy and blessing, glory and honor in the Kingdom. This same thought should be before our minds, and like the apostles of old it will help us more and more to look forward to the Kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord here identifies his Kingdom with his second advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but in that mentioned in the prayer which he taught them, saying, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

This should be the thought before our minds also: in waiting for the Kingdom we are waiting for the second coming of our Lord and his subsequent setting up of the Kingdom; that is, the resurrection change, the glorification of his faithful ones who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purifieth himself even as he is pure. (1 John 3:3) He that hath this hope of the new wine in the Kingdom, the participation with his Master in those glories and honors and blessed opportunities for uplifting the world of mankind, will take lightly, yea, joyfully, suffering, trials, sacrifices of this present time—yea, he will be glad to suffer with the Master that they also may be glorified together.

"For The Remission Of Sins"

So far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is in vain that they claim that Christ was not the ransom price for the sinner, that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God—in order that God might be just and yet justify the sinner. It is in vain, too, that they claim that it was sufficient that Jesus was a great teacher, by whose *words* the world should be saved. Our reply is in harmony with the Master's statement here and elsewhere and the testimony of all the apostles, that it was necessary that Christ

should die for our sins; that our sins could never have been forgiven by divine justice except through the divine arrangement by which he paid our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with him as members of his body; that our little sacrifices covered by his merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint-sufferers with Christ we are permitted to drink of his cup and be immersed in his baptism into death.

It is equally vain for Evolutionists and Higher Critics to tell us that, so far from man falling from God's likeness into sin and death, he has been on the contrary evolving upward step by step, from beastly conditions to where he now is. We believe them not. We hold fast the divinely inspired testimony that there was a fall, and that this made necessary the redemptive work; that Christ was the honorable servant of God, privileged and authorized to make atonement for the sins of the whole world; that he began this atonement work in the sacrifice of himself; that he has been carrying it on during this Gospel age by the sacrificing of the members of his body, and that he will soon complete it, when he, with all of his members glorified, shall during the Millennial age distribute to the world the blessings of that redemptive work, causing all to come to a knowledge of the Truth, of the love of God; that its height and depth and length and breadth are immeasurable, yea, all accomplished through him who loved us and bought us with his precious blood.

"In Remembrance Of Me"

The Apostle Paul, referring to this Memorial Supper, quotes our Lord as saying, "This do in remembrance of me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." (1 Cor. 11:24-26) The thought is that we are to thus celebrate this great transaction until the time come for the Kingdom celebration of it with the new wine, the joy, the glory, the honors, which we are to share with him who loved us and bought us. The Apostle evidently does not mean merely until the parousia, the presence of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the Kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Cor. 10:16, 17; 12:12) emphasizes the thought of the unity, the oneness of the Church, with each other and with the Lord. He declares, "The loaf which we break, is it not the communion [the fellowship] of the body of Christ?" Are we not all as parts of one loaf broken with the Lord? "For we being many are one loaf and one body: for we are all partakers of that one loaf"; and again he adds, "The cup of blessing which we bless, is it not the communion [participation, fellowship] of the blood of Christ?" Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These, as one loaf, constitute from God's standpoint the bread of everlasting life for the world, and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, so far as the world is concerned.

The Memorial Passover Supper

As heretofore announced, the date of the Memorial Supper Anniversary this year falls on Friday evening, April 22nd, after six o'clock, according to Jewish reckoning. The Christian Church originally kept this Passover Memorial as we now do, but in order to make the dates more regular, and also in order to draw the minds of Christians away from the thought of following the Jewish precedents too closely, the method of reckoning the date was slightly altered. Thus the Jewish reckoning let the Passover fall where it might as respects the days of the week. But the change made the anniversary of our Lord's death to come always on a Friday, styled "Good Friday," and his resurrection date always, therefore, to fall on the Sunday thereafter, "the third day," styled subsequently Easter Sunday. The Jewish reckoning of time was by the moon as well as by the sun. Thus the majority of years with them had twelve months, but occasionally one would have thirteen months. The Jewish reckoning of the Passover date begins to count with *the first New Moon after the Spring equinox*, the Passover day thus coming on the full moon, fourteen days thereafter. Subsequently the Christian Church accepted the Friday near the first full moon after the Spring equinox, even though the moon was new before the Equinox. This explains the difference in dates this year, Good Friday, according to Catholic usage, falling on March 25, while the corresponding date, according to Jewish reckoning, will be April 23. We celebrate the Memorial on the evening preceding. Yet it is not the hour or day of our Lord's death, but the fact that is chiefly important. This year such a Memorial service will be in order on Friday evening, April 22, after six o'clock (Nisan 14th). The next afternoon, Saturday, April 23, at 3 p.m., will correspond to the hour of our Lord's death; the Jewish Passover Feast beginning three hours later. So much explanation for the satisfaction of the minds of all.

What We Memorialize

We memorialize four great matters:

(1) The death of our Lord Jesus as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present night-time. The deliverance will affect first of all those passed over, the Church—the "little flock" and the "great company," the antitypes of the Royal Priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" which will follow the passing over of the Church, when the passed-over ones shall be associated with their Lord in his heavenly Kingdom as the great antitypical Prophet, Priest, Judge, Mediator and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

Looking unto Jesus as the "Lamb of God," we behold his spotlessness—"holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." (Acts 8:32) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took from him his life; that he laid it down himself—voluntarily. He laid it down not in obedience to the Father's

Law, for Justice could not demand sacrifice; but laid it down in accordance with the Father's will, saying, "I delight to do *thy will, O my God*; thy law is written in my heart." From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the Divine purpose the value of his sacrifice would ultimately redound, first for the benefit of his followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread we memorialize the purity, the sinlessness, of him who gave himself to be, in God's due time, the Ransom-Price for all of mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the Divine Law. Our hearts should pause here to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the program; and the Justice of God thus exemplified; and the Wisdom of God in making the arrangement; and the faith also to grasp the Power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we Memorialize.

The second point is scarcely less important to us than the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel Age to such as have the "hearing ear" and the appreciative heart. This blessing is most astounding. It purposes a still further blessing to such of mankind as turn from sin and accept the grace of God in Christ by faith, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel Age and until the completion of the elect number, the Redeemer will *impute* the merit of his sacrifice, in order to make their *sacrifices* acceptable in God's sight—to the intent that they may suffer with him in the flesh, and share with him in the begetting of the Spirit now and in birth to the Spirit plane in the resurrection. Thus as his glorified "members" they may be associated with him in his Millennial Kingdom, when he shall act as "Mediator between God and men." The word *men* here includes all not begotten of the holy Spirit to be New Creatures on the spirit plane.

Our partaking of the bread symbolically represents our partaking of the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an *imputation* of his righteousness, his perfection, as covering in the Divine sight the blemishes, the imperfections, of our fleshly bodies, which we have tendered to God as living sacrifices.

When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice the Father accepts the same and begets the sacrificer to the new nature as a "member of the Body of Christ." And since we are not at once perfected as New Creatures, but still have mortal flesh, the Father "adopts" us in a sense that includes our justified flesh and all of its interests.

It is only those who have thus partaken of the merit of Christ and whose sacrifice God has accepted that are directed in conformity to their Covenant of sacrifice to drink of his cup and to daily be immersed into his death.

"My Cup Of The New Covenant"

The cup is not ours, but the Lord's. The life or sacrifice symbolized by the blood is not ours, but the Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's sufferings and death is therefore not to indicate that it was insufficient nor that we could add anything to it. It illustrates the grace of God—that he is willing to receive us and make us joint-heirs with our Lord and Savior, if we have

his Spirit. The Spirit which actuated Jesus was a spirit of devotion to the doing of the Father's will—to the smallest detail, and even unto death. Exactly this same spirit must be in all those whom the Father will now accept as members of his Bride, his Body, his Church in the heavenly glory. Hence the Redeemer emphasized the matter distinctly, saying that all who would sit with him in his Throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death.

This is exactly what St. Paul points out to us, namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the One Loaf, which ultimately will be the Bread of Life for the world during the Millennial Age. We not only partake of Christ, but, accepted by him according to the Father's plan, we become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this Bread together as a Memorial, we not only symbolize our Lord's broken Body, but in a larger sense we symbolize the breaking of the Church and our own breaking or dying as members of that Church. "The loaf which we break, is it not the communion (the common union or participation) of the Body of Christ? For we, being many, are one Loaf, the one Body; for we are all partakers of that one Loaf." (1 Cor. 10:16, 17)

The cup of the fruit of the vine to us means the sacrificed life of our Lord. But additionally, it reminds us that we, in becoming his disciples, accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless (for which we give thanks as the greatest imaginable favor of God bestowed upon us), is it not the communion (the general union, the fellowship) of the Body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged Plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the Communion Cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this Communion Cup represents not merely turning from sin; not merely believing in Jesus; not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God: sacrifices considered holy, because of the imputation of Jesus' merit, and which sacrifices God has accepted, begetting the offerer to the new nature as a New Creature! (Rom. 12:1)

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. He speaks of some who count the blood of the Covenant wherewith they were *sanctified* an unsacred or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel Age. The Apostle intimates that God's providence for such would be the Second Death. We cannot understand the Apostle to mean that Church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they enjoy—that these should be subjects of the Second Death. The context, on the contrary, intimates that the persons referred to had at one time a clear understanding of the matter; that they had been "once enlightened"; that they had not only been justified by faith in the precious blood to approach God thus, but, on the basis of that justifying faith, they had gone on to *sanctification*—presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the Covenant (the Cup we memorialize), with which they had previously been *sanctified* by the begetting of

the holy Spirit when they agreed to "drink of Christ's cup" in their consecration.

"Even Your Sanctification"

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made, is effected not when we are "called," nor when we begin to turn from sin, nor when we begin to hear and heed the voice of God, but when, under the influence of these blessings and mercies of God, we come to the point of *full consecration*—full discipleship, full surrender, full sacrifice of all of the earthly rights and privileges, that we might have instead thereof the spiritual blessings, the divine nature, joint-heirship with our Lord in his Kingdom. Is it asked who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with the Lord? Who would spurn "his cup" and "his baptism" into death in view of the privilege of being associated in the reward? The answer is that surely none would do so who still retain the spirit of begetting and faith-appreciation of the things not seen as yet—glory, honor and immortality. If, therefore, any who have once tasted of the heavenly gift and been made partakers of the holy Spirit and participated in the powers and privileges of the coming age—if they shall fall away, it is impossible to renew them again unto repentance.

We cannot read the heart. We cannot know, surely, who have seen beyond the first veil, and who have not. We cannot know absolutely who have committed the "sin unto death," and who have not. We are not to judge one another. We are rather to accept one another's expressions, provided the course of life corresponds—in that it is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the Covenant wherewith he was sanctified"—if any should claim that participation with Christ in this Memorial Cup is participation in something common or ordinary, and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup—the blood of the Covenant, which shortly is to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with its Divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the One Loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only deceived us by their statements, but also deceived themselves.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the Body of Christ and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidences of developing the fruits and graces of the spirit, we may safely consider that they were spirit-begotten. If these afterward repudiate the blood of the Covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the *members of Christ* —if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the Adversary, we may well fear for them that they not only have lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the Spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the Body of Christ might be overtaken in a fault, or act in a manner that would imply anger, but he certainly could not have malice and hatred. Besides, if overtaken in a fault, he

would soon realize his difficulty and not only go with the fault to the throne of heavenly grace for forgiveness, but also go and make reparation and full apology to those wronged, injured, by the act. Whoever, therefore, indicates that his spirit has become a malicious one, gives evidence that he has already lost the Spirit of God and is "twice-dead, plucked up by the roots," and belongs to the thorn and briar family and not to the vine.

"The Earnest Of Our Inheritance"

In our Memorial service let not our hearts merely meditate upon the sufferings of Jesus, nor merely upon the sufferings of the members of his Body as they walk in *his footsteps to sacrificial death*. On the contrary, let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit, and the Apostle urges all these who are drinking of the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—beyond the veil. (Rom. 5:3, 4; 2 Cor. 4:17) We thus partake in the cup of *suffering and joy* which is an earnest of our inheritance, which we will receive at the Second Coming of our Lord and our gathering together with him—as his members and his Bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note the operation of it in St. Paul, who, with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

Joy Of The New Testament

A further joy may be ours as we gradually comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant *through us,* his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely *imputed* or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate presents them and accepts them in the Father's name and grants us his Spirit of adoption.

These earthly rights which belong to our Lord Jesus alone, which are at his disposal, are to go by the New Covenant to natural Israel. (Jer. 31:31) "They shall obtain mercy through your mercy." (Rom. 11:31) We may therefore rejoice in sympathetic anticipation of the blessings about to come to natural Israel, in which all mankind will have an opportunity of sharing. If their casting away at the beginning of this age was preparatory to our acceptance, how glad we may be that our acceptance will not mean their everlasting loss, but, on the contrary, that they will be profited through the blessing of Spiritual Israel, members of the great High Priest and Mediator and fully "qualified servants of the New Covenant." (2 Cor. 3:6) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under the Law Covenant and its typical Mediator Moses, who is like unto or a type of the great Mediator, the Christ of God, of which Jesus is the Head and the overcoming saints, his faithful followers, are accounted members. (Acts 3:22, 23)

Let us then appreciate this glorious Memorial more and more as the years go by, seeing in it expressed more and more of the "Love Divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

"Let Us Keep The Feast"

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his "members," and comply with his invitation, "Do this in remembrance of me," and not as the Jews, in remembrance of the type; as St. Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26): until at his coming he shall change the Church, which now is his Body of humiliation, to make it in the truest sense his glorious Body.

Again, we suggest that where the dear friends possibly can they meet together in little groups, and where this is impossible, they nevertheless should celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse—that each little group or company meet by itself as a separate organization of the Body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20)

The Congregation of Brooklyn Tabernacle will meet at No. 13-17 Hicks Street, Brooklyn. On the preceding Sunday there will be an immersion service. All who desire to participate will, if possible, please give word in advance. Friends from nearby cities will be accommodated with pleasure at this immersion service. But no Memorial Service invitation is given to distant friends. Individuals, however, who have no better opportunity at their homes will be welcomed at any of the classes anywhere.

Perfect Through Suffering

If He the holy, harmless, sinless One,
Must needs be perfected through suffering,
Wouldst thou then seek to tread a path less steep
To reach Heaven's goal and win thy Father's smile?
Ah, no! My soul, when pain and sorrow cross
Thy threshold, be thou swift to welcome them,
Then whisper low within thy heart of hearts,
"Another opportunity to show
My King how much I love, what I can bear
For Him!" And as the weary days go by,
Cling closer to the hand that wounds thee so,
Lean harder on the breast of Him who loves
Thee, even as He loved His only Son;
And pray, "Lord, spare me not, burn out all dross,
Let nothing but the purest gold remain,
And help me in the hottest fire hold still.
Do thou, great Lapidist, grind on, that I
May perfectly reflect the glorious light
Of Love Divine! Oh, fit me for some place
Within Thy royal diadem to shine!"

—*Poems of the Way,* p. 137

The Coming Memorial Supper

"This do in remembrance of Me." 1 Cor. 11:24, 25

The supper which our Lord instituted as a remembrancer of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King!

But our Lord chose as His remembrancer that which represented what was, in His and in God's estimation, His mightiest work—His Sin-Offering on our behalf; and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our *Ransom-Sacrifice*, the basis of our reconciliation and at-one-ment, which has never yet been fully apprehended by any but the consecrated Little Flock—the Elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus no doubt representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the *Ransom* accomplished by the Lamb of God for the taking away of the sins of the world. (1 John 2:19)

Date Of The Paschal Supper

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time, viz., lunar time. (Exod. 12:2-14) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time (solar time) and moon time (lunar time) was equalized by always beginning the new year with the appearing of the new moon about the Spring Equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the Apostles and the early Church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The first new moon after the vernal Equinox is reckoned in Hebrew almanacs this year (1913) as being April 8th—probably Jerusalem observation. At 6 p.m. the day before begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning with the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected from the flock. On the four-

teenth day (the *full* of the moon[1]) "between evenings" (at any time between 6 p.m. of the 13th and 6 p.m. of the 14th of Nisan) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days, or "high" days. (Exod. 12:16) On the sixteenth day, the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves. (Lev. 23:17)

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as the Church of the First-born in the antitypical Passover, they must accept Jesus *then*, five days before that Passover Feast, and four days before His crucifixion. And it evidently was on that very date that our Lord offered Himself finally to that nation—when, as their King, He rode into the city on the colt. (Compare John 12:12-16) They, however, neglected to receive the Lamb of God, were at once rejected, and ceased from being the typical first-born.

The 14th day (which this year [1913] will begin at 6 o'clock on the evening of Sunday, April 20th, and last until 6 p.m. of the 21st) was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless Divinely arranged for this very purpose) permitted the eating of the "Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 p.m. Then followed the institution of the Memorial Supper of bread and wine, representative of the body and blood of the antitypical Lamb. This thereafter, as often as the occasion returned (yearly), was to be observed by His followers instead of the eating of the literal lamb—as the commemoration of the antitypical Lamb and the greater passing-over of the antitypical First-born, which His blood effects.

The waving of the barley sheaf of first-fruits, on the 16th of Nisan ("the morrow after the Sabbath" or Passover Feast of the 15th—Lev. 23:5, 6, 11, 15-17), typified the resurrection of Christ our Lord, as "the first-fruits of them that slept."[2] (1 Cor. 15:20)

The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the Holy Spirit at Pentecost. The Church really is but "one loaf" (1 Cor. 10:17), the two loaves representing the same thing as the *two* goats presented on the Day of Atonement. It indicated that although all presented were acceptable to God through Christ Jesus, He yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated—the overcoming Little Flock, and the Great Company of the conse-

1. As the Sun is a symbol of Christ's kingdom, so the Moon symbolized Israel as a nation. (Rev. 12:1) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its *full* at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See Vol. 2, p. 218.

   As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the *second* month (at the full of the next moon—Num. 9:8-13), the lesson taught seems to be that all *prevented* (by ignorance) from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the *Times of Restitution of all things,* their nation (moon) shall again be *full* of blessings, in the latter Harvest.

2. (This footnote will be found at the bottom of the next page.)

crated servants of God who do not make the "high calling" theirs, by overcoming the world as they might and should do.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the Spring Equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A.D. 325, as instead of the Jewish method which we recognize. But the name "Passover" continued to be used (not Easter[1] Sunday) for a long time; it was after Papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the Government, that the name "Easter" was substituted for "Passover," because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Easter goddess (Germanic Ostara)—*Estera*—goddess of Spring. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two methods of counting, Jewish and Roman Catholic, indicate the same days, but not often; occasionally their results are nearly a moon or month apart.

The Jews will celebrate the Passover *week* as a "*feast*" beginning April 22nd (at 6 o'clock p.m., April 21st), the 15th of Nisan. We in the Memorial Supper do not celebrate the feast-week, but the day previous, the 14th of Nisan, beginning on the evening of April 20th, 1913, which is the anniversary of the proper date for killing and eating the Paschal lamb—the anniversary of the death of our Lord Jesus, the true Lamb of God, because of whose sacrifice the "Church of the First-born" passes from death unto life—to be completed in the First Resurrection. The antitype of the Passover Feast-week is found in the rejoicing of heart of all the First-born of true Israel—the seven days signifying the *perfection* or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those

1. The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover. —See Revised Version.

(Text of footnote #2, previous page.)

Here is the strongest possible confirmation of the correctness of the position taken in Vol. 2 —that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that He was crucified on the day corresponding to our Friday afternoon, and arose on what corresponded to our Sunday morning. The showing of this type, that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave-offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on "the *third day*, according to the Scriptures." This Scripture concerning the first-fruits is the only type which we recall as in any way pointing out the *time* of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is, that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events the evidence is overwhelming that He died on the 14th of Nisan, and rose on the 16th—the third day after.

made free by Christ. For though desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when He said, "This do ye [every time you celebrate this yearly memorial] in remembrance [*lit*., for commemoration] of Me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions and forgive the error and grant His blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of His children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of His death, instead of its anniversary, which He designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four, or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the appropriate date for celebrating it.

This, like other truths long buried under the rubbish of the Dark Ages, God is now making clear to His people. And all who are truly His people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

Ye Do Shew Forth The Lord's Death

"For I received from the Lord what I also delivered to you—that the Lord on the night in which He was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of Mine, which is broken on your behalf; this do ye in My remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the New Covenant in My blood; this do ye, as often as ye may drink, for My remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till He come." (1 Cor. 11:24-26)

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's *death*. Some, in an anxiety to get away from the doctrine of the Ransom, or rather, in their anxiety to get away from the logical deductions associated with the doctrine of the Ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when He came into the world, and the other at Calvary; and that the death of "The *Man* Christ Jesus, who gave Himself a Ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that He died, He died unto sin *once*"; and that that one death, and the only one ever referred to by our Lord or His Apostles, was the death at Calvary.

The Apostles declare that He spoke of the death which He should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer—His body, His *flesh*, broken for us, and of its merits and life all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water-baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast—our appropriation of the merit of Christ, which secures to us eternal life through His broken body and shed blood. Thus by faith accepting His finished sacrifice, and by similar faith, as instructed by Him, appropriating to ourselves all the merits and perfections and rights which The Man Christ Jesus possessed and laid down in death for us, we really *feed* our hearts upon the Bread of everlasting Life, the Bread which God sent to us from Heaven. This is the true Bread, the eating of which gives everlasting life. This is, primarily, what the *literal bread* symbolizes and signifies to all who partake

of it rightly and intelligently. It is a memorial of the *ransom* of Adam and his family from the bondage of sin and death.

The Bread And The Cup

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had He been of Adamic stock, had He received His life in the usual way from any earthly father, He, too, would have been leavened with Adamic sin, as are all other men; but His life came unblemished from a higher, Heavenly nature, *changed* to earthly conditions; hence He is called "the Bread from Heaven." (John 6:41) Let us then appreciate the pure, unleavened, undefiled Bread which God has provided, and so let us eat of Him—by *eating* and digesting the Truth, and especially His Truth—*appropriating* to ourselves, by faith, His Righteousness; and let us recognize Him as both the *Way* and the *Life*.

The Apostle, by Divine revelation, communicates to us a *further* meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of Him (after we have been *justified* by appropriating His righteousness), we, by *consecration*, become associated with Him as part of the one, broken Loaf—food for the world. (1 Cor. 10:16) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with Him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the Church (which is Christ's Body, see Col. 1:24), with their Head, is the "*one Loaf*," being broken, during the Gospel Age. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is *one* loaf we, the many [persons], are *one* body; for we all partake of the one loaf." "The loaf which we break, is it not the *participation* of the body of the Anointed One?" (1 Cor. 10:16, 17—*Diaglott*)

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is My blood [symbol of *life given up in death*] of the New Covenant, shed for many, FOR THE REMISSION of sins." "Drink *ye all* of it." (Matt. 26:27, 28)

It was by the giving up of His life as a *Ransom* for the life of the Adamic race, which sin had forfeited, that a *right* to LIFE may come to men through faith and obedience, under the New Covenant. (Rom. 5:18, 19) The shed blood was the "Ransom [price] for ALL," which was paid for all by our Redeemer Himself; but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of His sufferings*, or as St. Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing His cause, we will be esteemed by God members of the Body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:1-5) "The cup of blessing, for which we bless God, is it not a *participation* of the blood [shed blood—*death*] of the Anointed One?" (1 Cor. 10:16—*Diaglott*) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ His "cup" of sufferings and shame! All such may be assured that they will be glorified together with Him. (Rom. 8:17)

Our Lord also attached this significance to the "cup," indicating that it signified our participation in His dishonor, our share in

His sacrifice—the *death* of our humanity. For instance, when asked by two of His disciples for a promise of future glory in His Throne, He answered them: "Ye know not what ye ask. Are ye able to drink of *the cup that I shall drink of*?" On their hearty avowal He answered, "Ye shall indeed drink of My cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also His glories, honors and immortality—when we drink the *new* wine with Him in the Kingdom.

"Till He Come"

What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom-Sacrifice, and our consecration with Him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's Second Coming. Looking down to and speaking of the Second Coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of His Church, or Kingdom, to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and Body, is *coming*, to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then comes the change of the sleeping members of His Body, the sifting of the living members, and their gradual gathering together unto Him.

Even though the Kingdom may be considered as *begun* from the time the King began the exercise of His great power (Rev. 11:17) in 1878, it will not be "*set up*," in the full sense of the word, until the last member of the Kingdom has been changed or glorified—until the breaking of the *Loaf*, The Christ, Head and Body, is completed. While one member suffers, the Body suffers; while one member is unglorified, the Kingdom is not fully come into power and dominion.

It is the Coming of Christ, as *including the full exaltation of His Church or Kingdom*, that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till He come." The same thought of the Kingdom glory being the *end* of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial—"I will not drink henceforth of this fruit of the vine, until that Day when I drink it new with you in My Father's Kingdom." (Matt. 26:29)

And surely, if it were ever proper and expedient for those who believe that our Lord's death was the Ransom-Price to confess it—to *show it forth* as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Appreciating The Privilege

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with Him, as members of the one Loaf—His Church, His Body.

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go

to your brethren, or any whom you have wronged—make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfill the antitype, and "put away the old leaven" of anger, malice, hatred, strife. (1 Cor. 5:7, 8)

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out—Heavenly love, the Love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with His Spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says, "Without Me, ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good courage!" is the Master's word to all who are longing and striving to be of the class called "conquerors."

Your Adversary The Devil

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that Love, not Knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the Apostles had not enough love for one another that they disputed as to which should be the greatest in the Kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave Him the opportunity even in menial things to be servant of all. It was this wrong spirit—this lack of the Lord's Spirit—that made them susceptible to the Adversary's power, and led Judas to betray, and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves, and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time, probably, has our great Adversary been more alive than now to do injury, or to entrap or to stumble the followers of Jesus.

Let all who hold fast the confidence of faith in His precious blood [His sacrificed life] as the Propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ *our Passover* [Sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over and become members of the Church of the First-born in glory, none except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world—just as in the type.

Who May Partake?

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and Sin-Bearer, are (2) consecrated to Him and His service. But it is not for us—nor for any man or set of men—to *decide* who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup"

and in the "loaf," and then to say as did the Apostle, Let every man *examine himself,* and then, if he think proper, let him partake. (1 Cor. 11:28)

Now that God's people are emerging from the errors of the Dark Ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the Ransom-Sacrifice of The Man Christ Jesus, my Lord?

(3) Do I believe He gave Himself—His flesh and blood, His humanity—as my Ransom-Price, pouring out His soul unto death, making His soul a Sin-Offering (Isa. 53:10, 12) on our behalf?

(4) Do I see that the consecration to death, made at Jordan when He was baptized, was fulfilled by His sacrifice of Himself for mankind, which, beginning there, was finished on the cross when He died?

(5) Do I see that the rights under the Law, which He secured by obedience to it (the right of lasting life and the dominion of earth), were what He through that same sacrifice bequeathed to the fallen, dying race—to as many as shall ultimately accept the blessings under the conditions of the New Covenant?

(6) Do I see that His flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which *they* purchased?

(7) Do I see that the partaking of the bread and wine, symbols of His flesh and blood, signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept the *Ransom* thus memorialized, do I consecrate my entire being—*my* flesh and blood, justified through faith in that Ransom—to the Lord, to be broken with Him, to suffer with Him, to be dead with Him?

If we can answer these questions affirmatively, we clearly or fully discern the Lord's body, give credit to His meritorious Sacrifice, and may eat—*should eat*—"Eat *ye all* of it."

Those, however, that deny that a Ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the Wedding-Garment of Christ's Righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith *they were* once sanctified a not-holy, or an ordinary thing —such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

The Word Of God, The Truth

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great Adversary, to reject all vain human philosophies, and to receive again the simple Word of God, the truths therein set forth—that all are fallen, and that the only way open for our reconciliation and restitution consistent with the Divine Law and sentence was the giving of the full and exact corresponding Price or Ransom for our sins; that in no other way could He be just and yet justify sinners. Let them recognize the fact that our Lord Jesus, as the Lamb of God, bore the full penalty for our sins in His own body on the tree—that He gave a full Ransom for all.

The philosophy is very plain, but if some cannot grasp it, at least let such grasp the fact that God declares it to be so, and let them return unto the Lord, and He will abundantly pardon. Let them ask for the guidance of the Spirit, and the anointing of the eyes, that they may be able to comprehend, with all saints, this, the Foundation of all the Grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood—realizing that the Sacrifice was for their sins, and that the blood shed [life given] seals the pardon for all—let them commemorate the greatest event of history, the shedding of the *precious* blood, the sacrifice of the precious life of God's dear Son for our sins. Nevertheless, we know from God's Word that these words or any words will not succeed in turning back to the Way, the Truth and the Life those who have *wilfully* and *knowingly* gone out from under the "blood of sprinkling." There will be no *pass-over* for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10; 10:26-30) We well know that even these words of loving admonition and these faithful references to the words of Inspiration will be attributed to hatred, malice, envy and every wicked feeling on our part, instead of to the real motive—a desire to serve the Lord and the Truth, and any brethren or sisters *unwittingly* stumbling.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the *philosophy* of the Ransom, who nevertheless did so with reverent appreciation of the *fact* that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the Truth, they did not discern its simple philosophy as many of us may now do.

Only The Baptized

But some Baptist brother will perhaps remark: You have forgotten to mention *baptism* as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary—that the Memorial Supper is only for *the* Church; and that baptism is necessary before one can belong to *the* Church. But we differ with you as to what *the* Church is. We hold that the Baptist church is not *the* Church. Like all other churches organized and governed by fallen men, the Baptist church contains "tares" as well as "wheat"; but *the* Church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains *all* the "wheat" and *no* "tares." But *the* Church, "whose names are written in Heaven," *includes all the "wheat,"* and has not a "tare" on its roll. This is the *one* Church which our Lord established, and of which all the Elect must become members—the Church passed-over—"The Church of the Firstborn ones, whose names are written in Heaven." (Heb. 12:23)

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "Church of the Firstborns." They passed *your* test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the Church whose names are written in Heaven. The real baptism is a baptism into Christ's Body—*the* Church—by a baptism or immersion into Christ's *death*, and a resurrection therefrom in His likeness. Water immersion is a beautiful *symbol* of the real immersion of the human will into the will of Christ, a beautiful *illustration* of a full sacrifice even unto death; but it is only an illustration or symbol—just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but *the* Church, the *immersed*, should partake of the Supper; but we recognize as *really* immersed all whose wills are dead and buried in the will of Christ, and who, as New Creatures in Him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death, and their awakening as actual new beings in the First Resurrection. All such, whoever and wherever they may be, are the real members of Christ's Body, *the* Church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's admonitions *include* the symbol of water immersion or burial, as well as the burial of their wills, *they* will be glad to follow and to obey their Head and Lord in all things—especially when as infants they were not "*believers*," and they now know that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, *if possible*, be buried in water also (as our Lord and His Apostles showed us) before partaking of the Memorial Supper. See Vol. 6, Study 10, "The Baptism of the New Creation."

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the first gathering. But since we cannot judge the heart, nor separate the "wheat" from the "tares," we fulfill the whole duty when we "declare the whole counsel of God" as revealed in His Word on this subject, and should leave the decision as to whether or not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

How To Partake

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them and for the Truth should have led you to seek them out to bless them with the Truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship, invite them to join you in the Memorial, but not if you know them to be deniers of the Ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin (of which leaven is a symbol), who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly He and the disciples used light wines, and we regard wine as unquestionably the more appropriate symbol. But since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is.

We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early Church, and we very much doubt if our Lord would have us symbolize His blood with many of the intoxicating wines of our day—especially in view of the fact that some of the saints may have inherited weakness of the flesh, which one taste might re-enkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is conscientiously preferred, choose a light

wine, or mix a little wine with the raisin-juice.

The Memorial service should be very simple—it is chiefly a season of *communion*. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn, one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject. Another might then give thanks for the Bread of Life, the broken body of our Lord; after which the unleavened bread (or soda biscuit if more convenient) should be passed to all the communicants. An opportunity for remarks on the Bread of Life might here be given, or an extract from Vol. 6, Study 11. Then a prayer of thanks for the "cup," and for the precious blood symbolized in it, should be offered, and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem contentious, let him have his say, and let the others refrain from discussion, that the holy moments of special communion with Himself, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion—in realization of His love, past and present, in renewing the pledge made to be His faithful follower even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in our hymnbook. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great Sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of the same gracious King to do greater service and to make greater sacrifices in His service and in the service of His people thenceforth, and closing with the same song of praise and worship.

> "Sweet the moments, rich in blessing,
> Thus before the cross we'll spend;
> Life and health and peace possessing
> From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after-meeting greetings, and all commonplace remarks and thoughts. Thus we may prolong our communion and fellowship with the Master. Keep within sight of Him throughout the next day. Hear the clamor of the people against the guileless One. See them incited by the clergy of Jerusalem. See Him before Herod and his soldiers. See Him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See Him crucified as a criminal, and taunted with the very gracious deeds which He had performed—"He saved others, Himself He cannot save." Remember that He could have saved Himself; that He could have asked for and would have received, "more than twelve legions of angels," to deliver and protect Him; that He could have destroyed His enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon His willing offering of Himself as our Ransom-Price. Considering His love for us and for all, it will surely strengthen us as His followers to endure more and more hardness as good soldiers of the cross. Aye, let us consider

Him who endured such contradiction of sinners against Himself, lest we become weary and faint in our minds, under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out a far more exceeding and eternal weight of glory.

The Celebration At Brooklyn, N.Y.

As usual, the Church at Brooklyn will celebrate "Christ our Passover slain for us." All devoted believers in Jesus' great Sin-Atonement are cordially invited to meet with us and partake of this Memorial—no matter how baptized, and no matter to which denomination they are attached, or whether free from all. The Lord's Table is for all who are His.

Disabled or sick brethren can be supplied with the emblems at their homes by sending post-card request to the Brooklyn Tabernacle.

Till He Come

"Dear Bro. Russell: . . . The Apostle, in writing about the Lord's Supper, says: 'Ye shew the Lord's death *till he come*.' (1 Cor. 11:26) And the Lord said: 'Do this in remembrance of me,' evidently meaning, Remember me in my *absence*. To me the inference seems strong that the commemoration should now cease, because the Lord is now present. What think you?"

Answer. A careful reading of Paul's words quoted above, with the context, fails to indicate to us any *prohibition* of the observance after the Lord has come and is present. On the contrary, the Apostle's argument here is, that when we break the loaf, etc., we show our communion or participation with Christ in death, as members of the one loaf, the one body. Hence it is quite proper that we should, so long as we are in the flesh, and so long therefore as the sufferings of the body of Christ are not ended, and the measure of his afflictions not filled, it is both proper for us to fill them up and share the cup, and also to *symbolize it.*

Concerning our Lord's words, "Do this in remembrance of me," we do not think he meant, remember me during my *absence*. He was present at the first supper, and if it be improper to remember his death except during his absence, it was equally improper to remember it before his absence.

What Jesus did mean we think was this: The Passover as a type and a part of the law shall surely have a fulfillment. The *fulfilling* of it is now commencing. I am the anti-type of the lamb that was slain and eaten, and every other feature must be fulfilled—the entire type will be fulfilled when the kingdom of God shall have fully been established; when you, all my disciples who follow me, as parts of the first-born, shall be passed over, delivered from death, in the resurrection. Therefore, as oft as you eat this—commemorate the Passover—look beyond the type and realize in me the anti-type of the lamb. Do this in remembrance of me, and no longer in remembrance of the typical lamb.

—*Reprints*, p. 619

Two Passover Memorials

MARK 14:12-25

"As oft as ye eat this bread, and drink this cup,
ye do proclaim the Lord's death till He come." 1 Cor. 11:26

The subject of today's lesson is one of the most interesting features of Jesus' earthly ministry. He knew that the Apostles did not know that this was to be His last supper with them. Although He had intimated the nearness of His death, His disciples had found it impossible to comprehend that any such disaster could be so near at hand as He had intimated. Jesus, however, with full consciousness of what it meant, was longing for the consummation of His work. It was probably on the very day at the close of which He and His disciples went to eat the Passover that Jesus said, "I have a baptism to be baptized with; and how am I in difficulty until it be accomplished!"—a baptism into death, which was finished the following day.

Peter and John were the two disciples sent to make ready the Passover. Evidently Jesus was at Bethany, at the home of Lazarus, when He sent this word. It is supposed that the large upper room in which the Passover was eaten by Jesus and His disciples was the same one in which the Apostles and others were gathered to await the Pentecostal blessing. This very room is still pointed out by tradition, but is controlled by Mohammedans, who are especially jealous of Christians.

In the evening of the same day, Jesus with the entire Twelve met in this room, all the preparations having been attended to. They met to celebrate the Jewish Passover at its appointed time. The lamb had been roasted, and the unleavened bread prepared, also the bitter herbs. Everything, we may be sure, was exactly in conformity with the original requirement; for Jesus and His Apostles were bound by every feature of the Jewish Law as much as were other Jews—the New Dispensation not yet having been ushered in. Every feature of the Law was binding up to the time of the Pentecostal blessing, which marked the Divine approval of the sacrifice of Jesus and the Divine acceptance of all those who had become His disciples by a full consecration.

Kingdom Honors Desired

So far from realizing that they were on the eve of a great tragedy, the Apostles believed that Jesus would very soon be enthroned as King. They remembered His promise that they should sit with Him in His Throne. This promise seemed so near of realization to them that they could think of little else but the degree of honor which they would have in the Kingdom. They seemed to feel that unless they contended stoutly for it, they would not get so honorable positions. Perceiving their attitude of mind, Jesus said to them, "The kings of the Gentiles exercise lordship over them; but ye shall not be so: but he that will be greatest amongst you, let him be as the younger; and he that is chief, as he that doth serve."

These were new standards, difficult for them to understand; and apparently they are still difficult for the followers of Jesus to comprehend fully. The One who will be chief in the Kingdom will be the One who was the chief Servant in the flesh. This greatest Servant of all was, of course, the Lord Jesus Himself. But the Master intimates that the same principle holds good in respect to all of His followers. Whoever of them will most faithfully, most earnestly, most zealously, serve the brethren will thereby be increasing his favor with God, and be preparing himself for so much higher station in Messiah's Kingdom.

With the thought that any menial service would signify admission of their un-

worthiness of a high place, the disciples made no arrangement for feet-washing, none wishing to assume the role of servant. In that sandy country feet-washing was almost a necessity when sandals were worn. By way of rebuke, Jesus arose from the table and performed this menial service for His disciples, telling them the import of the lesson—namely, humility—and intimating that no matter how humble a service they might be able to render to each other, they should be glad to render it.

The lesson is still with us, not as a form or ceremony to be performed, but as an illustration of a principle. Any humble act of service done to one of the Lord's brethren corresponds to this feet-washing.

The Crisis In Judas' Life

The Passover Supper proceeded—the eating of the lamb with the bitter herbs and the unleavened bread, which considerably resembled thick pancakes, and which was sometimes used instead of a spoon to sop up the essence of the meat. One of the Gospels declares that Jesus began to be heavy-hearted, and then said, One of you Twelve, eating with Me as My guest, as a member of My family, is plotting My betrayal.

There may have been a double object in this statement. First, it would show the disciples that Jesus was fully aware of the premeditated betrayal. They would not, therefore, think that something had happened to Him unexpectedly, or out of the Divine Program. Second, our Lord may have meant this as a final reproof to Judas—to startle him, to cause him to think. At very best a traitor's course is dishonorable, but doubly so when the traitor accepts the hospitality of the one against whom he is plotting and eats his bread.

Consternation spread amongst the disciples; and one after another they asked, "Is it I?" The import of this question would be, It is not I whom You have meant! Even Judas joined in the general inquiry, "Is it I?" The Apostle John was seated next to Jesus, and St. Peter beckoned to him that he should ask the Master who was meant. It was probably a whispered inquiry, heard by Jesus only. Our Lord's whispered reply was, "It is the one to whom I will give a sop." Presently, having prepared a special sop, a mark of special interest, He handed it to Judas. Thus St. John and St. Peter knew the affair.

Apparently it was but a short time after this that Judas withdrew, the record being that "Satan entered into him." The spirit of the Evil One got complete control of him while he stopped, and weighed and balanced the matter of selling his best Friend for thirty pieces of silver. It is entirely probable, therefore, that Judas was not present when Jesus, a little later, instituted the Memorial Supper which Christians now celebrate.

The Signification Of The Memorial

The Memorial Supper which Jesus instituted is totally separate and distinct from the Passover Supper, and yet they are closely related; for the one was the type and the other its archetype, or higher type, with a still higher signification. In the one a literal lamb was used to typify Jesus, the Lamb of God; in the other, the archetype, the breaking of the bread represented the death of Jesus.

The Jews celebrated the birth of their nation and its deliverance from Egyptian bondage. This had its start in the passing over of their first-born when the tenth plague came upon the Egyptians. St. Paul shows us that the first-borns of Israel, spared in that Passover night, typified the Church of the First-borns, spared, or passed over, in the present time, while the night of sin prevails and before the morning of Messiah's Kingdom is ushered in.

More and more Bible students are reaching the conclusion that the Memorial of Christ's death should not be celebrated monthly or quarterly or weekly; but that it should be considered the archetype of the Jewish Passover, and should properly be celebrated annually, and at about the same time as the Jewish Passover.

We are not to understand that the Apostles comprehended the meaning of Jesus' words when He explained to them the signification of the Supper which He instituted. Rather, as He had already foretold, the Holy Spirit brought these things to their attention and enabled them to comprehend their meaning, after they had received the Pentecostal blessing and enlightenment. Now we may see the import of Jesus' words, "This is My body, broken for you." We perceive that He could not have meant, as some have thought, that the bread was turned into His actual body and the wine into His actual blood. On the contrary, He still had His actual body and His actual blood. He could not, therefore, have meant more than to say, This bread symbolically represents My body, which is to be broken for you; and this wine represents My blood, which is to be shed for you tomorrow—My life given up.

Neither should we think that Jesus meant that special virtue would result to the disciples from the eating of that bread and the drinking of that literal cup. We should properly look far beyond these things, and see that He meant this: Only as you by faith partake of the merits secured by My death can you have the great blessing provided for you as My disciples. The Apostles believed that the death of Jesus was for their sins, and that it constituted the basis of their acceptance with the Heavenly Father. They realized that only as they appropriated the life of Christ would they be truly the recipients of all these blessings.

St. Paul points out for us another important signification of this bread and cup. He declares the oneness of Christ and His Church. He tells us that there is but the one Loaf and the one Cup. Primarily, this Loaf was Christ Jesus; but in a secondary sense all the followers of Christ, after having been justified through His Sacrifice, are privileged to become members of His Body, parts of the one Loaf that is being broken. Likewise, after partaking of the merit of Christ's blood, His sacrifice, all of His true followers are counted as members with Him and as participators in that one Cup.

Hear the Apostle's words: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one Bread, and one Body; for we are partakers of that one Bread." (1 Cor. 10:16, 17)

The Sealing Of The New Covenant

Jesus spoke of the cup, the fruit of the vine, as representing the blood of the New Covenant. The Law Covenant was the Old Covenant, which failed to bring the blessings to the Jews, because they could not keep it. Hence, also, they were not qualified to bless the other nations of the earth. But God promised a New Covenant, a better one, which would be introduced by a new and higher, or superior, Mediator than Moses. That New Covenant, God declares, will accomplish what the old Law Covenant failed to accomplish; for the New Law Covenant will be inaugurated by Messiah, its Mediator, at His Second Advent. His Kingdom, established in power and great glory, will rule, bless and instruct mankind, and will "take away the stony heart and will give a heart of flesh" to all who will respond to those blessed opportunities.

Jesus' death constituted the blood which seals, or makes efficacious, that New Covenant. But mark further: The Church is not to be blessed under that New Covenant of the Millennial Age, which will be inaugurated at the Second Coming of Jesus, at the establishment of His Kingdom. The Church is to be blessed in advance of that New Covenant. Indeed, their consecrated lives (blood), accepted by our Lord, are counted in as a part of His own sacrifice, which seals the New Covenant. Hence the New Covenant cannot be fully sealed until the entire Body of Christ, which is the Church, shall have shared with Him in the drinking of His Cup—in the sacrifice of earthly rights, privileges, life itself.

The Covenant Of Sacrifice

Meantime, we see that Jesus and the Church receive their reward neither under the Law Covenant nor under the New Covenant, but under a special Covenant, called a Covenant of Sacrifice. Reference is made to this Covenant of Christ and the Church in the Psalms, where the Lord is represented as saying, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psa. 50:5) The gathering of those who enter into this special Covenant of Sacrifice with the Lord has been in progress for now over eighteen hundred years. We have every reason to believe that the sacrifice is nearly completed, and that soon all the sacrificers, members of the Body of Christ, will be glorified, changed by the power of the First Resurrection and will enter into the joys of their Lord, according to His promise: "To him that overcometh will I grant to sit with Me in My Throne."

Our Lord indicated that He would no longer drink of the Cup; nor did He. His work, His drinking of the Cup, was finished the next day, on Calvary. There He completed the drinking of the Cup which the Father had poured for Him. The Father has poured the same Cup for all the followers of Jesus; and they must drink of His Cup, as well as partake of the merits of His broken Body, if they would be His joint-heirs in the Kingdom, soon to be established.

This was the import of our Lord's words to St. James and St. John, His disciples, when they asked for special places in the Kingdom. Jesus asked, "Are ye able [willing] to drink of the Cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They heartily declared their willingness. Jesus assured them that they should have their request; that if they were willing, He would see to it that they would drink of His Cup. And so it is with all of His followers. The Scriptures assure them, saying, "All things shall work together for good to them that love God, to the called ones according to His purpose."

Jesus, Grant Us Strength

Blest Jesus, grant us strength to take
Our daily cross, whate'er it be,
And gladly, for Thine own dear sake,
In paths of duty follow Thee.

And day by day, we humbly ask
That holy mem'ries of Thy cross
May sanctify each common task,
And turn to gain each earthly loss.

Help us, dear Lord, our cross to bear,
Till at Thy feet we lay it down;
Win thro' Thy blood our pardon there,
And thro' the Cross attain the Crown.

—*Hymns of Dawn*, #65A

The Blood Of Sprinkling Of The Passover

"When He seeth the blood the Lord will pass over the door and not suffer the destroyer to smite you." Exodus 12:23

The Passover season, as celebrated by the Jews, draws near—beginning this year on the 30th of March (the 15th day of Nisan actually starting at 6 p.m. Monday, March 29th). But the interest of Christians centers especially in the slaying of the lamb, which preceded this Passover Feast. The Passover lamb was slain on the 14th day of the month Nisan, which date this year begins at 6 p.m. Sunday, March 28th. The Memorial of the death of the antitypical Passover Lamb, our Lord Jesus, which is celebrated on the same date, will therefore be observed by us on the evening of Sunday, March 28. How much we regret that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history, but few of either religion discern the real significance of the celebration!

The Passover Instituted

Could the minds of all these be awakened thoroughly to its true significance, a religious revival would be started such as the world has never yet known. But, alas! as the Apostle declares, the god of this world has blinded the minds of many; and even some whose eyes of understanding are partially opened St. Peter describes as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been celebrated in the world for now more than 3500 years. And, by the way, it must be admitted even by Higher Critics and agnostics in general that an event so prominently marked, so widely observed for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt; the first-born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved from it—all who observed the injunction to remain under the blood—else this widespread celebration of the event would be inexplicable.

We need not remind you of the particulars connected with the institution, except to say that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage, and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of Egypt, relieving them of one after another when their king craved mercy and made promises which he afterwards broke. Finally, the servant of the Lord, Moses, announced a great, crowning disaster—that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasants as well as in the home of the king there would be a great mourning, as a result of which they would be glad finally to yield and let the Israelites go—yea, urge them to go, and in haste—lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the Divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided. The next six plagues affected only the district occupied by the Egyptians. The last, the tenth plague, it was declared, should be common to the entire land of Egypt, including the part apportioned to the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and the lintels of their doorways, and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for

the journey—with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

The Antitypical Passover Lamb

The Israelites were commanded to celebrate this Passover as the first feature of the Jewish Law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world —even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire into the meaning of this celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the Divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that His faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds?

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, are unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming Epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic Law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God, that its death represented the death of Jesus, the Messiah? and that the sprinkling of its blood symbolizes, represents, the imputation of the merit of the death of Jesus to the entire Household of Faith, the passed-over class?

Blessed are those whose eyes of faith see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"—that the cancellation of the world's sin is effected by the payment of Adam's penalty—that as the whole world lost the favor of God and came under the Divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of Justice should be made; and that therefore, as the Apostle declares, Christ died for our sins—the Just for the unjust, that He might bring us back to God. Thus He opened up "a new and living way"—a way to life everlasting.

"A Kind Of First-Fruits"

Those familiar with the Bible have noticed that therein the Church of Christ is called "the Church of the First-born," and again "a kind of First-fruits unto God of His creatures." (Heb. 12:23; Jas. 1:18; Rev. 14:4) This implies others ultimately of God's family later born—the after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the First-fruits will ever be saved, that there will be no after-fruits. But let us look at this type of the Passover—let us notice that it was God's purpose to save all Israelites, and that as a nation they represented all of mankind that will ever come into harmony with God and be granted eternal life in the Land of Promise.

Let us notice also that there were *two passovers*. There was a great one, when the whole nation by Divine power was miraculously delivered by the Lord and led by a sand-bar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides. That picture, or type, shows the ultimate deliverance from

the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render Him worship—not an Israelite was left behind.

But that passover at the Red Sea is not the one we are discussing particularly on this occasion—not the one whose antitype we are about to celebrate. No; the event which we celebrate is the antitype of the passing over, or sparing, of the first-borns of Israel. Only the first-borns were endangered, though the deliverance of all depended upon the salvation of the first-borns. Applying this in harmony with all the Scriptures, we see that the First-fruits unto God of His creatures, the Church of the First-borns, alone, are being spared at the present time—being passed over—those who are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered—merely the First-borns, whose names are written in Heaven.

"The Church Of The First-Borns"

The First-born—the "Church of the First-Borns"—are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and of God's willingness to fulfill to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten again by the Holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the Household of Faith—behind the blood of sprinkling. For these to go forth from this condition would imply a disregard of Divine mercy. It would signify that they were doing despite to Divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. Of such the Scriptures declare, "There remaineth no more a sacrifice" for their sins. They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who may have departed from their homes contrary to command and died therefor, have gone into the Second Death. Quite to the contrary, we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the Church of Christ during this Gospel Age since Pentecost. If we sin wilfully after we have received a knowledge of the Truth, after we have tasted of the good Word of God, after we have been made partakers of the Holy Spirit and thus members of the Church of the First-born—if we should then fall away, it would be impossible to renew us again to repentance; God would have nothing further for us; our disregard of His mercy would mean that we would die the Second Death. (2 Pet. 2:12; Jude 12)

From this standpoint the Church of the First-born, through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility than the world, for they are the only ones as yet in danger of the Second Death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, Head and Body, will lead forth, will deliver all Israel—all the people of God—all who when they shall know will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

"As Oft As Ye Do This"

The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7, 8) He informs us that we all need "the blood of sprinkling," not upon our houses, but upon our hearts. (Heb. 12:24; 1 Pet. 1:2) We are also to eat the unleavened (unfermented, pure) bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. We also must eat the Lamb, must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on His *character*, and are transformed day by day into His glorious image in our hearts.

We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the Heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples into the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night—the saving of the typical first-born from the typical "prince of this world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Memorial of the Passover season—annually] do it in remembrance of Me"! (1 Cor. 11:24, 25) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you—who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world—who recognize that I am about to give My life as the world's Redemption-price—will note this Passover season with peculiar and sacred significance that others cannot appreciate. Henceforth you will not celebrate any longer the type, but memorialize the Antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the First-born, and meat indeed for the entire Household of Faith.

"This Is My Body, Broken For You"

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal Passover supper of lamb, in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems—"unleavened bread" and the "fruit of the vine"—to represent Him as the Lamb. Thenceforth His followers, in accord with His injunction, celebrated every year His death as their Passover Lamb, until after the Apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the Dark Ages. Even during the Dark Ages the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover Supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy, which has deceived and confused so many millions of Christendom—the Mass—introduced by Roman Catholicism. This in the Scriptures is called "the abomination of desolation," because of the disastrous influence it has had upon the faith and practice of the Lord's people. Although Protestants in general have repudiated the Mass, as be-

ing wholly contrary to the teachings of Christ and the Apostles, nevertheless the practices of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

The Mass Is Not The Eucharist

Many Protestants will innocently ask, Is not the Mass merely the Eucharist, the Lord's Supper, under another name? O, no! we answer—it is wholly different! The Lord's Supper celebrates the death of Christ accomplished at Calvary. The Mass represents a new sacrifice for sins made every time the Mass is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands, for the very purpose of sacrificing Him afresh. High Mass is a particular sacrifice of Christ for a particular sin of a particular individual. Low Mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary—that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the Mass, and as practiced by the Roman Catholics and Greek Catholics and High Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the fact as stated in the Bible, that Christ dieth no more, "that by one sacrifice He hath perfected forever all who come unto the Father through Him." (Rom. 6:9; Heb. 10:14)

It will be readily seen that the repeated sacrifices represented in the Mass would have the effect of nullifying or minimizing the value of the great Sacrifice at Calvary, represented in the Passover and in the Memorial Supper. How could those who had come to look especially to the Mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the Memorial Supper preceding it fell into disuse long ago.

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated. Hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) They have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signified, As often as you, My disciples (all of whom are Jews and accustomed to keeping the Passover), celebrate this occasion, do it in remembrance of Me—not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider that they have Scriptural precedent for so doing because in the Bible we read that the early Church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and the bread was not said to represent the broken body of our Lord. It was a cheerful social custom in the early

Church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Tabernacle congregation at Brooklyn has such a breaking of bread every Lord's day between the afternoon and the evening services, as a convenience for those living at a distance, and especially as a desirable opportunity for extending fellowship amongst the Lord's people.

The Date Of The Memorial Supper

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which *came closest to* the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of Passover of the Jews, lasting a week, began. That Feast of seven days represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of Passover continually—the *completeness* of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it. But our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its Antitype and when He invited us to celebrate His death on its anniversary, until, at His Second Coming, our entrance into the Kingdom would signify the complete fulfillment of all our blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, could lay more weight upon the value of the death of Christ, and join more heartily in its celebration—on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to His request—"As often as ye do this"—annually—"do it in remembrance of Me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the Divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of His Body.

The date of the celebration this year will fall on March 28, after 6 p.m., because at that hour begins the 14th day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary of His death makes the matter the more impressive.

"Lord Is It I?"

We recall the circumstances of the first Memorial, the blessing of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood, and that those who are His followers should participate—not only feeding upon Him, but being *broken with Him,* not only partaking of the merit of His blood, His sacrifice, but also in laying down *their lives* in His service, in cooperating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord!

Following these thoughts they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master,

and was bold enough even while his treachery toward the Lord was being exposed to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution, if not with fear, lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the Body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death—expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's Plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angelic messenger with the assurance that He had faithfully kept His consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when, before the High Priest and Pilate, and before Herod and Pilate again—"as a lamb before her shearers is dumb so He opened not His mouth" in self defense. We see Him faithful, courageous, to the very last, and we have His assurance that He could have asked of the Father and had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all His footstep followers!

An Occasion For Self-Examination

On the other hand, we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips but also by our conduct.

Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words, saying, "Marvel not if the world hate you; for ye know that it hated Me before it hated you"; and we see that He meant the religious world in our case also.

Drink Ye Of The Same Cup

The lesson to us, then, is not to be surprised if the opposition to the Truth and the persecutions of the light-bearers walking in the footsteps of Jesus shall come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter—"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ—Head and Body. And the Father permits it to be so now, until the members of the Body shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the Body of Christ, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel Age—the resurrection change of the Church to be with and like her Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His cup of suffering and self-denial, will by and by drink with Him the new wine of joy in the Kingdom—beyond the veil. (Matt. 26:29)

"Let Us Keep The Feast"

With that glorious Morning of the New Dispensation will begin the great work of the world's release from the bonds of sin and death—the great work of uplifting. The Apostle Peter calls that great Epoch "The Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21) The thought before the minds of those who participate in this Memorial should be that expressed in the Apostle's words, "If we suffer with Him we shall also reign with Him"; "If we be dead with Him we shall also live with Him"; "for the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:17, 18; Rom. 6:8; 2 Tim. 2:11, 12)

With these thoughts respecting the passing over of the sins of the First-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain for us; therefore let us keep the Feast."

The Cup Of Joy In The Kingdom

On the occasion of the institution of the Memorial of His Death, the Master in His conversation with the Apostles, said: "But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matt. 26:29) Our Lord was here contrasting two great Days—the Day of *suffering* and the Day of *glory*. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine" in the text just quoted, it represented the joys of the Kingdom.

The Father marked out for our Lord Jesus in His earthly experience a certain specific course. This course constituted His Cup of suffering and death. But the Father promised Him that after He had drunk this Cup faithfully, He should be given a different Cup, a different experience—glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers—that if they would suffer with Him, would drink His Cup of death with Him, then they should participate with Him in His future Cup of Joy.

By Way Of The Cross

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the *wine-press*. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him"—not otherwise. So we joyfully accept the invitation to drink of His Cup. And not until the Cup has been drained to the last shall we receive the other Cup—the Cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him down to the last moment, when He cried, "It is finished!" And so with the Church. We must drink *all* of the Cup.

We must endure all of the experiences. None of the Cup is to be left.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new Cup of Joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our Cup of Joy will be given to us. Surely there was a joyous time when the sleeping saints were awakened and entered into their reward and received the Cup of Blessings! (See Vol. 3, pp. 233-240; Vol. 4, p. 622.) And one by one those who were alive and remained at the Coming of the Master are being gathered Home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the new wine in the Kingdom; for the promise is to all His faithful saints.

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.

"But Christ, the Heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they.

"My soul looks back to see
The burden He did bear,
While pouring out His life for me;
And sees her Ransom there."

Gethsemane

I journeyed through the twilight
Where all was dark and drear,
And wondered why my Savior
Did not seem always near.
As steeper grew the pathway
And full of thorns the road,
I stumbled, deaf and blinded,
Beneath my heavy load.

The tears of my own grieving
Had filled mine eyes with mist,
And thro' the vapory veiling
The face of Christ I missed.
At last I fixed my vision
On Heavenly Heights of Love,
Whose tips were ever glowing
In sunlight from above.

And wandering thus, up-gazing,
I earnestly pressed on,
Unheeding thorns and thistles
By which my feet were torn.
At last, worn out and weary,
I fell upon the ground.
Where, worn by time and tempest,
A granite cross I found.

I leaned my head upon it,
My all on it I laid;
Together with my sorrows,
My joys I also gave.
Then suddenly a rustling
Of pinions filled the air,
And lo! beside me kneeling
I saw an Angel there.
And midnight in the Garden
Was bright as day to me,
For Christ stood 'mid the shadows
Of my Gethsemane!

—Birla I. Morris (R5214)

Thoughts On The Memorial Season

"For as often as ye eat this Bread, and drink this Cup,
ye do show the Lord's death till He come." 1 Cor. 11:26

The Passover season, as celebrated by the Jews, is approaching, beginning this year on the 17th of April. But the interest of Christians in this season centers especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the Law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the *meaning* of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the Divine command—what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming Epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "*in due time*"?

First-Fruits And After-Fruits

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the Church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost Divine favor and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"—"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

The Scriptures call the Church of Christ "the Church of the First-borns," "a kind of First-fruits unto God of His creatures," "the First-fruits unto God and the Lamb." (Heb. 12:23; James 1:18; Rev. 14:4) These

expressions imply that ultimately there will be others of God's family *later* born; they imply *after*-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the *First*-fruits—that there will be no *after*-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by Divine Power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the Second Death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render Him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

Responsibility Of The First-Borns

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the First-borns of the sons of God from the human plane, the Church of Christ, are now being passed over during this night of the Gospel Age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "Little Flock," "the First-fruits unto God of His creatures," "the Church of the First-borns," alone is being spared, passed over, during the present Age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the Age to follow this He shall lead the people forth from the bondage of Sin and Death, are not now in danger of eternal destruction—only the First-borns.

The Church of the First-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfill to them all of His good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the Holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of Divine mercy. It would signify that they were doing despite to Divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins"; "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The Church of the First-borns, through the begetting of the Holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the Second Death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious Morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God—all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death—destruction.

Jesus Our Passover Lamb

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on *that night*—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

Primary Signification Of The Bread And The Cup

We recall the circumstances of the first Memorial—the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My body." The evident meaning of His words is, This symbolizes, or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh —leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another

occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from Heaven, and giveth life unto the world." "I am the Bread of Life." "I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world." (John 6:33, 35, 51)

In order to appreciate how we are to eat, or appropriate, this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners —without any contamination from Father Adam, and hence free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life "a Ransom for all, to be testified in due time." (1 Tim. 2:3-6)

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect *human* life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should *rise from the tomb* on the Divine plane of life, that He should ascend to the Father and deposit the sacrificial merit of His death in the hands of Justice, and receive from the Father "all power in Heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel Church of this Age receive by faith in their Redeemer; namely, justification by faith—not justification to a *spirit* nature, which we never *had* and never *lost*, and which Christ did not *redeem*; but justification to *human* nature, which Father Adam *possessed* and *lost*, and which Christ *redeemed* by giving His own sinless *flesh*, His perfect *human life,* as our Ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of *justification* to *human life-right*—a *right* to *human life*—with all its privileges, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior's life given for us, His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of Restitution rights and privileges secured by our Lord's sacrifice of these.

Deeper Significance Of The Loaf And The Cup

Now let us note that God's object in *justifying* the Church *by faith* during this Gospel Age, in advance of the justification of the *world* by *works of obedience* in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His Body.

This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of Truth, shall come, it will guide you into all Truth, and will show you things to come." (John 16:12, 13)

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, "The Cup of blessing for which we give thanks, is it not the *participation* of the blood of Christ? The Loaf which we break, is it not the *participation* of the Body of Christ?"—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?—"For we, being many, are *one Loaf* and *one Body*." (1 Cor. 10:16, 17—*Emphatic Diaglott*)

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Corinthians 12:12-14), and that this Body, this Church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our *spiritual* life that we lay down, even as it was not *Jesus' spiritual life* that He laid down. As He sacrificed His actual, perfect being, His *humanity*, so we are to sacrifice our justified selves, *reckoned perfect* through Jesus' merit, but not *actually* so. Likewise the Loaf and the Cup represent *suffering*. The grains of wheat must be *crushed* and *ground* before they can become bread for man; they cannot retain their life and *individuality* as *grains*. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and Body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one Loaf and the one Cup. But it is *His* blood, the virtue of *His* sacrifice, that counts. *Our* blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life—not life *retained*, but life *shed*, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the Ransom-price for the whole world. "There is none other name given under Heaven or amongst men whereby we must be saved." (Acts 4:12) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His Cup, and to be broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality. (Rom. 6:3-5; 2:7)

The Celebration In The Kingdom

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the Kingdom, the theme of His every discourse. Those to whom He had promised a share in the Kingdom if faithful, He reminded of His declaration that He would go away to receive a Kingdom and to come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting would find its fulfillment in the Kingdom, that He would no more drink of the fruit of the vine until He should drink it anew with them in the Father's Kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized in His Cup, there will be jubilation in the Kingdom. "He shall see of the travail of His soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this Cup, first in justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him; and when the reign shall have begun, when the Kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears" praying "unto Him who was able to save Him out of death"—expressive of our Master's fear of death lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so He opened not His mouth" in self-defense. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

Our Opposition To Be From Religious World

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, Scribes and Pharisees and Doctors of the Law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated Me before it hated you." We see that He referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, His followers. We are not to be surprised, then, that opposition to the Truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers." (Acts 3:17)

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and Body. The Father permits it to be so now, until the members of the Body of Christ shall have filled up that which is behind of the afflictions of their Head. (Col. 1:24) Soon, as our dear Lord declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His Cup of suffering and self-denial, will drink with Him the new wine of joy in the Kingdom, beyond the veil. With that glorious Morning will begin the great work for the world's release from the bonds of sin and death—the great work of uplifting, the "Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world began." (Acts 3:21)

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with Him, we shall also reign with Him; if we be dead with Him, we shall also live with Him"; "for our light afflictions, which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the Firstborns through the merit of the precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.

The Coming Anniversary

According to custom, the New York and Brooklyn congregation will this year meet to celebrate the great event which is so full of precious significance to all the saints who have come into an appreciation of Present Truth. We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or band, meet together as is its usual custom; for this seems to have been the course of the early Church. Let us "keep the Feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant to be dead with Him. We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation (condemnation) to themselves, not discerning the Lord's body." (1 Cor. 11:29) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

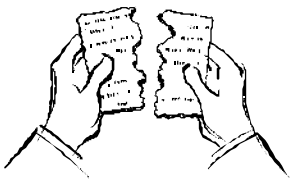
We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our Calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our Beloved Bridegroom we shall partake of the wine of joy in His Kingdom and be forever with Him.

The Blood For A Token

God said to the children of Israel on that dark night down in Egypt, that the blood should be to them for a token, and when He should see the blood he would pass over.

You will remember that the first-born in all the houses in Egypt were to be killed, but God was going to pass over every house where the blood was upon the door posts and lintels. What blood? The blood of the lamb. They were to be perfectly safe if the blood was there, for God had said it. (Read carefully the account in Exodus 12.) The lamb's blood pointed to Jesus' blood to be shed long years after, and just as the children of Israel were perfectly safe on the dark night sheltered by the blood of the lamb, so every one sheltered by the blood of God's lamb, Jesus, is just as safe as in the presence of God. As many as received Him, (Jesus) to them gave he power to become the sons of God, even to them that believe on his name.

—*Selected* (R572)



Memorial Meditations

The Typical Passover

Christ Our Passover

"Christ, our Passover, is sacrificed for us; therefore, let us keep the feast." 1 Cor. 5:7

The passover was one of the most important of the types given to the Children of Israel, and was ever observed by them as one of their most solemn feasts. They kept it in remembrance of the *passing over* of their first-born when the tenth plague was visited upon the first-born of Egypt. They commemorated it every year on the anniversary of the event, slaying a lamb each year on the fourteenth day of the first month. They saw only the type: We, instructed by the Holy Spirit through the apostles, are able to recognize the antitype as "Christ our Passover Lamb slain for us"—"the Lamb of God." *Death* would pass upon us, were it not that our Lamb's blood is sprinkled upon us, but in Him we have *life*.

As the typical *lamb* was put to death on the fourteenth of the first month, so our Passover Lamb was put to death on the same day. No other day would fulfill the type, and so it was, as we read, Luke 22:7. As they feasted on the typical lamb, we feast on our Lamb. It was on this same day that Jesus gave to the apostles the symbols of His broken body and shed blood, saying: "THIS do in remembrance of me;" i.e., keep *this* feast hereafter, thinking of me as your Lamb.

It has for several years been the custom of many of us here in Pittsburgh to do *this*; i.e., remember the Passover, and eat the emblems of our Lord's body and blood, and it has ever been an occasion of solemn pleasure and communion, and was particularly so this year. We met on the night of March 24th, as usual, at the house of Brother and Sister Conley (it being the most commodious); and ate together the *unleavened* bread—eating, meantime "*the truth*" which it symbolized, viz. that Jesus was *unleavened* (without sin), holy, harmless, undefiled, and therefore food "of which, if a man eat, he shall never die." We said, with Paul, "Christ, our Passover is slain; therefore, let us keep the feast." We saw clearly that because we had Christ within, therefore (soon, we believe), all the church of the first-born will be *passed over*, and spared, as it is written: "I will spare them, as a man spareth his only son that serveth him," and we said one to another, "Watch that ye may be accounted worthy to escape all these things coming upon the world, and stand before the Son of Man."

We read, also, how that if we are Christ's, we are part of the same loaf; to be broken as He was; to die, as He did to the flesh—crucifying the flesh. "The loaf, which we break, is it not the communion of the *body* of Christ? For we, being many, are one loaf and one body." (1 Cor. 10:17) We saw, also, that if we would count ourselves parts of that loaf, and be broken, we must *first* "purge out therefrom the old *leaven*" of sin, that we may be like our Master, "who knew no sin."

After supper, we took the *cup*—the wine. As we took it, we remembered that *it* was not represented by the type, the *passover supper*, but that it was the symbol of joy and life. After supper, He took the cup … saying, "Drink ye all of it," and we realized that, when the present night of eating the Lamb with bitter herbs (afflictions) has passed, our Lord will give us the *new life* and new joys, saying, "Enter thou into the joys of thy Lord." And we realized, even now and here, a foretaste of those joys of Paradise. Thus, the wine of our feast was but typical of the joys of the kingdom, when we shall drink it *new* with Him, in our Father's kingdom—"after supper."

The Lord's Supper

"Christ our Passover is sacrificed for us,
therefore let us keep the feast." 1 Cor. 5:7

The Passover was a Jewish feast kept annually (and is still observed by them) as a commemoration of their remarkable deliverance under the tenth plague upon Egypt—the *Passing-over* or sparing from death of their first-born.

The circumstances as narrated in Exod. 12—the slaying of the Lamb, the roasting of the flesh with *fire*, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staff in hand ready to depart out of Egypt for the Land of Promise—Canaan—are doubtless familiar to most of our readers. Also, the meaning of these things which were but types: How that Jesus came—"The Lamb of God which taketh away the sin of the world," and "Christ our *Passover* was sacrificed for us"—how the door posts and lintels of the household of *faith* are sprinkled (typically) with the blood of our Lamb which speaketh better things, and saves in a higher sense all that are in that house—how that we are to be pilgrims and strangers, not making Egypt (the world) our home nor resting there, but with staff in hand—how that the "bitter herbs" represent the *bitter experiences* and trials of this life, which are needful to us and tend to sharpen our appetite for the unleavened bread, (truth in its purity; *leaven* being a type of corruption or *error*,) and for the eating of our Lamb, who said unless you eat my flesh … you have no life in you: Thus we partake of our Lamb and have Christ *formed* within, the hope of Glory. Thus during this night of more than 1800 years, since our Lamb was slain, the one true household has been *eating*—waiting for the morning of deliverance—the early dawn of which we believe has already come.

When Jesus died on the very same day, and in fulfillment of that part of the type—*the Lamb*—how fitting it seems that all Christians should commemorate the day on which our Lamb died. We certainly have much more interest in the day than has "Israel after the flesh," who recognize only the *type*. Then, while we keep *the feast daily*—partaking of Christ and His word of truth, would it not be a great pleasure and a beautiful way, to commemorate our Lord's death on its anniversary?

We understand that it was our Lord's wish that *this day* be observed annually as a remembrance of Him, and that he instituted what is termed, The Lord's Supper, of bread and wine—emblems of His body and blood, our Passover supper—as a substitute for the Jewish observance of the *type*.

Everything connected with it seems to show that this was His intention. He kept the Passover regularly every year, and at the last one, the night in which he was betrayed, he said: "With desire I have desired to eat this Passover with you before I suffer." What Jesus commemorated was the *killing* of the Passover (Lamb;) and not the "Feast of Passover," which followed it for *seven* days. The Jews at that time kept both, but particularly the latter, (the feast). They do not now, and have not for a long time commemorated the *killing* of the Passover, but the *feast* only.

Jesus commemorated (the last time) the killing only and then gave Himself as the *real* sacrifice. When he had instituted the *new* supper—remembrancers, (the bread and wine) instead of the *old* type (the lamb) he gave to his disciples and said: "*This* do in *remembrance* of me." (Keep no longer the type or shadow but use these new emblems to commemorate me—the

anti-type.) "As often as ye eat this bread and drink this cup, ye do show the *Lord's death,* (not the typical lamb's) till He come," the kingdom be established and the type completed by the *passing over*, or sparing of the first-born (*overcomers*) and the ultimate deliverance of the entire "household of faith."

The Passover killing—Christ's death, can be remembered at no time so appropriately as on the regular anniversary, the fourteenth day of the first month. Jewish time which this year falls on April 14th (commencing at 6 o'clock P.M.) The *feast* of seven days eating unleavened bread, which followed representing in type the continuous, perfect and *everlasting feast* which we enjoy after and because of our ransom; (*seven* being typical of perfection).

We are aware that some Christians observe the Lord's supper every Sunday, and claim that their custom is based upon the oft repeated mention in Acts of the "breaking of bread," and "upon the first day of the week when the disciples were come together to break bread." (Acts 20:7) etc. They evidently overlook the fact that bread-breaking, was of necessity a frequent occurrence but that there is no mention of *wine* in any of these instances which constitute as important a feature in the ordinance as the bread, nor are any of these meetings on the first day of the week ever called the "Lord's Supper" or by any name that should lead us to such a conclusion.

There are several reasons why "The Lord's Day" would not be at all appropriate for the commemoration of His *death*, the principal one being, that "the first day," or "Lord's day" was instituted and used to commemorate an event the very opposite in its character, viz: *The resurrection* of our Lord. The one was in the "night" and called a supper, the other was observed in the *day*. The one was a night of weeping and sorrow, the other a morning of joy and rejoicing, saying—"The Lord *is risen* indeed." The one was a type of the present night of suffering—the Gospel Age—the other a type of our gathering together and communion in the bright *Millennial day*—after the resurrection of *the body* "very early in the morning."

When Jesus had risen from death He appeared to the disciples frequently, if not invariably on the "*first* day" of the week, and on several occasions made himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the church what would be more reasonable, than to suppose that they would set apart that *first* day, as especially a day for meeting with each other and with Him, and that coming from distances as well as because He thus revealed Himself first, they would arrange for the having of their food in common on that day? But this was always a day of joy as the other was properly a night of sympathizing grief.

The proper observance of this ordinance like that of baptism, seems to have been lost sight of during Papacy's reign: This one doubtless, was made void, to allow for the deathbed administration of the "*Sacrament*" to keep the dying from *purgatory*, etc. Protestants have not generally given the subject much attention, using the words "As often as ye do this" as authority for any convenient time, and not seeing that "*this*" referred to the *Passover*, as oft as ye do commemorate *this* event do it in remembrance—not of the type but of the anti-type—Me.

We do not say that a sin is committed by an untimely observance, nor that the non-observance, is sinful; but we do say that the observance of it as instituted is much more suggestive, appropriate and commemorative than any other.

Christ Our Passover

"For even Christ our Passover is sacrificed for us: therefore let us keep the feast." 1 Cor. 5:7, 8

The Passover feast lasts seven days with the Jews, commencing this year March 31 and ending April 7, and typifies perfect and everlasting purity and joy to all who partake of the Lamb slain. Paul teaches that as Christ our passover [lamb] is slain, so many of us as have by faith partaken of his imputed merit should henceforth continually rejoice before God and feast upon the truth, putting away completely all leaven of sin; malice, hypocrisy, etc.

The death and eating of the Passover lamb was with Israel the cause or basis for the "Passover Feast" which lasts a week. The lamb was slain the day preceding the feast week, and was the type of Jesus' death. Hence the anniversary of the crucifixion this year [Jewish time] will be March 30, between noon and 3 o'clock P.M.; and the evening before, viz., the Sunday *evening* March 29 (the same day by Jewish time, their day beginning at 6 o'clock in the evening) between 6 o'clock and 10 o'clock, was the time spent in killing, preparing and eating the Passover supper, and after it the supper of bread and wine, representing our Lord's body and blood broken and shed for us, which he here introduced to his disciples as thereafter taking the place of the literal lamb; these emblems being representative of himself the antitype—"The Lamb of God which taketh away the sin of the world."

When the Lord, after giving the disciples the bread and wine as emblems of his body and blood, and telling them to partake of them, said, "This do in remembrance of me," (Luke 22:19) we understood him to teach that henceforth the Passover *anniversary* should be commemorated not by eating the typical lamb, but by partaking of these emblems of the anti-typical lamb. Not in remembrance of the deliverance from Egyptian bondage, but in remembrance of our deliverance from the bondage of sin and death. The anti-type should be recognized as begun in every sense.

And when the Apostle says, "As often as ye *do this* ye do show the Lord's death till he come," we understand him to teach, that as often as *this anniversary* is observed [at its yearly recurrence] we should thus show the Lord's death as the basis of all our joy, purity and hope. Nor do we understand the words "till he come" to limit us and make its present observance improper, since the evident meaning is—until the Lord's kingdom shall have come, and he shall have called you to share with him the new wine (the joys, rights and privileges of the divine nature), in that kingdom. See Mark 14:25, Luke 22:16.

For the sake of our many new readers, we mention that it has for some years been our custom to "do this" "as often" as its anniversary recurs; preserving so far as possible the simplicity of the early church and of the first occasion as instituted by our Lord. The Church in this city will meet at our usual place, the "Upper Room" of No. 101 Federal Street, Allegheny City. We shall, as heretofore, welcome *all* who are the Lord's disciples—all who appreciate the broken body and shed blood, to meet with us, that we may together commemorate our *ransom*.

We cannot all meet here, but we can all meet with our Lord, and in the communion of heart we shall have fellowship one with another and with our Head and with our Father, while realizing that the blood of Jesus Christ cleanseth us from all sin. Where two or three are met in Jesus' name, the Head will be present and a blessing ensue.

As we break the bread which represents our Lord's body, let us not forget that by his

appointment we are now members of His body, and as such are to be broken also. As we drink of the emblem of his sacrificed life by which we are justified, let us not forget that we are *called* to share the cup with him, thus partaking in symbol of his death. By his grace we shall indeed drink of his cup and then share his glory. (Matt. 20:22, 23)

It is to this, the Apostle refers in 1 Cor. 10:16-18. Those priests who ate of the sacrifice, were the ones which did the sacrificing and whom the sacrifices represented. "The cup of blessing which we bless is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [sharing] of the body of Christ? For we being many, are one bread [loaf] and one body: for we are all *partakers* of that one bread [loaf]." Let none partake thoughtlessly of the emblems but with attentive, earnest hearts let each endeavor to realize not only his share in the benefits resulting from Jesus sacrifice, but also as a result, his share afterward with Jesus in sacrifice.

Our Celebration

We celebrate the killing of the Passover Lamb, which occurred previous to the feast kept by the Jews. It was on the afternoon of the fourteenth of Nisan (corresponding this year to Monday afternoon, April 19th) that Jesus died. According to the law the Passover Lamb must be killed on the fourteenth of Nisan, which this year would be any time between Lord's Day, April 18th, at 6 P.M., and Monday, April 19th, at 6 P.M.

When the Lord and the Apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth—"the same night in which he was betrayed." After the typical supper the Remembrancer, or Lord's Supper, was instituted, and then they went out—to Gethsemane, to Caiphas, to Herod and Pilate, and to Calvary; where Jesus was crucified on the afternoon of that same day, and buried the same afternoon, because the great Feast of Passover began the day following, commencing at 6 P.M. of the same day in which Jesus died. (John 19:32, 33)

It was not the Passover Feast then, but the supper, that Jesus observed, and after which he instituted as instead of it a memorial of his death in the bread and wine; saying, "Do this in remembrance of me."

Our celebration of the REMEMBRANCER this year will therefore be in the evening of Lord's Day, April 18th at 8 P.M. Let as many as can, meet together, here or elsewhere, on this occasion; and let not those who are alone fail to comply with the dying Redeemer's words—"DO THIS in remembrance of me"—not feeling it a compulsory duty, but love's privilege.

The feast-week of Passover celebrated by the Jews, to us is fulfilled on a higher plane, in the joy and peace and liberty wherewith Christ makes free from the antitype of Egypt—the world. And we will realize a still grander liberty and joy when our release from bondage is actually complete.

—*Reprints*, p. 833

The Passover Instituted

EXODUS 12:1-14
Golden Text: "Christ our Passover is sacrificed for us." 1 Cor. 5:7

The term Passover signifies to pass by or spare from an affliction. When the last plague was visited upon Egypt, the houses of the Israelites were all marked with the blood of a slain lamb, that the destroying angel might not cut off the first born of Israel with the first born of Egypt. These first born ones were afterward represented in the priestly tribe of Levi, to which Moses belonged (Exod. 13:2; Num. 3:11-13), and through this priesthood all Israel was brought into covenant relationship with God. The Gospel Church, is the antitype. These alone of all people are now in danger of everlasting death—the second death—because these only have the knowledge sufficient—if rejected or abused—to bring condemnation to the second death.

The first born of Israel represented those who now by faith abide in Christ, under "the blood of sprinkling"—the precious blood of Christ, our passover lamb, slain for us. And these shall be delivered, spared, passed over, being counted worthy of life through the merit of the precious blood of Christ. But if any abide not under this covering, he must surely perish, as any of the first born of Israel would have perished had they ventured out, beyond the protection of the blood of the typical lamb. How forcibly does the type thus illustrate the value of the precious blood of Christ, our Passover Lamb!

The typical feast, commemorative of the typical Passover, was celebrated ever after by Israel. Our Lord and his disciples observed it, as all Jews were required to do, yearly on the fourteenth of Nisan. The Lord's Supper was instituted just after this Passover supper, and to take its place, on the last night of our Lord's earthly life—the same night in which he was betrayed, the same day on which he was crucified, the Jewish day beginning the evening preceding at sunset. This annual remembrancer was to be to Christ's followers what the Passover had been to the Jews. They were to see Christ Jesus as their lamb, and rejoice in their justification through his precious blood. And they were to celebrate it *yearly*—as the Israelites had done—but now in remembrance of the reality and not of the type. "Christ, our passover, is sacrificed for us; therefore, let us keep the feast"—as often as the season returns, until fully delivered from death to life in his likeness.

Passage of The Red Sea

EXODUS 14:19-29
Golden Text: "By faith they passed through the Red Sea." Heb. 11:29

This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to all who are disposed to heed it, to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah, and shall surely come to grief.

This deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing

as it shall be fulfilled after the plagues (Rev. 16), in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. The overthrow of Pharaoh's army by the *sea*, corresponds to the fact that many of the present enslaving agencies will be overthrown by *anarchy* in the great "time of trouble," now so near at hand. Already the storm is approaching which will eventually overthrow all evil-doers; but a way of escape is provided for all who seek God and put their trust in him, following the course which his wisdom has marked out.

It is important to note in this connection that the terms "borrowed" and "lent" in Exod. 11:2; 12:35, 36 are improper and misleading translations of the Hebrew word *shaal*, giving the impression of a command to dishonesty on the part of God and a dishonest transaction on the part of the Israelites. The Israelites did not borrow, but asked for (as in R.V.) jewels of silver and jewels of gold and garments. And the Egyptians did not lend, but allowed their request. Thus the Israelites had some reward for their long service, though it was only granted by their oppressors under fear to refuse them.

How often God's
Choice for us is
seen to be an ugly
Cross; but as we
look closer we find in that Cross a message
of love and encouragement from our Father
above. If we had lacked submission to the
Divine Will we should have turned away
from that Cross
impatiently and
have never read
the blessed mes-
sage it brought. It
would have been
but a Cross, while
now it is a Treasure.

Moral: Examine each Cross for its Lesson

Much Christian Love to all, B.H. Barton, Minot, N.D.— Jan. 27, 1916

—*Pilgrim Echoes*, page 511

The Lord's Supper

MARK 14:12-26—MATT. 26:17-30; LUKE 22:7-30; 1 COR. 11:23-25

Golden Text: "This do in remembrance of me."

Verses 12-16. The first day of unleavened bread when they killed the Passover lamb, was the 14th of Nisan (See R1786). The Feast of Passover began on the 15th and lasted for seven days; the day beginning at sunset—6 P.M., of the preceding day. (Exod. 12:18-20) The prohibition of the use of leaven during this time was a reminder (1) of the haste with which they fled from Egypt, not having time to wait for bread to rise (Exod. 12:34, 39); and (2) of their sufferings in Egypt, on account of which it was called the bread of affliction. (Deut. 16:3) But (3) its chief significance was the putting away of sin, leaven being incipient putrefaction and hence a symbol of impurity. (1 Cor. 5:6-8; Matt. 16:6) Considering Israel in its typical character and their deliverance from Egyptian bondage as a type of the deliverance of the world from the bondage of sin and death, this feast is seen to be a type of the world's proper condition in the Millennial age. Having, through Christ, experienced the great deliverance from the present bondage of sin and death and the great time of trouble, it will be required of all that they put away from them the leaven of sin and, in grateful remembrance of their deliverance, keep the feast (rejoicing in and partaking of the good things of God), not with the leaven of selfishness, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

The killing of the passover lamb, which prefigured the sacrifice of Christ, was always done on the 14th of Nisan (Exod. 12:6); so also the sacrifice of Christ was accomplished on this same day, thus fulfilling the prediction of the type. The sacrifice of the lamb prefigured the sacrifice of Christ for the salvation of "the Church of the *firstborn,*" and the subsequent deliverance of the whole groaning creation of which the nation of Israel was a type.

During the passover week hospitality was recognized as a duty in Jerusalem: hence the readiness with which the Lord's request for a room was granted. Probably the man was a believer, as verse 14 would seem to indicate; or there may have been some previous arrangement with him, as verse 15 seems to show.

Verses 17-21. The strife to be greatest, mentioned only by Luke (22:24), probably began when they were taking their places at the table, each desiring to be nearest to the Lord and so manifesting somewhat of a selfish spirit. This was made the occasion of a very touching illustration of humility on the Lord's part, and the enforcement of the truth upon the minds of the disciples that without this very necessary qualification they could not enter the Kingdom of heaven. (John 13:5)

The attitude of the disciples upon the Lord's announcement that one of them should betray him showed at once the effect of this lesson on humility. They were not overconfident, but each seeming to fear his own stability, inquiringly turned to the Lord saying, not, Lord, is it this one or that one? but, Lord, is it I? They had the spirit of self-examination.

The hardness of Judas' heart and the depth of hypocrisy manifested in the coolness with which he heard the Lord's warning (verse 21) and in the deliberate plotting and wicked perseverance in evil are in marked contrast with the humble, loving spirit of the eleven. It is an illustration of the hopelessness of a soul willingly submitted to the power of Satan. Verse 21 leaves no ray of hope for his restoration. See also John 17:12. The goodness of God only hard-

ened his heart and therefore there was no remedy.

Verses 22-24 point out the very obvious import of the emblems, bread and wine. The broken bread represented the sacrifice of Christ's humanity for our redemption, the benefits of which sacrifice we must individually appropriate by faith, such appropriation being symbolized by the eating of it. The cup, the wine, which symbolized his shed blood, the blood of the New Covenant shed for many for the remission of sins, had the same significance as the broken bread, our partaking of it also meaning our appropriation of the benefits of his sacrifice, thus securing our justification. So the Lord declares, saying, "Except ye [thus by faith] eat my flesh and drink my blood, ye have no life in you." (John 6:53) And to this significance the Apostle Paul (1 Cor. 10:16, 17) shows another; viz., our participation with him, as members of his body, in the sacrifice—"The cup of blessing for which we bless God, is it not *a participation* of the blood of the Anointed one? The loaf which we break, is it not *a participation* of the body of the Anointed one? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf."

In The Cross I Glory

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of life is beaming
Bright and clear upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

—*Hymns of Dawn*, #123

After the Supper followed all those words of instruction, consolation, comfort and hope, and the touching prayer reported by John (13:33-38; Chapters 14-17). It was a season never to be forgotten by the disciples, one whose influence was very manifest in their subsequent course.

Verse 25 foretells the final triumph of Christ and the Church when the sufferings of the present time are all ended. Then their feasting together will have a new and blessed significance, being commemorative of the heroism of their faith and their fidelity to the divine purpose under the most crucial tests, and a rejoicing together in the victory that faith and fidelity.

Verse 26. "And when they had sung a hymn they went out into the Mount of Olives." Instead of dispersing they went out together. Observing the Lord's sadness and forebodings, the eleven sought to comfort and help him with their love and sympathy, while Judas went on his diabolical errand.

Hezekiah's Great Passover

2 CHRONICLES 30:1-13

"Yield yourselves unto the Lord, and enter into his sanctuary."

Our last lesson respecting Isaiah's vision and his commission, to announce the fall of Israel, was "in the year that King Uzziah died."(Isa. 6:1) The wicked king, Ahaz, succeeded Uzziah in the throne of Judah, and reigned wickedly, in neglect of God and his law, for sixteen years. It would appear, however, that he had an excellent wife, Abijah, under whose careful training their son, Hezekiah, was prepared for the kingdom, and became in many respects a model ruler, and a faithful servant of God. It is even supposed that the Prophet Isaiah, who was related to the royal family, was Hezekiah's tutor, and helped to guide him into right ways of thinking and doing. The fact that so good a son could come of so evil a father is an evidence to us that under divine providence it is not necessary that we should inherit all the evil traits of our ancestors. Although we cannot overcome them completely, so that none of the fallen race of Adam can ever hope to regain perfection as a result of personal effort and of training, nevertheless, we see that favorable conditions, religious training, etc., lead to a vast improvement in those who are rightly exercised thereby.

And here we get a suggestive hint of the methods which the Lord will employ in the world's blessing and uplifting during the Millennium. The human family is unable to lift itself out of the degraded condition in which it is, because of shortness of life, and because of the general prevalence of evil; hence, the power that will lift mankind must be a power from the outside, uncontaminated by the fall. Moreover, under the terms of the divine sentence, the penalty of man's sin must be cancelled, his penalty must be paid for him, before he can be fully released from its condemnation and weaknesses. It is this redemption or purchase which has already been accomplished for mankind: the deliverance out of sin and its consequences, mental, moral and physical depravity, is a future work, made possible by Christ's great sacrifice. And, gracious thought, it is he who redeemed mankind, and who has been highly exalted to power and great glory, who is shortly to use this power on man's behalf, in uplifting to righteousness and perfection whosoever will accept his grace, of all the families of the earth. The uplifting, nevertheless, will be along lines of instruction, chastisement and correction in righteousness, in which the individual will be obliged to cooperate in order to the attainment of full "restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21)

That Hezekiah was already well instructed, and thoroughly consecrated to the Lord, at the time of his father's death and his own entrance to kingship, is evidenced by the fact that he immediately began, in the first month of his reign, to inaugurate reforms of the character noted in our lesson—the restoration of the worship of Jehovah, as divinely appointed. Had he not been consecrated to the Lord, and thus in the proper attitude of heart, his accession to power would have had an influence the very opposite of this: it would have led to self-gratification and personal vanity.

His first public work was to open and prepare the Temple of the Lord, which had been closed and out of repair for years, and in which had been permitted to accumulate a vast amount of rubbish, etc. The king called to his aid the proper assistants for this work—the divinely appointed tribe

of Levi. The cleansing of the Temple proceeded according to the law of Moses, and when completed the first thing in order was a great sin-offering. King Hezekiah was broadminded, and gave special instructions that the offering was to be, not only on behalf of the people of Judah, the two tribes, but on behalf also of their separated brethren—"for all Israel."

He recognized properly that the nation was still in some respects one, in the sense that the divine promises were made to all the seed of Abraham: whoever, therefore, of all the tribes would recognize the Lord God and seek his face was properly to be esteemed a brother-Israelite.

It was the time for the Passover Feast, in commemoration of the Lord's deliverance of Israel from Egypt; typical of the deliverance of Spiritual Israel from the bondage of sin and Satan; and typical also of the ultimate deliverance of those who love righteousness, and desire to serve the Lord, from Satan's bondage, by his complete overthrow during the Millennium. It was determined that this Passover Feast should be properly observed that year, for, although, from the account, it had evidently been kept by a few Israelites, yet the general religious disorder was such, that apparently it was not observed by the nation, nor with all its appointed particularity by any. This time the king determined that its proper observance should be reinaugurated, preceded by all the proper arrangements of the law respecting the cleansing of the people (Exod. 12:15-20) and the putting away from their houses of leaven, a symbol of sin: thus, in figure at least, typically, the people were sanctified, in order that they might properly keep the feast. But all this required time—to issue the decrees, to succeed in stimulating the zeal of the people, and on their part to perform these works, symbolizing holiness to the Lord and separation from sin. The nation being thus defiled, the time was too short to be ready to observe the Passover on its appointed day, the 14th day of the first month, and hence the 14th day of the second month was observed instead—as the Lord had given permission. (Num. 9:10, 11)

The same breadth of mind and heart which characterized Hezekiah's instructions that the sin-offering should be on behalf of all Israel, still controlled him, and led him to desire not only a reformation of "Judah," but also amongst their separated brethren, known as "Israel."

Accordingly, special messengers were sent, from Beer-Sheba, the most southern town of the land of Israel, to publicly invite all Israelites of every tribe to return to the worship of Jehovah, and to specially come up on the occasion of this feast. The postal system of the present day was not in vogue, and hence a special postal arrangement was made for the carrying of these letters.

The time for such an invitation was most favorable, for the prophecy of Isaiah respecting the carrying away of Israel into captivity was already in progress: the ten tribes were at this date paying tribute to Assyria, and the carrying away of many of the people had already actually begun. Thus, the Lord's arrangement served to draw attention of any who might be "Israelites indeed" to the fact that their captivity was a punishment for their rejection of the Lord, and thus to incite those who had any faith and zeal to return to the Lord's worship. King Hezekiah's letters, briefly summed up, were an exhortation to remember the past and to return to Jehovah: "Be not ye like your fathers and like your brethren, which trespass against the Lord God of your fathers, who therefore gave them up to desolation, as ye see. … Yield yourselves unto the Lord, and enter into his sanctuary … that the fierceness of his wrath may turn away from you."

The exhortation held out the suggestion, not only of present deliverance, but also of the return of their brethren already

deported. But the postmen who bore these messages were laughed at in the northern kingdom. In proportion as the people were far from the Lord they were proud and vain, as is always the case; and it was in large measure, no doubt, their pride that was leading them on to destruction as a nation. All who are in harmony with the Lord are humbleminded, and only such receive the Lord's gracious messages with appreciation or love and well entreat the servants who bear the messages. We may note also that their obedience under such circumstances would imply considerable faith and devotion to Jehovah, for they would be the subjects of the scoffs and scorns from the unbelieving masses, as well as the messengers who invited them. Some, but not many, we are told, yet in all a fair number, humbled themselves and came, from the tribes of Asher, Manasseh and Zebulon, and of course got the blessing which God always grants to those who humble themselves and are obedient. In addition to this mention in verse 11, we find another, that "many" came also from the tribes of Ephraim and Manasseh, Issachar and Zebulon. (Verse 18) Thus, at least five of the ten tribes were represented more or less numerously, and of the remainder two were already in captivity—Reuben and Gad. We are to remember, furthermore, that some from the ten tribes had already allied themselves with the kingdom of Judah, because of the idolatry prevalent in their own land and of the better religious opportunities in Judah. (2 Chron. 15:9)

Throughout Judah the invitation to the Feast of the Passover seems to have been well received: "The hand of God was to give them one heart to do the commandment of the king and of the princes by the Word of the Lord."

In consequence there was an unusually large assemblage of the people at Jerusalem that year. The record is, that no such Passover had been observed since the days of Solomon—over two hundred and fifty years. The Feast was observed with great joy and gladness, singing and praising God; and so imbued did the people become with religious fervor, that it was by their own proposition that the Passover week of praise and sanctity to holy things was prolonged for an additional week. (Verses 21-26)

We break from our topic here, to call attention to the fact that the true faithful Israelites were gathered out of the ten tribe kingdom into the two tribe kingdom at that early day. After the later captivity of Judah the *division* of Israel was lost sight of. The decree of Cyrus permitting return from captivity ignored any division and was to *all Israel*: and the faithful of all the tribes who returned were unitedly recognized as Israel, and are subsequently so referred to in the Bible. Use a concordance and note the New Testament references to Israel. It was the *remnant* of Israel and not merely of Judah that was gathered into the Gospel age, while the remainder were "blinded" and broken off from the covenant promises, until after the Gospel age shall have selected the "elect," Spiritual Israel. —See Rom. 11:7, 25-32

Nor did the revival of true religion inaugurated by Hezekiah stop with that Passover. While it filled the people with zeal for the true worship of the Lord, to give liberally for the support of the priests and Levites, the maintenance of the sacrifices, etc., it led also to a strong movement against every form of idolatry throughout Judah, extending even throughout the land of the ten tribes: as a consequence, there was a general destruction of idols out of the land, a cutting down of the obscene high places, devoted to the licentious worship of Baal, etc. The result of this proper turning of the people to the Lord brought to them and to their king great earthly blessings, in harmony with God's covenant made with that nation. The king became very rich, and the people also, so that their

tithes and offerings to the Lord were not only sufficient for the supply of the priests and Levites, but far in excess of this, so that store-houses had to be built to receive them.

Looking for analogies in Spiritual Israel, we find several. (1) All true religion is identical with order and cleanliness, as the Apostle intimates, saying, If any man defile the Temple of God, him God will destroy, and correspondingly we may say that whoever attempts to cleanse the Temple of God, and to bring it into accord with the divine arrangement will be blessed now, as were Hezekiah and his kingdom, only we should remember that the rewards promised to Spiritual Israel are spiritual and not temporal blessings. As heretofore noticed, the congregation of the Lord in the present time may be considered nominally his Temple, though the real Temple is the Church triumphant, not yet completed. Nevertheless, it is proper also to apply this lesson to our own individual hearts; for, as the Apostle also points out, each Christian is a temple of the holy spirit, and the Church in general, therefore, may be properly considered, even in its present imperfect condition, a temple of the holy spirit, devoted, consecrated, to the Lord. So then, each individual Christian, justified and sanctified by the great atonement of our High Priest, should seek to keep himself (and, so far as possible, all others associated with him, and imbued by the same spirit) free from all worldly contamination, if they would have the Lord's blessing in spiritual things. All of the Lord's people need to remember the necessity for cleansing from worldly defilements, not only those of the past, but also those which are ever present in the world. We remember the Apostle's words, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1)

Not only should the cleansing be done, but it should be done according to the divine arrangement. As Hezekiah and the priests and Levites cleansed and sanctified "according to the law of Moses," the mediator of Israel's covenant, so we, who belong to the house of sons, are to seek cleansing and sanctification in strict accordance with the law of Christ, the Mediator of the New Covenant, under which "we are accepted in the beloved." As there was a formal ritual to be observed under the law, so there is a form of faith, of sound words and of obedience, to be observed under the Gospel. Our cleansing is not with the blood of bulls and goats, but through the merit of the more precious blood of Christ, which does not call for vengeance upon us because of his death, but on the contrary calls for mercy, pardon, grace, to all those who come unto the Father by him.

(2) There is a lesson for us also in Hezekiah's broad conception that all Israelites who were willing to join in the worship of the Lord were to be esteemed as brethren, and to be invited so to do. Nor would it have been sufficient that he should have broad and liberal and Scriptural ideas on this subject: it was his duty, as well as his privilege, to make sure that there were no fences of separation between any of the Lord's people, and the arrangement for the Lord's worship in the Lord's house, the Temple. So with Spiritual Israelites, there should be a realization that all "Israelites indeed" are one in Christ Jesus, and all are to be esteemed and treated as Israelites indeed who trust in the precious blood of Christ, as the great sin-offering of atonement, and are consecrated to the service of the Lord. Such a general recognition of Christian character is, we are glad to believe, greatly on the increase during the last half century. But more is still to be done along proper lines: sectarian fences should all be pulled down and sectarian names and creeds all be abolished, and true Christians (all who trust in the precious blood, and are fully consecrated to the Lord, to obey the instructions of his

Word as best they can understand them) should mingle together, and be one people, without other distinctions than that some may have attained to greater knowledge and sanctification than others—all, however, seeking to "come to the full stature of manhood in Christ Jesus."

(3) There is a lesson for us also in the fact that such a message of true fellowship to the true Israel, and in the promises of God, made alike to all, and ignoring all creeds and parties, would not be popular to-day, as it was not popular with many at that time. Now, as then, the majority are disposed to "laugh with scorn," and to mark as visionary enthusiasts those who advocate the simplicity which is in Christ Jesus, as taught in the Scriptures, and practiced in the early Church. Nevertheless, now as then, some are attracted by what they realize to be the proper message, the truth. Many will hear the message, no doubt, who will not have sufficient courage to act upon it, as no doubt there were some in Israel. A few, nevertheless, from almost all sects and parties and creeds will be attracted; and they will be found to be the meek, those ready and willing to humble themselves. The proud will stand up for sectarianism and for the honors and dignities which go therewith, and will fail to get the divine blessing, "Blessed are the meek."

(4) A true revival of religious sentiment toward God, and his worship in the beauty of holiness and in accordance with the directions of his Word, will imply now, as well as in Hezekiah's day, a general breaking up of idols. And Oh! how many idols there are which the Lord's people should be zealous in overthrowing. They are many in form and feature, but one in general character. One of these idols, before which thousands upon thousands prostrate themselves in the dust, is Sectarianism; another is Money; another is Lust; another, Selfish Ambition; another, Pride; another, Ease; and on the whole, they are legion, with the one family name, Selfishness. Whoever has come into a condition of full consecration to the Lord through the redemption that is in Christ Jesus, whoever has come to worship the Lord in the beauty of holiness, will readily realize the abominable character of these idols which the great Adversary has induced him, through sin, to bow down to and worship. And in proportion to our zeal for the Lord, in proportion to the measure of his spirit in our hearts, will we be zealous in putting down all these idols, and bringing not only the words of our mouths and the acts of life, but also our very thoughts, into subjection to the will of God in Christ. (2 Cor. 10:5)

"Christ Our Passover Was Sacrificed For Us"

EXODUS 12:1-17

Pharaoh's heart seemed to grow harder and harder under divine mercies, as one plague after another was stayed at his request, through Moses. The goodness of God, instead of leading him to repentance, would seem to have made him only the more determined, as God had foreseen and foretold. God, however, informed Moses that the tenth and final plague would be sufficient to break down the opposition of this hard man, and compel his acquiescence with the requirement that Israel should go free. Before the infliction of this plague Moses enquired whether or not Pharaoh were willing to let Israel go, and upon receiving the negative response he warned Pharaoh that in consequence a dire calamity would befall the Egyptians. Apparently he immediately departed for the land of Goshen, there to put the people in readiness for the exodus. Their Egyptian neighbors gave them liberally jewels of gold and of silver and various articles of value, evidently anxious to have them go, and regretful that their ruler was so stubborn. They realized also, no doubt, that in some sense God was with the Israelites, and against the Egyptians, a matter which it seemed difficult for Pharaoh, their king, to discern.

How much time they may have consumed in preparation for the journey we know not, but we may well suppose that this was a time of suspense upon Pharaoh and all who knew of the last threat presented to him by Moses and Aaron. We are certain that the preparations required several days, if not weeks, because amongst other instructions each family was to select for itself a representative male lamb of the first year, unblemished, as the foundation for the religious ceremony, known as the Passover, ever since observed by that nation. The lamb was to be selected, accepted, separated from others, and cared for specially from the tenth day of that month, Abib (later known as Nisan), and on the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening—the usual Jewish day). Its flesh was to be roasted for eating the following evening, and its blood was to be preserved for sprinkling upon the lintels and door-posts—the door frame, above and at either side. It was in the night following the fourteenth day that the roast lamb was to be eaten, with bitter herbs, the eaters being gathered in family groups, and all in expectation for the journey, sandals on their feet, and staff in hand, etc., ready to depart out of Egypt early in the morning of the fifteenth.

The story, as recorded in Exodus, is an interesting one, and has ever been one precious to the Hebrews, the law concerning it serving as one of the most prominent landmarks in the history of that nation. But to the Christian the meaning of this incident is of still greater importance. To him, as the anti-typical Israelite, the whole transaction speaks of the antitypical deliverance at the hands of the anti-typical Moses at the close of the anti-typical night, and at the opening of the anti-typical Passover day. Our Golden Text, "Christ, our Passover, is slain for us" (1 Cor. 5:7), identifies the Lord Jesus as the anti-typical Lamb, and identifies the sacrifices which he gave with the deliverance which we are now hoping for, as near, even at the door. This fact is recognized by Christians of all denominations, and our Lord's Supper is recognized as the commemoration of the anti-type of the Passover supper, especially by the Catholic Churches and the older denominations of Protestants. As the Hebrews celebrate the Passover annually, so these churches celebrate annually "Good Friday," by an emblematic supper known as the Eucharist or Lord's Supper, commemorative of the

death of "the Lamb of God" and the divine mercy consequently extended to "the Church of the first born."

Let us go backward, and look at some of the minutia, and the meaning of these to us, the spiritual anti-typical Israelites. The taking up of the lamb on the tenth day of the month found its correspondency at the first advent of our Lord Jesus, when he presented himself to Israel at the close of his ministry, as their King, riding upon the ass, exactly on the 10th of Nisan. It was then that that nation should have accepted him, should have received him; but instead "they hid, as it were, their faces from him," and saw not in him the beauty for which they were seeking, as a nation. It was on the fourteenth day of Nisan that our Lord partook of the Passover with his disciples, early in the evening. Later on in the same night he was betrayed. The next morning of the same day he was condemned and crucified. Later in the same day he was buried. All this was on the fourteenth day between evenings, between six p.m., where the day began, and the next six p.m., where it ended, and it was on the next day, the 15th, in the evening, that the Passover feast of the Jews was celebrated. We celebrate that feast anti-typically, continuously feasting and rejoicing in the grace of God toward us. But the Lord's Supper belongs to the 14th of Nisan and commemorates the killing of the Lamb of God. That night in which the Passover feast was eaten represents this Gospel age—a dark time, in which sin and evil still triumph, and darkness is abroad, and in which the Lord's people feed upon the merit of Christ, our Passover Lamb, slain for us, and realize that his "flesh is meat indeed."

Along with the Lamb the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; it symbolized the precious promises which come to us from the Heavenly Father through our Lord Jesus Christ. "This is the bread that came down from heaven, whereof if a man eat he shall never die." (John 6:50) And, as the Hebrews ate their bread and lamb, so the anti-typical spiritual Israelite partakes of Christ's merits and graces freely, but with them receives also the bitterness of persecution, trials, difficulties, misrepresentation and suffering symbolized by the "bitter herbs." As the Hebrews ate shod and ready for their journey in the morning, so the true Israelites of this Gospel age partake of these spiritual favors, feeling the while that we are still in Egypt, and longing for the promised land; and they indicate by the conduct of life that they are pilgrims and strangers in this country, the world, and that they are seeking the heavenly country. But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. And so the deliverance of the spiritual Israelite does not come during the night of sin and trouble in which the god of this world reigns. It comes in the Millennial morning, for which we wait and hope and pray, "Thy Kingdom come." "God shall help her, early in the morning." (Psa. 46:5)

It is the mistake of some to suppose that the Passover refers, either directly or indirectly, to the passing of the children of Israel across the Red Sea. Nothing of the kind. The name was given with reference to the passing over or sparing of the first-born of Israel during that night in which the lamb was being eaten, and during which the blood was on the door-post without. The death-messenger was abroad throughout the land of Egypt, and the first-born of all Egypt were smitten, and the first-born of Israel were saved only upon condition that the blood should be sprinkled upon the door-posts and lintels of the houses in which they were. Any Israelite who did not respect the divine command, and place the blood-marks upon the front of his door, as directed of the Lord through Moses, would suffer, just in the same manner and just as surely as the Egyptians—the blood was the mark of distinction between those who were the Lord's people and those who were not his people.

What does this signify now, to the spiritual Israelites? We answer that the sprin-

kling of the blood symbolizes an acknowledgment of faith in the redemptive merit of our Lord Jesus' sacrifice, as our Passover Lamb. Whoever recognizes the Lord's word in respect to this matter realizes that without the shedding of blood there is no remission of sins, and he who thus realizes the importance of the death of our Savior is expected to *confess* it, as symbolized by the sprinkling of the blood upon the outside of the dwelling. And its being upon the door signifies that all who were within that door were trusting in the blood, were under its efficacious merit. It is remarkable that while this doctrine of the redemption through the blood of Christ has been held with more or less clearness for centuries, it is now, in the close of this age, being called in question by some who are still naming the name of Christ, and by some who profess to be advanced teachers, and higher critics. All such are, from the Lord's standpoint, Egyptians, not Israelites. All whom he will recognize as his people, Israelites indeed, will be such as will recognize him, his Word, and the work which he has accomplished for them through the shedding of the precious blood of our Passover Lamb, Christ Jesus.

The doctrine of *substitution* is made most emphatic in this type. As the blood represents life while in the veins, so it represents death when shed; and so, as the sentence of death was against our race, it was needful that Christ should die for our sins. Hence also the Lord has made it incumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be for a token, for a witness, for a sign, as evidence of the faith of those who were in the house on which it was sprinkled. It was not God's token, but man's token. God would do the sparing, but every Israelite who would be spared must see to it that his part of the program was carried out.

Let it not be overlooked that not all of the Israelites were in danger of death, but only the *first-born*; for this is a striking and prominent feature of the type. It teaches that while the deliverance that is to be accomplished in the morning will be deliverance for all who love the Lord and love righteousness, the first-born as well as all the rest, yet a special trial or testing comes during the night—before the Millennial morning—and this special testing or trial will affect only the *first-born* ones. Who are these first-born ones? We answer, they typified "the Church of the First-born, whose names are written in heaven," the "little flock," begotten to a newness of nature, and to joint-heirship with our Lord Jesus in the coming Kingdom. Others will be delivered from the power of Satan and the oppression of sin, as represented in the deliverance of all Israel from Pharaoh and his power and bondage, but the only ones who will be in danger during this night, the only ones who will be *passed over* or spared, during this Gospel age, will be the little flock, the Church of the First-born. This is distinctly the language of the type, nor can it be otherwise accounted for. It will be remembered that after the Passover, in the new order of things, the first-born ones spared in this Passover became representatively the Levites, amongst whom, in turn, were the priests, a little flock; and even so the Apostle declares of the Church of the First-born, "Ye are a Royal Priesthood." (1 Pet. 2:5, 9)

As already remarked, this Passover lamb found its anti-type in Christ, our Passover Lamb, who was slain for us, and of whom we partake. Our Lord instituted for us, the spiritual Israel, a commemorative service to take the place of the type observed by fleshly Israel. It was instituted on the same night in which he was betrayed, the same night in which he ate the Passover supper, as a Jew, and after the eating of the Passover supper. He took bread and wine to represent himself, as

the true, anti-typical Lamb of God, who taketh away the sin of the world, and he enjoined upon all who were truly his followers that they henceforth, instead of any longer, as the Jews, celebrating the typical Passover, should henceforth celebrate the anti-typical Passover. "As often as ye do *this* [celebrate the Passover] do it in remembrance of me [and not any longer in remembrance of the typical deliverance]." And from year to year this celebration has been handed down to the present time, and is still commemorated.

Some of God's people, however, having become confused upon the subject, and having lost sight of the fact that it is a commemoration of the anti-type of the Jewish Passover, feel quite at liberty to set for its observance times and seasons of their own, without any authority from the Lord. They are excusable to a considerable extent, because, during the eighteen centuries since the institution of the ordinance the great Adversary introduced many doctrines and false practices amongst the followers of Jesus—amongst others, the doctrine of the Mass, which purports to be a repetition of Christ's sacrifice, performed by the priests, re-creating Christ in the flesh, they claim, and sacrificing him afresh in the Mass, for the sins of those for whom it is performed. Protestants, coming out from Papacy, have rejected the doctrine of the Mass, but because the Mass had come to be frequently performed they imagined that the Lord's Supper, as they celebrate it, is also without any limitation as to time and season. Moreover, even those old churches which still observe the Passover date for the Lord's Supper have adopted a new method of reckoning it, contrary to the method in use by the Jews—one in which the memorial day always falls upon the Friday which is nearest to the true date, so that the Sunday following, Easter, will symbolize our Lord's resurrection on the first day of the week.

The next proper anniversary of the celebration of the Passover, according to the Jewish reckoning of time, as used by our Lord and the apostles, and by some of the Lord's people since and today, will be after sundown, April 20th, 1902.

"With Christ Apart"

Have you and I today
  Stood silent as with Christ apart from joy or fray
Of life, to see His face
  To look, if but a moment at its grace
And grow, by brief companionship more true,
  More nerved to lead, to dare, to do,
For Him at any cost? Have we today
  Found time in thought our hand to lay
In His, and thus compare
  His will with ours, and wear
The impress of His wish? Be sure,
  Such contact will endure
Throughout the day, will help us walk erect
  Through storms and flood; detect
Within the hidden life, sins dross its stains;
  Revive our thoughts of love for Him again;
Steady the steps which waver; help us see
  The footpath meant for you and me.

—*Poems of the Way*, p. 95

The Memorial Celebration

The annual celebration of our Lord's death, rather than a more frequent one, commends itself to the Lord's people more generally every year. At Allegheny the number participating this year was much larger than ever before. Anticipating this, Carnegie Hall was secured for the afternoon discourse on Baptism, as well as for the Memorial Service of the evening of April 16th. The death-baptism was symbolized in water at Bible House baptistry by 10 brethren and 31 sisters, after their public confession of faith in the redemption accomplished by the precious sacrifice of Christ, of their renunciation of sin, and of their full consecration to walk in Jesus' footsteps in self sacrifice, even unto death.

The Event And The Day

At the Memorial service explanation was made of why we celebrate the greatest event of history annually—not weekly, monthly, quarterly, etc. Not that the very day or hour or moment is of special consequence, but that it was meant to be a yearly celebration, and that so observed it is more than proportionately impressive. In fact, as all are aware, it could not be celebrated throughout the world at the same moment or hour or even on the same day, so great is the difference of time. For instance, the brethren in London had celebrated, and it was past midnight and they were asleep while we at Allegheny were celebrating. And for us to have partaken at the same hour with them would have been a day too early. A similar difficulty is met with by the Jews in their celebration of the Passover. History tells us that the early Church met with the same difficulty and that it was partly to correct this that it was decided to always commemorate our Lord's death on the day of the week nearest to the Passover date—"Good Friday." This arrangement has three advantages:

(1) It groups the events of that momentous week more accurately before the mind's eye: Palm Sunday, when our Lord rode on the ass as King of the Jews; Monday, Tuesday and Wednesday at the Temple teaching; Thursday preparing for the Passover Supper eaten that night and followed by the institution of our Memorial Supper, the lessons and prayer of John 14-17, the experiences of Gethsemane, of Caiaphas' court, and on Friday morning before the Sanhedrin, and at Pilate's and Herod's palaces. Then the scenes of Calvary and Joseph's new tomb. Saturday our Lord lay dead, hope being buried with him. Sunday, the resurrection day, with its new hopes, then comes in most appropriately—an Easter-day of new hopes and impulses.

(2) It would bring us into closer fellowship and sympathy with those who celebrate Good Friday and Easter Sunday, and our celebration of the Memorial on Thursday night would suggest the appropriateness of that date and cause them the more to question the authority for and the wisdom of more frequent celebrations.

(3) In civilized lands Good Friday is quite generally a legal holiday, and all the associations and precious memories of our Lord's death-day would find the better opportunity for exercising our minds.

Since it is impossible for all to celebrate on the *same* night and hour anyway, the congregation was asked to consider these arguments for hereafter having the celebration on the Thursday night before Easter Sunday. And now the same thought is offered to all the dear friends scattered abroad.

This Do, Remembering Me

The occasion was, as usual, a very solemn one as we communed respecting our Lord, the "Bread from heaven" broken for us. Nevertheless we rejoiced as we recognized in it a token of the "Love divine all love excelling." We rejoiced afresh as we

assured our hearts that if God so loved us while we were yet sinners, much more does he love us now as he sees us daily striving to walk in the footsteps of Jesus—"not *after* the flesh but *after* the spirit."

The bread spoke to us of the human rights of Jesus sacrificed for us and of which we who believe may eat—appropriate by faith to ourselves, reckoning ourselves justified to all the rights originally possessed by Adam. Then we took the further lesson suggested by the Apostle's words—"The loaf which we break, does it not signify the communion [fellowship] of the body of Christ? For we being many are one body: for we are all partakers of that one loaf." (1 Cor. 10:17)

The "cup" we recognized as symbolic of our Lord's blood—his life poured out during the three and a half years of his ministry and the dregs at Calvary. It was shed for us, yes, "shed for many for the remission of sins." Not the blood which flowed from our Redeemer's side when pierced by the soldier's spear. No, he was already dead then. Blood is used symbolically to represent life, and our Lord's life or being or soul was poured out unto death before the spear was thrust. We saw the necessity for this under God's law, that "without the shedding of blood there is no remission of sins." While we sorrowed we again rejoiced, singing in our hearts unto the Lord—

"His blood can make the foulest clean.
His blood availed for me."

Then we got the still deeper meaning of the "cup" from the Spirit's teaching through the Apostle's words—"The cup of blessing for which we bless God, is it not a participating [sharing] of the blood of the Anointed One?" (1 Cor. 10:16) Viewing it thus our Lord's words would have a deep meaning to our hearts, "Drink ye all of it;" —partake of my shame and death, walk in my steps; so shall ye be my disciples indeed and where I am there shall my disciples be.

We thanked God then for the privilege of being broken with him as part of the great loaf; and for the privilege of drinking of his cup and so filling up that which is behind of the afflictions of Christ; assured that "if we suffer with him we shall reign with him."

About 550 were present and probably 525 partook of the emblems of the broken body and shed blood. Then we sang a hymn and went out to remember the scenes of the night of the betrayal, and of the day of suffering which followed it.

Before You

"Before you" he trod
all the path of woe,
He took the sharp thrusts
with his head bent low,
He knew deepest sorrow
and pain and grief,
He knew long endurance
without relief.

He took all the bitter
from death's deep cup,
He kept not a blood drop,
but gave all up.
"Before you,"
and for you, he won the fight
To bring you to glory
and to the realms of light.

—*Songs of the Nightingale*, p. 127

Passover And Atonement Day Sacrifices

Our recent celebration of the Passover has raised the question, Did the sacrifice of the Passover lamb on the 14th day of the first month represent the same thought as the sacrifice of the Atonement Day on the 10th day of the seventh month?

We answer, No, not exactly. These two types were put at opposite ends of the year; the one at the beginning of the religious year and the other at the beginning of the secular year. The secular year began in the fall and the religious year in the spring. The Passover sacrifice in the beginning of the religious year represented particularly the sacrifice of our Lord Jesus on behalf of the Church only, while the Atonement Day sacrifice in the beginning of the secular year illustrated the sacrifice of Christ and also the sacrifice of the Church, the "royal priesthood," and the broader work thereby accomplished "for all the people."

The Passover lamb did not represent Jesus the Head and the Church his Body. It represented specifically our Lord Jesus, "The Lamb of God." It was prophesied of our Lord that not a bone of him should be broken. And the same was commanded respecting the Passover lamb. It was to be roasted whole, and not a bone of it was to be broken in the eating. Furthermore, the Passover lamb and its blood affected, preserved, "passed over," the first-born ones only, representatives of the Church of the First-borns only. The deliverance of the others is no part of the Passover picture.

In the Atonement Day sacrifice, there is a distinct difference. Two sacrifices were offered—one for the high priest's body and his family and the other sacrifice "for all the people." The first, as we have already seen (in *Tabernacle Shadows*, published twenty-nine years ago), represents our Lord's death on behalf of the Church and the entire "household of faith." The second sacrifice on the Day of Atonement represents the death of the Church as the antitype of the Lord's goat "for the sins of all the people." The same high priest offered both, and typified our Lord Jesus and his work of first performing his own sacrifice; and secondly offering us, whom he accepts as his members.

In the account of the consecration of the priests a bullock only is shown as the sin-offering (no goat, because it was not "for the people"). Then a burnt-offering is shown, which represents both the Lord and the Church in their united and yet divided position and relationship. A ram was killed and divided into pieces and washed, and then the pieces were laid in order, in relationship to the head, upon the Lord's altar; and the entire lamb was the burnt-offering. This represents the relationship of the Church, the members of the Body with the Lord, the Head of the Body. (Exod. 29:10-18)

"Burned Outside The Camp"

Another item connected with the sin-offering of the Atonement Day sacrifice is well worthy of notice as totally different from that of the Passover; namely, that they alone were to be burned outside the camp. The bullock was burned first and secondly the goat. (Lev. 16:27; Exod. 29:14) The burning represented the gradual destruction of the flesh. Outside the camp signified ostracism, rejection of men, dishonor. The Apostle says that our Lord thus suffered outside the camp and that we should arm ourselves with the same mind, with the full intention of suffering with him as *his members*. St. Paul emphasizes this fact saying, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest *for sin* (offering), are burned outside the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let *us go forth* therefore [as the

Lord's goat] unto him outside the camp, bearing his reproach." (Heb. 13:11-13)

Notice that here the Apostle is pointing back to the typical sacrifices and comparing them with the *better sacrifices* of Christ and the Church; and that he exhorts us to share in Christ's sacrifice—to recognize ourselves as members of the Lord's goat class who go through experiences outside the camp similar to those which our Lord endured—he typified by the bullock, we by the goat.

Some who were once of us, but who have gone out from us, are doing all in their power to shake the faith of any with whom they have influence. Although they have professed for years to see eye to eye with us (the fulfillment of this type and the fellowship of the Church with her Lord in these very sufferings of the present time), they now seem to have gone blind as respects these things and to be anxious to blind and confuse as many others as possible. What we have presented above is what we have been presenting for the past twenty-nine years to the best of our ability—showing, proving the Mystery of this Gospel Age to be that the elect Church is *privileged to suffer with Christ as his members*, and, by and by, to be glorified with him as members of the one Body, of which he is the Head.

Nothing in this, nor in anything we have ever written, controverts the idea that our Lord Jesus gave his own blood as our sacrifice and that he finished the sacrifice for us at Calvary in his own Body on the cross. Then it was, according to the Apostle, that the time came for his exaltation to be the spiritual Head over the spiritual Body. He was not that spiritual Head in the flesh. It was after his resurrection that he became the Head of the Church, his Body. And the Church become his members only as spirit-begotten New Creatures, when their mortal bodies have been presented in sacrifice and accepted. In accepting us as New Creatures the High Priest accepts our sacrificed wills and then tests us respecting the accomplishment of it, counting the blood of our sacrifice as his own, because it was his that justified ours and made ours possible.

Here we perceive the advantage of those who have wisely improved their time in the *study* of these truths which God caused to be prepared for their nourishment. Those who have been faithful in the study, and who lived according to it, are now strong. Others are now weak and liable to be carried about with every wind of doctrine. We cannot too strongly urge, dear friends, the necessity for spiritual nourishments—through meetings and particularly through *reading*. No amount of hearing can take the place of reading. Moreover, we advise connected, consecutive reading—especially the six volumes. We remind you afresh that many are now following the suggestions of a mother and her daughter who some time ago wrote a letter to the *Tower* telling that they had found that they could read the entire six volumes within a year by reading twelve pages per day. They had followed this course for one year and had begun it for the next. The suggestion has been taken up by several with excellent results and we commend it to you all. Our minds are leaky vessels and many who have read the volumes several times find that their later readings reveal to them matters which they did not see earlier.

"This Do In Remembrance Of Me"

MATTHEW 26:17-30

These studies are selected for us in advance. Otherwise our preference would have been to consider the incident connected with our Lord's closing of earthly life in the Spring of the year about the season at which that occurred. But Truth is always precious to us and has always profitable lessons.

Jesus was a Jew and was, therefore, obligated to every feature of the Mosaic Law. He came not to destroy the Law, but to fulfill it. Today's study points us to the fulfillment of one feature of the Law—the Passover; not that it is already entirely fulfilled, but that the type has for more than eighteen centuries been in process of fulfillment and the complete fulfillment, sure to come, is, we believe, near at hand. To appreciate this study we must have clearly in mind the type:

Approximately 3,500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague Pharaoh repented and through Moses entreated God for mercy upon himself, and for the people relief from the plague. Nevertheless, every manifestation of Divine mercy tended only to harden his heart until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all the first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled upon the door-posts of the house and the family, assembled within, partook of its flesh with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

Israel's First-Borns Passed Over

When that night the Divine sentence slew all of Egypt's first-borns, the first-borns of Israel were passed over or spared; hence the name—Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commanded to be observed yearly as a memorial of God's goodness and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on those spared first-borns were exchanged for one of the tribes—Levi. Thereafter the Levites were the passed-over first-borns and were specially devoted to God and his service.

The Antitypical Fulfillment

Those experiences of the Israelites and their first-born ones were very real and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christians we do not mean all who merely make profession, nor all who attend Church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord and by faith being passed over—from death unto life. These are Scripturally styled, "The Church of the first-borns, whose names are written in heaven." (Heb. 12:23) As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the Divine blessing will come upon the world of mankind directly after the completion of "the Church of the first-born"—directly after

their passing from death into life, by the power of the First Resurrection. If there is a first-born class it implies that there will be an after-born class. Thus the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the Church will not be the end of Divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the "Church of the first-born," or as the Apostle declares, "the first-fruits unto God of his creatures," we are assured thereby that *after-fruits* are equally part of the Divine Program.

Amongst the Levites were several divisions representing different ranks and grades of the Church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class amongst the antitypical Levites, the faithful few, known in the Scriptures as the Royal Priesthood.

The Antitypical Lamb And His Blood

In Jesus' day the time had come for the fulfillment of the antitype of the Passover. Jesus himself was to be the Passover Lamb. By faith the merit of his sacrifice, his blood, was to be sprinkled upon the door-posts of his people's hearts, and his flesh, the merit of his earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the Divine promises and the bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in his ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact anniversary of the killing of the typical lambs. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood today, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution and drink of the blood—share the Master's spirit and its reward of suffering for righteousness' sake.

Not many have appreciated these privileges during all these nineteen centuries—in all but a "little flock." Nor are there many who envy them their present experiences; nor are there many who appreciate how great will be their reward and blessings in the life to come. Then, instead of suffering with Christ, they shall reign with him in glory, honor and immortality.

"This Do In Remembrance Of Me"

Jesus, about to begin the fulfillment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us—1 Cor. 5:7), instituted for his followers an annual remembrancer which, in their minds, would take the place of the type and continually remind them of the great Antitype. Instead of the literal flesh of the lamb, the Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of the type, he directed that this be done in remembrance of the antitype—"the Lamb of God which taketh away the sins of the world," and the passover coming to the Church of the first-born, as precedent to the great blessings to result for Israel and all the families of the earth.

Our Lord as a Jew was obligated to keep the typical passover, eating of the literal lamb, etc., first; but subsequently, after that passover supper, he instituted with the bread and the fruit of the vine his substitutionary memorial of himself, saying, "Take, eat; this is my body. And he took the cup; and when he had given thanks, he gave it to them; and they all drank of it. And he said … Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of God"—until his second coming in power and great glory to receive the Church as his elect Bride and Joint-

Heir in his Kingdom and to shower blessings richly upon Israel and through Israel upon the whole world of mankind.

Judas, The Selfish Betrayer

The hour for the betrayal was drawing near. The Master knew by some power unknown to us who would betray him, etc. Breaking the matter to the twelve, he said, "One of you will betray me." Each asked, "Is it I?" Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, "Is it I?" The answer was, It is as you have said—you are the betrayer. The Divine program was carried out by the traitor, and the Scriptures were fulfilled which declare that he should be sold for thirty pieces of silver; but the coincidence marks the Divine fore-knowledge without implying that God in any manner instigated the traitorous conduct, hence the statement, "Woe unto that man by whom the Son of Man is betrayed!" From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death were such as found no compensation in any happiness he had enjoyed in previous days.

In My Father's Kingdom

In giving the disciples the bread, which represented his flesh, and the cup, which represented his blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, he did more than this—he offered them a participation with himself in the sufferings of the present and in the glories of the future. (1 Cor. 10:16, 17; Matt. 26:29) The antitype of the cup in its higher sense will be the new joys of the Kingdom which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign.

Whom Will Ye Serve?

"If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth."—John 19:12, 13

"Ye are My friends, if ye do whatsoever I command you."—John 15:14

Caesar's friends? or friends of Jesus?
Solemn question for today!
Friends of Caesar! Friends of Jesus!
Take your sides without delay.
If ye pause for man's forbidding,
Caesar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

Friends of Caesar! Friends of Jesus!
Stand revealed! your choice declare!
Who in truth two masters pleases?
Who may rival banners bear?
Jesus' friends account Him precious,
Lose for Him all other gain:
Dearer far the smile of Jesus
Than the praise of worldly men.

Free from Caesar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage yet! the Lord is near!
Onward still, His name confessing,
Weaving crowns to grace His brow;
Lo! His hands are full of blessing,
Lifted for your succor now.

Caesar's friends were we, but Jesus
Owns us for His friends today!
What! shall rival friendship please us,
While the Bridegroom is away?
No! through grace would we surrender
Caesar's things to Caesar's care,
Whilst to God, our God, we render
Filial homage, praise, and prayer.

—*Selected* (R1013)

Israel Spared, Or Passed Over

EXODUS 12:21-31

"The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many." Matthew 20:28

Christian people speak of the Jewish Passover as an institution, as a relic of the past, in which they have no special interest. This is because the meaning of the Passover is not generally grasped. Really the Christian is more deeply interested in the Passover than is the Jew. But there is one sense in which the entire world is interested in it, as we shall see in today's Study.

The tenth plague, sent upon the Egyptians as a chastisement for their persistent injustice toward the Hebrews, was the death of their first-borns. In every home of Egypt there was death, and that of the flower of their families, the first-born—son or daughter. The terror of such a night can better be imagined than expressed.

Death is always represented in the Scriptures as being the enemy of man—the penalty of sin. The death sentence came upon our first parents because of sin; and through them by the laws of heredity it has passed to all their children—the human family. We are all dying; and the Bible tells that the only hope of a recovery from death lies in the fact that God wills it, and that He has made preparation for the satisfaction of His Justice through the death of Jesus, "the Just for the unjust." It tells also that the great remedy for both sin and death is to be applied to mankind shortly. During Messiah's Reign, the death sentence shall be abolished, the curse shall be removed, there shall be no more sighing, crying or dying.

On the contrary, the rolling away of the curse, death, will mean the bringing in of the blessing of life through the glorified Redeemer. Then He will become the Life-giver to all of those who, when fully enlightened, will accept the Divine favor at His hands. The resurrection process will begin for the full recovery of all the willing and obedient of humanity to the glorious perfection of Father Adam and to the privilege of life everlasting.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The penalty was not so much in the death as in the suddenness of it. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. They fell asleep.

This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, protected, by the Almighty; hence the name Passover. By Divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of the Divine deliverance of his forefathers, when he celebrates the Passover—or else he commits a fraud; for it has no other significance.

The Passover's Real Meaning

The experiences of Israel in being passed over were allegorical. As a type, they represented the experiences of God's Elect—Spiritual Israel. And be it noticed that Spiritual Israel is a company of saintly people of God, gathered from all nations and all denominations—Jews, Romans, French, British—"every nation, kindred, people and tongue." The chief members of Spiritual Israel came from Natural Israel,

but no nation can lay exclusive claims. It is an elect class, chosen not along national lines, nor any preferential lines except those of character.

This company of Spiritual Israelites was represented in the first-borns of Israel, the fleshly Israel who were passed over in that night. The next morning, all the hosts of Israel went forth under the leadership of the first-borns, who subsequently were represented in the priestly tribe, typifying the Royal Priesthood, whose Royal High Priest is the glorified Messiah. Soon He and His "Church of the First-borns" (Heb. 12:23), glorified by participation in His resurrection, the First, or Chief Resurrection, will be installed in the glory and power of the Messianic Kingdom, for the blessing of all desirous of coming back into harmony with God.

In the past, Bible students have been slow in understanding God's Word. Gradually, in the light of present privileges, they are coming to appreciate the fact that it presents lengths and breadths, heights and depths of Divine Love, Wisdom and Power, such as they never dreamed of before. Now they are seeing that when the Lord speaks of the Church of the First-borns, He implies that He intends to have other sons, and that these are merely the first. Just as the first-borns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the Church of the First-borns will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. On the contrary, the preserving of the First-borns implies the deliverance of the remainder.

The expressions *night* and *morning* have a significance in the antitype also. The Bible represents that the six thousand years in which Sin and Death have held sway and enslaved many who desired to be right with God are a night time. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5)

The morning referred to will be the dawning of the great antitypical Sabbath, the Seventh Thousand-Year Day. Then Messiah and His Church of the First-born, passed over from death to life by Divine Power, will be installed in Kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin.

That New Dispensation will be so different from the present one that it is figuratively called Day in contrast with the darkness of the present time, represented as night. In that Day of Messiah's Kingdom, He will be the great King—the Prince of Light. Then the Prince of Darkness will be bound. During that glorious Epoch of a thousand years, the hosts of mankind who desire to come into harmony with God will all become Israelites, and gradually be led by the antitypical Moses to the perfection of Paradise restored. Only the unwilling and the disobedient will fail to attain the full recovery of all that was lost by Adam in the disobedience in Eden, and redeemed by Jesus' death at Calvary.

"Israel My First-Born"

Since any blessing, any deliverance from the power of Sin and Death, was of God's grace, and not an obligation of Justice, He had a perfect right to determine long in advance that the blessings He intended to send should reach mankind through Abraham's Seed, or children. This He plainly declared, but in an indirect way. Unnoticed by the Jews, the Lord indicated that Abraham would have two different seeds, the one a Heavenly, the other an earthly. Thus He said: "Thy seed shall be (1) as the stars of heaven, and (2) as the sand of the seashore."

God did not explain this to Abraham, but now we see the meaning of this feature of the Promise. The stars represent the Heavenly Seed of Abraham—Messiah and His Church, symbolically called His Bride. The sand of the seashore—multitudinous—represents the vast multitude who ultimately will be saved from sin and death and recovered to Divine favor and everlasting life, in the Messianic Kingdom of the Spiritual Seed, the "Church of the First-borns." Nor did God forget or turn aside from His favor to the natural seed of Abraham in the selection of the Spiritual Seed, for to them came the first privilege, or opportunity, and from them were gathered the first members of this Spiritual Israel—the Spiritual Seed of Abraham. Of them St. Paul says: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise"—the Promise made to Abraham that in this, his Spiritual Seed, all mankind would receive the Divine blessing—the rolling away of the curse of sin and death. (Gal. 3:29; Rev. 21:4, 5; 22:3)

Moreover, the Scriptures indicate that after the Spiritual Israel will have been completed by the change from earthly nature to Heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. Thus God's providences were to the Jew first in respect to the spiritual privileges, and will be to the Jew first as respects the earthly privileges—Restitution to human perfection. (Rom. 11:25-33; Acts 3:19-21)

First-Borns Blood-Protected

Let us not fail to note that the Divine favor toward the first-born of Israel was not without blood. Indeed, as St. Paul points out, the whole lesson of the Old Testament Scriptures is that "Without the shedding of blood there can be no remission of sins." By Divine command, the Israelites indicated their faith in the Lord by taking a lamb of the first year without spot, killing it and sprinkling the blood upon the door posts and lintels of their houses and eating the flesh within.

As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God—spotless, pure, holy, harmless, undefiled. His death was not for His own sins, but for the sins of humanity. It is equally important to notice that Christ died not merely for the Church, but, as the Scriptures declare, for the sins of the whole world. The Church constituted only a small portion of the world; namely, the First-born portion. As St. James declares (1:18), we are a kind of *first-fruits* unto God of His creatures. The Church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the Blood. That the Blood covers more than the First-borns is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the Household of Faith.

The Passover of the First-Borns

A memorial of first rank with the Israelites is the Passover. It celebrates one of the most momentous chapters in their history. It stands at the beginning of their ecclesiastical year, as the Day of Atonement stands near the beginning of their civil year. It is associated with their national birth. The Scriptures declare that God at that particular time had brought to the throne of Egypt a Pharaoh of indomitable will. The Scriptures declare that whereas other persons might have been in line for the throne, God specially favored this man's attaining it in order that through his natural stiffneckedness and obstinacy Divine power might be manifested in one after another of the plagues which his course would make necessary and proper. We read, "For this very purpose have I raised thee up, that I might show forth my power in thee." (Exod. 9:16) The ten plagues sent upon the Egyptians were manifestations of Divine Justice in opposition to their unjust treatment of God's Chosen People. The last of the ten stands related to our subject, The Passover.

The edict sent forth was that all of the firstborn of the Egyptians should die, and that the first-born of the Israelites should not die. And the Chosen People residing in Egypt were directed to take special steps whereby to mark themselves as separate and distinct from the Egyptians. They were to take for each family a lamb without blemish and bring it into the house on the tenth day of the first month. They were to cherish it and care for it until the fourteenth day, and then to slay it. Its blood was to be sprinkled on the outside doorpost and lintels while its flesh was to be roasted in the fire without a bone of it being broken. It was to be eaten in the night of the fourteenth with bitter herbs and with unleavened bread. On the morrow, in the strength of this food, they were to march forth out of Egypt to go to the Land of Promise for an inheritance under the Covenant made with Abraham.

The Destroying Angel Passed Over

The results were as the Lord by the mouth of Moses had foretold. The firstborns of the Egyptians died in that night, but the firstborns of the Chosen People were passed over or spared. This notable miracle was memorialized by Divine direction, and every year at the appropriate season a lamb was taken on the tenth day into each of the houses of the Israelites, one for each family or group. All leaven was put away from their dwellings. Everything representing corruption was burned, and unleavened bread alone was eaten with the lamb. The annual celebration of the Passover was for eight days, the first and the eighth day being high days, or to be specially commemorated. On the occasion of our recent visit to Jerusalem we gauged the time so as to be present in Jerusalem at the Passover season, knowing that it is not only the oldest Jewish institution, but the most joyous festival of the Chosen People. It celebrates one of the earliest manifestations of Divine favor toward them, and reminds them of the prophecies which declare that at some future time God will manifest himself in their favor still more markedly; as it is written, "It shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt, but, The Lord liveth that brought up the Children of Israel from the land of the North, and from all the lands whither he had driven them." (Jer. 16:14, 15) Again, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband unto them, saith the Lord." (Jer. 31:31, 32) The intimation here again is that this deliverance from Egypt at the Passover time, the most notable event in the past history of the Chosen People, will

be cast entirely into the shade when the due time shall come for establishing with Israel the New Covenant—old in respect to the Law and the Divine requirements, but new in the sense that it will be based upon better sacrifices and have a better Mediator, able to do for Israel exceedingly better things than Moses, the Mediator of the Sinai Covenant, was able to accomplish—noble as he was in his every endeavor to serve the people as their Mediator. It is of this better Mediator and the better Covenant which he would accomplish for them that Moses spoke, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me (but greater—antitypical of me); him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:22, 23; Deut. 18:15)

The Passover at Jerusalem

On the eve of the Passover, every Jewish family was in preparation for it. As the tenth day of the first month of the Jewish calendar had passed before our arrival, we did not witness the selection of the lambs for the families. The lambs had already been taken into the homes. We were in time, however, to note the various preparations for the feast. Each householder cleaned house for the occasion and searched every nook and corner for old bones or anything decaying and malodorous, and everything of food containing any corruption; and all such refuse was burned. Not only so, but after the actual cleansing had taken place a ritualistic or formal procedure was practiced. The head of the family, with a lighted candle, followed by the members of the household, made an inspection of the entire house.

The killing and roasting of the lamb was quite a procedure. A stick was run through the entire length of the animal and also another stick crosswise, was used by some, thus *unintentionally* giving the suggestion of a cross, for nothing is at present further from the minds of the Chosen People than that their lamb represents Jesus, the Crucified One.

The family gathered around the common dish, and while many now use knives and forks and spoons, others of the people seem to preserve the custom of early times and use their fingers to a considerable extent. Some had the modern matzos, but very many appeared to use the old style of unleavened bread, which more resembles thick pancakes. These are rather tough and pliable. One of them bent in the fingers serves fairly well as a spoon, which is consumed in the usage, sometimes being saturated in the juices for a specially tasty bite. The eating is supposed to be done in the manner to remind one of the original occasion, when the Israelites ate with their outer garments on, ready for immediate departure for the Land of Promise. In every family the householder, as directed by Moses, explained to the family the meaning of the feast—its origin as connected with the beginning of the Jewish national life. This eating of the lamb, according to the Law belonged to the fourteenth day of the first month. Following it on the fifteenth day began the festival of rejoicing celebrating the grand deliverance from the power of Pharaoh and the Red Sea. It was not our privilege to continue in Jerusalem for the eight days. But the first great day of the feast certainly saw the Holy City at the time of its greatest exhilaration.

Not only was the occasion one of special interest to the Jews who constituted a majority of the population, but likewise it was a time of general prayer and holiday with the Greek and Armenian Christians and the Mohammedans who together constitute a considerable proportion of the population. The old Christian communions still celebrate the date of our Lord's death and resurrection, after the manner of the early church, according to the Jewish style of calculation, from which the Roman Catholic and daughter systems slightly departed long centuries ago. This accounts for the fact that this year the Roman Catholics,

Episcopalians and Lutheran Churches celebrated Good Friday and Easter Sunday—March 25-27—while the celebration which we witnessed was a month later, April 22-24. We therefore had the pleasure of noting the Greek and Armenian celebration of Good Friday and Easter Sunday.

The Meaning and Interpretation

For thirty-five centuries God's Chosen People, obedient to the Divine Direction, have celebrated the memorial "Passover," seeing merely its outward signification and not for a moment realizing the true significance of the grand fact which they celebrate—that it typified a grand feature of the Divine Program of great value to them and to all mankind. The lamb they slew typified "the Lamb of God," Jesus, whose death constitutes the Ransom Price for the sins of the whole world. His death was necessary before the promise to Abraham and through him to the Chosen People could possibly have fulfillment. A redemption from sin, to be everlastingly efficacious, must be based upon a better sacrifice than the literal lamb repeated annually. It was not only necessary that Jesus become a man in order to give his life a sacrifice for mankind (Adam and his race), but it was necessary, additionally, that having finished the sacrificing work he should ascend up on High to Jehovah's right hand, to be the Spiritual Messiah, who in due time will accomplish for the Chosen people all the gracious promises made to them in the Covenant with Abraham, in which they trust, and in harmony with which they will be used of the Lord in conveying His blessings to all nations, peoples and tongues. A sin-condemnation was on the world—"The wages of sin is death." Man's penalty must be met before this condemnation of death could be fully and forever set aside—before man could be entirely and forever lifted out of death conditions back to eternal life and into harmony with his Creator.

In harmony with the Divine arrangement, Jesus first offered himself to Israel as their King. But Israel saw not how he could be their Messiah, because he had neither wealth nor armies nor influential friends: they disdained him as a deceiver. When he declared himself the Son of God and their Deliverer, they thought him an impostor and blasphemer, and worthy of death. After sentencing him in their own Sanhedrin Court, not having the authority to execute him themselves, they charged him with the only crime which the Roman Governor would hear—treason to the Roman Emperor. By threatening Pilate that they would associate him with Jesus in treason, they finally effected the crucifixion of the Antitypical Passover Lamb. He was stretched upon the cross much after the manner in which they impaled their Passover lamb for its roasting.

"On the Tenth of the First Month"

Additionally, let us note the fact that just at the appropriate time, namely, the tenth day of the first month, when the Chosen People were taking up their lambs for the Passover, Jesus presented himself as the Lamb of God, and was rejected. His presentation was on the exact day and in exactly the manner prescribed by the Prophet Zechariah, "Behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass. … the river even unto the ends of the earth." (Zech. 9:9, 10) This was fulfilled to the very letter, as we have already seen. It was fulfilled as the Prophet foretold, on the very day that Israel's "double" of experiences began. The Chosen People were blinded with self-satisfaction and repudiated the lowly King and refused to accept him as their Lamb and to receive him into their hearts and homes. Nevertheless, he proceeded to fulfill this wonderful type. As the antitypical Passover Lamb, he died on the fourteenth day, exactly in accord with the type.

Forthwith, some of the Chosen People received a great blessing through him—the Apostles of Jesus and others of the people whose hearts were in a humble, obedient and faithful condition. These fed upon the Lamb and the unleavened bread of God's

Grace through him. These recognized the blood of Jesus as sprinkled upon the doorposts and the lintels of the hearts of the "household of faith." These, very shortly afterward, were enabled to celebrate, and they still commemorate, the death of the Lamb of God as being the foundation for all their hopes and joys and blessings. These have therefore a continual season of refreshing in the favor of the Lord, whether they be poor or rich, whether their honors be many or few as respects earthly things. These were recognized by the Father on the fiftieth day after Jesus became by resurrection "the Sheaf of the first fruits"—on the Day of Pentecost. He received them to a higher plane, begetting them of the Holy Spirit and engaging with them that if faithful in following in the footsteps of Jesus, they may be sharers with the Lamb of God in his great triumph and Spiritual Kingdom, through which the *earthly blessings* will very shortly begin to come to God's Chosen People—Israel.

Not only will Messiah be King of the Jews, but, as the prophecy of Zechariah declares, "His Kingdom shall be from sea to sea" (worldwide.) All nations shall recognize his power and glory, and unto him every knee shall bow and every tongue confess, to the glory of Jehovah. Israel will receive the glorious Messiah promised to them, when in power and great glory he shall be revealed in the end of this age. They, meantime, will have missed (except the remnant of Isa. 10:21-23) the honor offered to them first of constituting his Spiritual Bride. (Psa. 45:9-14) But, then, God foreknew and through the Prophets foretold this. (Isa. 10:22; 1:9) And, anyway, Jehovah kept *hidden* the fact that Messiah's Kingdom would be a spiritual one. Not one promise of a *Spiritual* Messiah was given either in the Law or the Prophets. Every promise from Genesis to Malachi is *earthly*. Even to Abraham the promise reads, "All the *land* which thou seest, to thee will I give it and *to thy seed after thee*." Israel has not lost this promise. Not only are the Chosen People represented in the Spiritual Seed of Abraham most prominently, but now shortly Abraham and all their faithful prophets are to be made "Princes (rulers) in all the earth." (Psa. 45:16)—then the seed of Abraham will be uplifted and made the channel of Divine blessings to all peoples. "God has not cast away his people whom he foreknew." He is about to fulfill to them every good promise under his New Covenant of Jer. 31:31—under its greater Mediator and grander antitypical priesthood symbolized by Melchizedek (Psa. 110:4) and foretold by Malachi (3:1-3).

Like Unto Moses, but Greater

According to Jehovah's Plan, the Messianic King will stand as Mediator between God and Israel—as the antitype of Moses—the antitypical Priest, King, Messiah, long-promised. The fact that he will not be in the flesh, but a spiritual Messiah, instead of decreasing his glory and power, will augment them. Earthly glory the Israelites will have—earthly blessings beyond their fondest dreams, from the hand of him whom Jehovah has highly exalted as "the Son of David the King of Israel." Thus from Israel, under the New Covenant through Israel's Mediator, a way of approach to God will be opened up for all the Gentiles. Thus it is written, "Many people shall go and say, Come ye, and let us go up to the Mountain (Kingdom) of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion (the Spiritual Kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem" (the earthly Kingdom of Israel restored.) (Isa. 2:3) And it shall come to pass that the nation that will not thus recognize Jerusalem as the Government of God then and there established—upon that same nation there shall be no rain (no special blessing). (Isa. 2:3)

Notice how this item respecting the blessing of the Gentiles is mentioned by the Prophet Zechariah. We read: "Messiah shall speak peace to the Gentiles." But this blessing of peace will come primarily to God's Chosen People and proceed through

them to the Gentiles. Not only so, but the same holds good in respect to the selection of Spiritual Israelites. We have already noticed how some of the Chosen People, a "remnant," as the Prophet declares, were ready for Messiah and did receive Jesus and received the Pentecostal blessing.

These, as we have noted, were the Apostles of the Christian Church and the earliest representatives of the same; but after giving the first opportunity for the spiritual blessings to the Chosen People, Messiah favored and spoke peace also to the Gentiles in respect to the Spiritual Seed of Abraham. And so the Gospel of Grace, or invitation to become members or associates with Messiah on the spirit plane, has been, in God's Providence, extended to the Gentiles throughout this Gospel Age—to whomsoever of them has had the hearing ear and the understanding and obedient heart. Thus of both Jews and Gentiles Jehovah has been selecting worthy individuals for association with his Son, the Redeemer. These are but a "little flock" out of nominal millions. To this "little flock" the Redeemer said, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom"—the Kingdom that is to bless Israel, and, through Israel, to speak peace to all Gentiles, to every member of Adam's race—to afford all a full opportunity of return from sin and death conditions to harmony with God and everlasting life.

Ah, yes, there are precious lessons and blessings in the Passover type, and in its antitype, for God's Chosen People, when God's due time shall come. He declares that the condition of blindness and being outcast from his favor which has prevailed with the Chosen People for more than eighteen centuries is not to prevail forever, but merely until he shall have gathered, first from Israel, and subsequently from the Gentiles, his "elect" associates on the spirit plane. Then all Israel shall be recovered from this blindness, and blessings shall come to them in abundant measure. Their casting off and blinding as a nation are intended of God to work out for them a national blessing. Under adverse conditions they have been held together as a people condemned as a whole, that they might receive mercy as a whole. (Rom.11:25, 30-32)

"The Church of the First-Born"

Be it remembered that not all of the Israelites were in danger that night in which the Passover lamb was eaten—only the first-born of the Chosen People were *passed over*. A little later, God exchanged the first-born of every family for an entire tribe—the tribe of Levi. Hence that one tribe thereafter represented those saved by the passing over of the destroying angel—saved by the blood of the lamb and the eating of its flesh with bitter herbs and unleavened bread.

Two types blend in this:

(1) The spiritual Israelites to whom we have already referred constitute the primary type: Of these the glorified Messiah is the great High Priest—the antitype of Aaron who sacrificed, and of Melchizedek, who sat a priest upon his throne. Aaron's sons typified the saintly few who, through evil report and good report, have followed their Master in sacrifice faithfully unto death. As we have seen, the first of these were called out from God's Chosen People. When not a sufficient number of these were ready, the remainder were accepted from among the Gentiles, because these were actuated by the faith and obedience of Abraham.

(2) Additionally, there is a class of faithful but less zealous followers of Jesus who have done noble work of service, but have failed to some extent of the proper sacrificing spirit. These, who correspond to the Levites, are similarly called from both Jews and Gentiles.

Unitedly these two classes, typed in the Priests and Levites, constitute "the church of the first-borns whose names are written in heaven." They are "a kind of first-fruits unto God of his creatures." (James 1:18) These, together, selected primarily from God's Chosen People and secondly from

the Gentiles, were typified in the first-born of Israel who were passed over in that night, when the first-born of Egypt were slain. Thus we see that this Gospel Age, from the time of the first Advent of Jesus to the time of the setting up of the Messianic Kingdom, is the night-time when darkness covers the earth (the *civilized* earth) and gross darkness the heathen. The blood of Jesus, the Passover Lamb (1 Cor. 5:7), is sprinkled upon the doorpost by the household of faith and they are under its protection and may share in the unleavened bread of Truth, and in the strength and blessing freely provided by the Sacrifice and accepted and incorporated by the believer.

After-Borns as Well as First-Borns

A great mistake has been made by many of us in the past in supposing that only the firstborn passed over by God's Providence —passed from death unto life—during this Gospel night, are to be saved. A glance at the picture or type given to us through God's Chosen People in their Passover shows us clearly to the contrary. Instead of the first-born of Israel being the only saved ones, the narrative shows that following the dark night came a morning of blessing and joy and going forth from bondage—not merely for the first-born, but for all Israel. As in the type the first-born became the Priests and Levites, the religious leaders of the people out of darkness and slavery into emancipation and light, so the Church of Messiah, elected during this Gospel Age from Jews and Gentiles, will lead forth Israel—all the tribes of God's Chosen People, from the power of Sin and Death, in due time—in the morning of the New Dispensation, the Messianic Kingdom. Moses, who led forth God's Chosen People in type represented this great Messiah on the spirit plane, who will shortly lead forth his people Israel and grant to them all the blessings and privileges and favors included in the Abrahamic promise—and more, doubtless, than we have yet appreciated.

The fact that only God's Chosen People were delivered from Egyptian bondage—that only they crossed the Red Sea dry shod—that only they had the special Divine providences of the Wilderness, should not be understood to signify that the Messiah will bless the natural seed of Abraham only. The blessing will come first to God's Chosen People, who for the fathers' sakes are beloved still and who are to be brought into Covenant relationship with God. Other nations are not included in the type because in order to come into fellowship and relationship with God through the great Mediator, the Messiah, they will needs become citizens of Zion, members of God's Chosen People.

This may astonish some noble Christian people, some well-versed Bible students, because many of these have evidently overlooked certain features of the Divine Promise respecting the New Covenant. That Covenant, we are distinctly told, is to be made between God and His Chosen People, and not with any other nation. And thus it will be that according to God's Covenant and oath to Abraham, "All the families of earth shall be blessed" through Israel. The making of the New Law Covenant with Israel will bless the other nations because the opportunity will be granted to every nation and people to come under the terms of that New (Law) Covenant mediated by the Greater than Moses. To come under that Covenant will mean a full subordination to the Divine Law as expressed in the Law of Moses and the high interpretation of the same—Love the fulfilling of the Law.

The Great Messiah, who will thus bless God's Chosen People first, will be pleased to serve all nations and peoples as they shall prove willing to accept his favors and to conform to the Divine Laws. Thus all nations will gradually become of the seed of Abraham during Messiah's reign. And thus in the end of Messiah's reign, the promise of God to Abraham will have fulfillment. "Thy seed shall be as the stars of heaven

and as the sand of the sea for multitude." Here the two *seeds* are clearly set forth—(1) The Spiritual or Messianic Seed, the Antitypical Priests and Levites on the spirit plane, symbolized by the stars. (2) Israel absorbing the obedience of all the nations of earth through Messiah's mediation of the New Covenant will swell the seed of Abraham until, at the close of Messiah's Kingdom, all mankind will be in and of God's Chosen People; because all who will refuse to hear, to obey that Prophet, Priest and King, Greater than Moses, will be cut off from life in the Second Death—everlasting destruction.

The Church and the Passover

Our critic is in error in supposing that we claim that the Church is any part of the "Passover" sacrifice. We hold, on the contrary, that the Passover Lamb found its antitype in our Lord alone. This is in harmony with the words, "Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8.) The passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his "members," the Church. On the contrary, in one of the atonement day sacrifices, the ram of the burnt-offering was cut into pieces, and the parts washed, and then laid with the head on the altar, thus representing Christ and his members separately, yet unitedly, offered up to God—the members under the merit of the Head.

The passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ for the Church of this Gospel Age, which is elsewhere designated the "Church of the First-Born." Evidently the Church has no share in her own deliverance, which is entirely a work of grace and love Divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the Church of the First-Born during this Gospel Age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses, representing The Christ, Head and Body (which God is selecting from amongst mankind during this Gospel Age) became the Mediator of the Law Covenant. And he took the blood of a bullock and a goat and sprinkled the book of the Law, representing God or Divine Justice, and subsequently sprinkled the people, thus binding God and the people by that Covenant. The blood of the antitypical bullock (Jesus) and of the antitypical goat, the Church, will both together seal the New (Law) Covenant. The antitype will soon be here. The raising up of the antitypical Moses, the antitypical Mediator, will soon be accomplished.

—*Reprints*, p. 4335

The Passover Instituted

Time and again Moses and Aaron went to Pharaoh with God's message, "Let My people go!" Time and again plagues were given as a punishment for refusing to let them go. Time and again Pharaoh declared that if the plagues were stopped he would let them go, and time and again he broke his word. The Scriptures say, "And for this very purpose God raised Pharaoh up, that He might show forth His Power through him." This is interpreted to mean that God could have brought another prince to the throne of Egypt. He favored this particular Pharaoh because of his wicked self-will, obstinacy and selfishness.

The Scriptures declare that the Lord hardened Pharaoh's heart. The explanation is that it was the goodness of God that hardened Pharaoh's heart. Divine goodness and generosity were shown in the removal of the various plagues as soon as Pharaoh promised to do right. This, instead of inciting him to love and obedience, led him to a greater obstinacy. He determined, as he had passed through one plague after another, that others could not be much worse. He paid dearly for his defiance. (Exod. 4:21; 7:3; 14:4)

The tenth plague was the crisis. All the first-borns of Egypt died, but the first-borns of Israel under the sprinkled blood were safe. Thus God pictured the "Church of the First-borns," now being "called" out from the world. After glorification by the First Resurrection they will be the "Royal Priesthood," Spiritual Levites, for the blessing of all Israel, and through Israel, all the families of the Earth.

Bible students hold the Passover night to have typified this Gospel Age of nearly nineteen centuries, during which the spirit begotten ones, the church of the First-borns, are to be passed over, or specially saved, and made partakers of the Divine nature and associates in the Messianic Kingdom for the blessing of the later born, during Messiah's Reign. The blood sprinkled on the door-posts typed faith in the blood of Christ.

Christ, Our Passover

In mem'ry of the Saviour's love
We keep this simple feast,
Where ev'ry consecrated heart
Is made a welcome guest.

By faith we take the bread of life
Which this doth symbolize;
This cup in token of his blood,
Our costly sacrifice.

This cup shall e'er recall the hour
When thou didst set us free;
Soon with new joy in Kingdom pow'r
We'll drink it, Lord, with thee.

What rapturous joy shall then be ours,
Forever Lord, with thee!
Clothed with our resurrection pow'rs,
Thine endless praise shall be.

—*Hymns of Dawn*, #122

PASSOVER—How Often Repeated?

Question. (1911)—2—Was the blood of the Passover lamb sprinkled year by year continually, or was this done only the one time in Egypt?

Answer. I do not know; it was to have been a symbol. That is the way it was commanded at the beginning, and quite likely it was followed all the way down. If there is anyone here who is a Jew, he could tell us perhaps whether it is customary now for the Jews to sprinkle the blood on the door post. I do not suppose that they do. I am not sure.

PASSOVER—Who Typified by First-born?

Question. (1912)—3—Did the "First-born" who were passed over on account of the shed blood of the Lamb typify the HEAD AND BODY of the Church, or the CHURCH ONLY?

Answer. Why! the Church only; NOT our Lord Jesus. He was not passed over by anything. He died. In the full sense of the word He was the Lamb. His blood makes us "The Church of the First Born." Where would be the Lamb for His Own Justification if He were passed over? He did not need a Lamb. He passed over by Himself. He passed over by His obedience even unto Death. Now that enables Him to pass us over as the Church of the First Born through His blood applied to us.

PASSOVER—Passover as Related to Atonement Day.

Question. (1913)—4—What is the relationship between the Passover type and the annual Day of Atonement? Does the Passover represent the Ransom being paid, and the day of Atonement, following, the cleansing of the people as result of the ransom work?

Answer. I would say that these two are not related at all. God put them at opposite ends of the year, away from each other. The one is the type of one thing, the other is the type of another thing.

The word "ransom" is not shown in either: there is no picture of the ransom in either case. The word "ransom" or thought of ransom is given elsewhere.

Passover In Type And In Antitype

"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8

The Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor inaugurated by our Lord Jesus Christ in the Eucharist, or Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, or typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the firstborns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their firstborns; and the Passover celebrates the fact that the firstborns of Israel were spared, or passed over, by the destroying angel in that night. As the younger children of the Egyptians were not endangered, neither were the younger children of the Israelites. Hence the latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the firstborns, not merely because of their relationship, but because in the Lord's providence those firstborns became leaders and deliverers of the people on the next day, as they went forth from Egypt. (Num. 8:17, 18)

Furthermore, those firstborns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them; and they, as the sacrificing priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is "the Church of the Firstborns, which are written in Heaven." These are to be the "able ministers of the New [Law] Covenant." (Heb. 12:23; 2 Cor. 3:6)

These firstborns alone are being dealt with during this Gospel Age, or "night." These alone are in danger of a death penalty. As the Apostle declares, if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness. (Heb. 10:26, 27) Nevertheless, the whole world of mankind is certainly interested in this Church of the Firstborns, in its successful passing over, its attainment of everlasting life; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant. (Jer. 31:31-34)

Jesus The Passover Lamb

Having noted the firstborn class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the firstborns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture, or type, of our Lord, who was nonresistant and who fully and freely surrendered His rights and

His earthly interests on our behalf—on behalf of the Firstborns. True, others than the Firstborns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father—Jesus Christ the Righteous. (1 John 2:1, 2) These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant—the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the Firstborns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God, which taketh away the sin of the world." (John 1:29) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the Head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members. (Exod. 29:15-18) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice. (Exod. 12:46; John 19:36)

"In That Night"

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage, waiting for the deliverance which could come only after the passing over of the firstborns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15, 16) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn and the day star arise in your hearts." (2 Pet. 1:19) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105)

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the nighttime, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Eighteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light. (John 8:12; 3:19-21) Only a few yet recognize Him as "the true Light." But eventually He will "light every man that cometh into the world." (John 1:9) Indeed, His Church are invited to become associated with Him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into

the barn; and that then should "the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13:43) Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan!

Blood On The Doorposts All Night

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the Firstborns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, "the Just for the unjust," and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and in its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the Egyptians, He would see the blood upon lintels and doorposts, and would not suffer the destroying angel to come into their houses. (Exod. 12:1-13) The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with respect to the firstborns. Antitypically it signifies that if any of us who are of the Firstborns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction. (Heb. 6:4-6; 10:26-31)

Eating The Lamb

As the blood of the lamb marked the household of faith, not merely the firstborns of that household, so the eating of the lamb was not merely for the firstborns, but for all the household. So our Lord said, "My flesh is meat indeed"; and again, "This is the Bread which came down from Heaven; he that eateth of this Bread shall live forever." (John 6:55, 58) In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His Sacrifice must feed upon Him—must appropriate the merit of His Sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam's disobedience and redeemed by Jesus' death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be "Justified by faith." By faith we are permitted to count ourselves as fully reinstated in God's favor through the merit of Christ's Sacrifice, even as we were debarred from Divine favor through the demerit of Adam's sin. The eating of the lamb signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

The Blood Of The New Covenant

Year by year for more than sixteen centuries the Jews kept the Passover by Di-

vine decree—not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb —its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God's due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed—the night of the fourteenth day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term "The Lord's Supper" a new symbolization of the antitypical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord's flesh. This He distributed to His Apostles, saying, "This is My body, which is given for you; this do in remembrance of Me." (Luke 22:19) The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith.

Then our Lord added a new feature, "the cup." For while all believers might partake of the bread, might realize justification through the merit of His sacrifice, yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent blood-guiltiness, or responsibility for the death. (Lev. 17:10-14) But our Lord gave His disciples fruit of the vine as symbolic of His blood; and He urged upon them its appropriation, saying, "This cup is the New Testament in My blood, which is shed for you," and "for many." "Drink ye all of it." (Luke 22:20; Matt. 26:27, 28)

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions —everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. Nevertheless we who now accept our Lord's proposition to share in His blood and lay down our lives with Him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the Firstborns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

As Ye Are Unleavened

The apostle Paul points out these items to which we have called attention. He says that the Lord's consecrated followers are counted as members of the Body of Christ, the Church, under Jesus the Head. He indicates that the broken loaf represents primarily our Lord Jesus, who was broken for us, and that secondarily it represents the Church of Christ, those who willingly and joyfully yield themselves for the sake of the Lord's cause. He also points out that the cup of Christ's blood, of which we are invited to partake, signifies to us a common union in the sufferings and afflictions of Christ. (*St. Paul Enterprise*, April 18, 1916—See Harvest Gleanings 3, page 814)

Therefore, whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus—his

justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken—membership in that "little flock" whose faithfulness is manifested by drinking of the Master's cup —sharing with Him in His sacrifice, suffering with Him in order to reign with Him. (1 Cor. 10:16, 17; 2 Tim. 2:11, 12)

Mary of Bethany

Matt. 26:6-13; John 12:1-8; Mark 14:3-9

When Jesus knew his hour was nigh,
As Scriptures to him testify,
How on the cross he soon would die,
The fallen race of man to buy;

He sets his face Jerusalem way,
But stops he first at Bethany
Before his hour of destiny;
Before should end his short life's day.

The Lazarus, Martha, Mary, home,
Held fast in hallowed memories store
Doth greet him now e'en as before;
The spot most dear 'neath heaven's dome.

'Twas here their brother Lazarus died,
Christ's friend by death's grim hand was slain.
But Jesus raised him up again;
God's power used, God glorified.

And now they've made for him a feast,
Where Lazarus sits with him at meat,
And Mary who learned at his feet,
With Martha's service not the least.

Mary's eyes are homes of silent prayer,
Nor other thought her mind admits
But—he was dead, and there he sits,
And he who brought him back is there.*

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.*

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Savior's feet
With costly spikenard and with tears.*

But there was one beheld the act
Whose mind was blind to love's devotion,
Who by his comment caused commotion—
"Why not have given to those who lacked?

"The costly perfume being sold
Could have been used to feed the poor."
For thus said Judas, thinking more
Of self, less of the poor, than gold.

For he it was who held the bag,
And took of that they put therein.
His selfish heart had brought forth sin
And ever lower him did drag.

Then Jesus said, "Let her alone,
She hath done what she could for me:
For burial anointed me
Before the time; leave her alone.

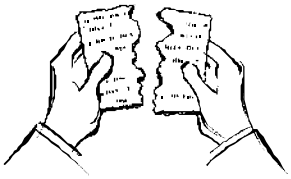
"And when ye do the gospel preach,
This act of hers ye shall recount,
Of one who gave in large amount."
Such love our Master us would teach.

— — — —

Oh, act bespeaking love compelling;
Compelling love bespoken act,
When Mary broke the perfume sweet
To pour it on the Master's feet!

Oh Mary, we would learn of thee
Our Lord, to put all else before:
To serve him first evermore,
Nor count as dear the things we see.

—*Poems of the Way*, p. 98
(*These three verses by Tennyson)



Memorial Meditations

The Memorial

Our Passover

Our celebration of the death of "Christ our Passover" on its anniversary, the 14th of April, announced in last paper, was, as the occasion has always been, a "blessed season:" a time for remembering our Lord's agony for our sins, and also of our "*redemption* through His blood." As we looked at the acceptableness of our *ransom* we realized the completeness of our forgiveness, and said with Paul: If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that *justifieth*. [God by his own arrangement has purged us of sin—*who* shall say it was not fully and properly done?] Who is he that condemneth? It is Christ that died. [Who says we are yet sinners? Let him remember who it was that *paid our debt*—it was Christ, and surely his was an acceptable *sacrifice*.] (Rom. 8:31-34)

Seeing our justification, we reflected on what Paul said to all justified persons: "I beseech you *brethren* by the mercies of God [His daily mercies and especially his mercy in providing Jesus as your *ransom* and thus *justifying* you] that ye present your bodies a *living sacrifice*, holy, acceptable to God, your reasonable service." We looked at the significance of the memorials of his death which Jesus had provided—the *bread* and the *wine*—and found that they taught the same lesson—*consecration and sacrifice*. First the body was broken and the blood shed for our *sin*—to *justify us*—then the bread (*truth*—"I am the truth") is offered us to give strength for the sacrifice which we are asked to make. God first gives the exceeding great and precious promises of becoming joint heirs with Jesus Christ our Lord to the "Divine nature" and kingdom, and then tells us how we may claim and attain those promises, viz. "If so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) This is all expressed in the symbol, as Jesus first handed the "*bread*," and after supper the "cup" (wine), so during this age to all that come to him as *disciples* he offers first the nourishment and preparation of truth, and when they have eaten it and discerned the *prize of their high calling,* he offers them the cup of—*death*. Wine is a symbol of two things—first, in appearance it is like blood, and is called "the *blood* of grapes," in this way it symbolizes *death*; second, it symbolizes the *spirit*, the effect being to cheer, refresh and enliven.

When we have been enlightened and strengthened by the heavenly food, Jesus passes us each the cup, saying, "Drink ye all of it"—drink unto my death—take up your cross and follow me, and at the same time you will be drinking unto my spirit and have a joy and refreshing which the world can neither give nor take away—and finally with me, inherit all things.

We remembered that we had been thus fed and strengthened by God's promises, and had already covenanted to drink of his cup and become dead with him if we might "reign in life" with him.

We remembered the two disciples who had asked Jesus about their positions in his throne, to whom he answered, "Ye know not what ye ask. Are you able to drink of *the cup* that I shall drink of, [*death*—"Father, if it be possible let *this cup* pass from me."] and to be baptized with the baptism that I shall be baptized with"—*death*? ["I have a baptism to be baptized with"—water was its symbol—"and how am I straightened until it be accomplished."] The disciples answered him, "We are able," and he said "*Ye shall indeed*." So we have been begotten to the hope of sitting with him in his throne, and how his words apply to us: "Are you *able* to drink of my cup?" We asked ourselves, are *we willing* to share the sufferings as well as the glory? Then we said—Lord by thy word we know that we may have "Grace to help in time of need;" and that "Thy grace is sufficient for us." We have given our all to Thee—"Work in us

both to *will and to do of* thy good pleasure." Thus having his strength made perfect in our weakness—*we are able.* Amen.

A number of letters received seem to indicate that the occasion was very generally celebrated among the scattered "twos and threes" "*of this way*." We presume that it was celebrated in about twenty places. All who wrote expressed the feeling of solemnity and appropriateness, attaching to the celebration on the anniversary, rather than at any other time.

One or two brethren questioned the date announced—suggesting that by the almanac it would fall on the 12th instead of the 14th of April. To these we reply that the calendars in most almanacs are arranged upon astronomical *calculations* and are seldom exactly in harmony with the Jewish methods, which seem to be based on the *eyesight*. Some almanacs publish the Jewish calendar, and we used it in ascertaining when the "14th day of the first month," Jewish time, would come.

The moon is used to symbolize *The Law* or Jewish nation, which reached its full at the time of Jesus' presence, but began to wane when he gave them up and died. The moon was at its *full* on the 14th of April and began to wane; this seems to agree with the *Jewish* calendars and therefore we observed that time.

One sister wrote expressing disapproval, and asks, Why not go back to the *Law* in everything as well as in keeping the Passover? Our sister is in haste; we did not suggest the observance of the Passover as instituted by The Law, but the observance of "The Lord's Supper" *instead of it.* Nor did we suggest this as *a law,* believing that "Christ is the *end of the Law* for righteousness to every one that believeth." (Rom. 10:4, and 7:6) But who will say that we may not celebrate the death of our *Lamb* on the *anniversary*, for, "as often as *ye do this*, ye do show forth the Lord's death."

If We'd Been There

If we had lived in Jesus' day
How faithful we'd have been;
We'd not have slept but vigil kept,
If we'd been with him then.

If we had lived in Jesus' day
His feet we would have washed,
We'd not have waited for another
Upon him to attend.

And in his hour of trial and need
We near to him had been.
When his forsook, we'd have remained
So very near to him.

When on his way to Calvary
We would have volunteered
To aid him with the heavy load;
If we'd been with him there.

We cannot serve so person'ly
For he's no longer flesh,
But risen now to heights divine,
Forever free from pain.

But even since he's glorified
His words do us instruct,
As done to him, things done to his;
So dear to him his own.

To us the priv'lege doth remain
And we may do for him
By waking to the needs of his,
Still in the "Narrow Way."

The feet of him are with us still;
Still weary trav'lers tread,
And these we ever may refresh
By living waters spread.

In helping with another's cross
Our love we show for Him,
And thus he knows what we'd have done
If we'd been there with him!

—*Poems of the Way*, p. 73

The Passover

"Christ our Passover is sacrificed for us, therefore, let us keep the feast." 1 Cor. 5:7

From the account of the instituting of the Lord's supper, furnished in Matt. 26:26, 28, and Luke 22:7-20, and 1 Cor. 11:23-26; we incline to the view that it was designed to be a *yearly* remembrancer of our Lord's death, and that it is properly observed on its anniversary. Apparently it was instituted by Christ Jesus "our Passover," "The lamb of God which taketh away the sins of world," (John 1:29) as a substitute for the Jewish *Passover*.

For this reason we meet each year for its commemoration on the anniversary of our Lord's death. (The 14th day of the first month—Jewish time.)

We do not quarrel with any who prefer to commemorate more frequently, neither do we regard it as a binding or compulsory observance. We observe it because we rejoice thus to remember our *ransom price*—"the propitiation (*satisfaction*) for our sins, and not for ours only, but also for the sins of the whole world."

The time for the observance of the Lord's death this year will be after 6 P.M. of April 2d, which we believe to be the date corresponding to the time at which Jesus and his disciples ate of it; 3 o'clock P.M., the day following corresponding to the hour of Jesus death. (Matt. 27:46-50)

Accordingly, there will be a meeting at the residence of J. L. Russell, No. 80 Cedar Avenue, Allegheny City, at 7:45 P.M. of Sunday April 2nd, for commemorating the breaking of the body and the shedding of the blood of Christ. Thus, "as oft as we do this, (on its anniversary) we do show the Lord's death till he come"—till the last member of his body being dead with him, shall be like him, glorified and perfected as a new creature. For "the cup of blessing which we bless is it not the communion [sharing by us] of the blood [death] of Christ? The bread which we break is it not the communion of the body of Christ [in his death]? For we being many are one bread [loaf] and one body." (1 Cor. 10:16) Hence, when we eat and drink, we show not only our interest in his sacrifice, but also express our own covenant to be dead with him, and to drink of his cup. (See, Matt. 20:22, 23)

These are always precious seasons here; and letters received from various groups of twos, threes, twenties and fifties last year, indicated that they enjoyed a similar blessing. "Christ our Passover is sacrificed for us, therefore, let us keep the feast"—putting away all leaven of *malice, envyings,* etc., let us be of the unleavened loaf—the body of Christ—each member, not puffed up, but easily broken.

We generally use unleavened cakes (which may be purchased of any Hebrew family) and raisin juice.

Till He Come

Because Paul, referring to the Lord's Supper, says that we do thus "show forth the Lord's death *till he come*," some regard that as a limitation. Consider, however, that in the Jewish age the typical lamb was slain and eaten every year, until our Lord, the true or antitypical lamb, came. But when John the Baptist introduced our Lord as present, and said "Behold the Lamb of God," the killing and eating of the typical lamb did not at once cease to be proper; for our Lord himself observed it up to the same night in which he was betrayed. The commemoration of the typical lamb only ceased to be proper, when the antitypical lamb was *slain* on Calvary.

So now, our Lord, the true Lamb of God, gave us the bread and wine as emblems of his flesh and blood, given for us—for our *passing over* or sparing. And we are to commemorate his death with these emblems *until he comes*, and until the last member of his body shall have been *passed over*—into the fullness of salvation, with him and like him. Then the symbol shall cease, the antitype having fully come in our being thus passed over. Until this grand consummation of our hopes, it is proper for us to show it forth by commemorating his broken body and shed blood by which it shall be secured.

Should We Celebrate?

Others still hold that it is not proper to celebrate the Eucharist since we discern that the real spiritual significance of the Last Supper is our partaking of the merit of our Lord's sacrifice by faith, feeding on him in our hearts,—and our consecration to be broken with him in the service of his truth, and to drink with him the cup of suffering and self-denial for the truth's sake. Seeing these realities they hold that we should no longer perform the symbol of these by commemorating our dear Redeemer's death, as he commanded all his followers should do, saying, "Eat ye all of it;" "drink ye all of it:" and as the Apostles did and taught the early Church to do. Surely, such renouncements of the beautiful and simple symbols which our Lord left us is not "taught of God"—and cannot be sustained by his Word. It is the great adversary, who thus would seduce us from the simplicity and obedience which is pleasing to the Lord and acceptable to all the "meek." Let all who have been "taught of God" adhere closely to his teachings, as presented in the Scriptures, ignoring on the one hand a tendency toward formalism and idolatry, and on the other hand a tendency to lean to their own understanding and wisdom, and to ignore the simple and meaningful observances which the Lord has commanded. No other course is either reasonable or safe.

—*Reprints*, p. 2387

The Memorial Supper

We believe and teach that the most proper occasion for the celebration of our Lord's death is its anniversary. This was the custom of the early Church, and it is still observed in a fashion by some denominations on Good Friday—although, in order to have the observance come upon the same day of the week, the exactness of the date is disregarded. We, like the early Church, prefer to observe the memorial upon its exact anniversary—which we reckon as they and the Jews reckoned it—by lunar time—the day before the beginning of the Jewish Passover.

Furthermore, we believe and teach that the only proper manner for the celebration of this memorial is that which our Lord introduced and which the early Church followed, and not as Good Friday is now celebrated by some.

On the same night in which he was betrayed—after 6 o'clock P.M. of what we now would call the 13th day of the Hebrew month *Nisan*, but which the Jews called the beginning of the 14th day of the month (their 24-hour day beginning with the evening); and therefore, in Jewish reckoning, in the same day in which he was crucified (the day before their Passover week began)—our Lord celebrated the Passover *supper* with his disciples. (The lamb supper, which always *preceded* the feast-week of Passover, was not, and is not now, termed the Feast of Passover by the Jews.) And after having thus complied with the Law (which was still in force over every Jew until our Lord's death on the cross), Jesus instituted a memorial of his own death, bread and "the fruit of the vine" being used as emblems of his flesh and blood.

He instructed his followers that thus they should commemorate his sacrifice for sins, saying,

"This Do In Remembrance Of Me"

And to us it appears that the *time* is no less a part of the institution than the bread and the juice of the grape. We should as soon think of substituting *another time* than that of the institution—especially in view of the particularity of our Lord in the matter; for although he declared, "With desire have I desired to eat this passover with you before I suffer," yet, according to the Law, it could not be eaten until the anniversary of the killing of the typical lamb preceding the passing over of Israel's first-born in Egypt; which was to be the anniversary also of the killing of the true "Lamb of God which taketh away the sins of the world" and by whom the Church of the first-born is first to be spared or delivered. Our Lord waited, therefore, and "when the *hour* was come [the earliest hour possible according to the Law] he sat down." (Luke 22:14-20)

The words of the Apostle "As oft as ye *do this,*ye do show forth the Lord's death until he come" (1 Cor. 11:26—particularly explained in Reprint 1289), are understood by many to give license to the observing of any hour, any day and any month; but not so to those who read critically; for the words "*do this*" have special weight. It would not be *this* if done at another time: just as if a command were given to celebrate the Independence of the United States on the fourth day of July, it would not be a fulfillment of *this* command, nor a celebration of *this* event, but something else, if another day were celebrated.

But let no one suppose that we teach that God's people are under the Law on this or on any other subject. The only law of our new covenant is the law of love. We love our Master, we love to celebrate his great sacrifice for our sins, and we love to do it as he was pleased to show us, as nearly as we can.

Some of the Lord's people celebrate his death every first day of the week, supposing that in so doing they have the sanction of the custom of the apostles and the early Church, as recorded in Acts 2:46; 20:7. We

hold, however, that they err in this application of the words "breaking of bread," and that it was not the Memorial Supper, but an ordinary meal customary in the early Church for two reasons, (1) being few and scattered, when they gathered for a meeting they brought a luncheon; and (2) probably for the same reason that they met on the first day of the week, they ate a meal together, viz.: because it was on the first day of the week that our Lord arose from the dead, and because on that day he expounded unto them the fulfillment of the Scriptures applicable to himself and was known to them in the breaking of bread, i.e., in the eating of supper. No wonder that afterward they loved to celebrate both the day and the meal which brought them so much joy and blessing. (Luke 24:25-32)

Those who have confounded these luncheons, celebrating the *resurrection* on the first day of the week, with the Memorial of our Lord's *death* have erred greatly if not seriously. They should notice, too, that the fruit of the vine is not mentioned in connection with these luncheons, while it is never omitted when the Memorial Supper is referred to, being no less important than the bread. The same expression, "breaking of bread," from the same Greek words, is used in Acts 27:35 where there can be no doubt that it refers to an ordinary repast for the satisfying of hunger and not as a memorial or symbol.

We treat this subject but briefly here. As to who should celebrate the Memorial, and how, and many other interesting points, our regular readers are referred to Reprint 1289.

Let us urge upon all who recognize that value of Christ's death as their *ransom-sacrifice*, to surely "*do this,*" as the Master enjoined, in remembrance of that great event which is the basis of our present joy in the Lord as well as of those which we shall enter upon as the fulfillment of this Memorial—when we shall partake of the joys of our Lord in glory, in the Kingdom. But those who trust to forgiveness aside from this sacrifice for sins, or who are trusting that they can *crucify their own sins*, and thus *render themselves* acceptable to God (as some claim), should not celebrate this Memorial; for in so doing they would be eating and drinking condemnation to themselves—not discerning the value of the Lord's broken body and shed blood as the one and only sin-offering which can take away sin and make the *believer* acceptable before God.

Passover Proving

John 18:11; Psalm 116:13

The Cup my Father pours
  Shall I not drink?
And precious, holy thoughts
  Shall I not think?
And if His Love doth send
  Less joy than pain,
And if all friends forsake,
  Shall I complain?
If foes misrepresent
  And work me woes,
Shall I not rest content
  Since Father knows?

If where once friend I had
  I Judas find,
Still Jesus holds me in
  His love entwined.
He knew the love and loss
  Of faithless friend;
He'll know each step I take
  Unto the end.
His love enfolds me fast—
  I cannot fall.
The Cup my Father pours—
  I'll drink it all.

—Hattie O. Henderson
(R5875)

The Annual Memorial Supper

This year, Thursday, April 19th, after six o'clock P.M., will mark the anniversary of our Lord's "Last Supper," which he gave as *the* memorial of his death on our behalf, saying, "This do in remembrance of me." (Luke 22:19)

In previous issues of this magazine, we have given the evidence that the Last Supper was given us to take the place of the Jewish Paschal Supper, and to be celebrated at the corresponding time, yearly. As the Paschal lamb typified Christ, the Lamb of God, so its death was typical of his death, and therefore his death was upon the *same day*. We have shown, also, that the Jewish method of reckoning time, as beginning the day at six P.M., was so arranged that our Lord could institute the Last Supper upon the same night in which he was betrayed (1 Cor. 11:23)—the same day in which he died.

As a Jew, under the Law Covenant, not yet supplanted by the New Covenant, it was the duty of our Lord to eat first of the typical lamb; and it was after that supper that he took bread and wine, as the symbols of his own flesh and blood, and instituted the Memorial Feast which we and all of his people since delight to celebrate.

Taking the place of the typical lamb, our Lord could be crucified only upon the fourteenth day of the month Nisan; and the commemoration of his death, and the passing over thereby effected, taking the place of the commemoration of the Passover lamb and that typical passing over, it follows that the *commemoration* of the antitype should be an annual observance, as was the commemoration of the type.

This we have seen was the custom of the early Church, which adopted for centuries the Jewish method of reckoning which we follow; viz., the evening, following the thirteenth of Nisan, which was the beginning of the fourteenth. This method of reckoning was afterward changed by the Church of Rome, although the thought and custom of a yearly commemoration of our Lord's death is still observed on "Good Friday" by the Church of Rome, the Greek Church, the Syrian Church and the English Church.

Protestant Churches got the Romish doctrine of the *Mass* confounded with the Lord's Supper, whereas they have no correspondence (See *Mass* in Vol. 3, pp. 98-101); and as a result they adopted various times and seasons, morning, noon and night, and monthly, bi-monthly and quarterly, seeing no reason for any particular date, and supposing that the Apostle's words, "as oft as ye do it," etc., give full license to celebrate it at any time. On the contrary, we understand the Apostle to mean, Every time (yearly) that ye do this.

Some dear Christian people have even fallen into the error of commemorating this feast every first day of the week; because they have not noticed what the supper means in connection with the type which it displaces; and because they erroneously think that they find a precedent for their course in the expression of the New Testament, "On the first day of the week, when the disciples were come together to break bread." This does indeed show that breaking of bread every first day was the custom of the early disciples; but it does not prove that the Memorial Supper is meant. Indeed, the fruit of the vine was as important as the bread in the memorial; but it is never mentioned in connection with these weekly meetings for breaking of bread and for prayers. These, on the contrary, celebrated, not our Lord's death, but his resurrection. They were remembrancers, not of the Last Supper, but of the "breaking of bread" on the day of our Lord's resurrection, when their eyes were opened and they knew him, and he vanished out of their sight.

Had the Memorial Supper been meant, it surely would have been so stated. Like ourselves, the early disciples ate or brake bread *every* day: but they did not *come together* to do it except on the first day of the week, which celebrated our Lord's resurrection and not his death.

A little investigation will convince any one that these weekly gatherings were customary with all Jews, who, however, met on the last or seventh day and on festivals, instead of on the first day of the week for their "*social*" meals. On this point let us quote from *McClintock and Strong's Religious Cyclopedia,* Vol. 8, page 68, merely enough to corroborate our statement above, as follows:

"In consequence of the vigorous laws about the observance of the Sabbath, it was enacted that no Israelite is to walk on the Sabbath beyond a certain distance, called a "Sabbath-day's journey," nor carry anything from one house to another. The Sadducees, or priestly party, who celebrated their meals on the Sabbath in different places, could go from one to another, and carry to and fro anything they liked, because they regarded these meals as constituting part of their priestly and sacrificial service, which set aside the sanctity of the Sabbath. But the Pharisees, who made their Sabbatic repast resemble THE PRIESTLY SOCIAL MEALS, had to encounter difficulties arising from the vigorous Sabbatic laws."

The Celebration

Simplicity should combine with reverence in all of our worship; and our Lord's example in respect to this memorial speaks of solemnity combined with simplicity and reverence.

On Thursday evening after six o'clock, April 19th, therefore, let as many as love the Redeemer and have pledged themselves to be his followers in faith and practice, celebrate his death—"for our sins; and not for ours only, but also for the sins of the whole world." Meet with all of like precious faith convenient to you, who would like to meet and celebrate this, the greatest event of history. It is to be a gathering of professedly *consecrated believers* in the Redeemer; but if others come in making such profession reject them not: remember that Judas met with the Lord and the other eleven. Remember, too, that the greatest among you is servant of all, who washes the feet; i.e., Performs even the humblest service for the cleansing of God's people from the defilements of earth.

The emblems used by our Lord were *unleavened* "bread" and "fruit of the vine." Unleavened cakes can generally be had of some Jewish neighbors for a few cents; if not, water crackers are practically the same thing. It is probable that our Lord used a "light" wine; but he has merely said, "fruit of the vine": hence we may with propriety use unfermented grape juice or raisin-juice—from raisins stewed in water. This is as truly fruit of the vine as intoxicating wine would be. And we believe that our Lord would approve it, seeing how many are now addicted to the abuse of liquor, and might be misled by even a taste of such wines as are generally obtainable.

In our April 1st issue we will make a few remarks upon the meaning of these symbols.

The Allegheny Memorial Service

The service here will be held, as usual, in Bible House chapel, No. 58 Arch St., at 7.30 o'clock P.M. All who trust in our Lord Jesus' death as their *ransom*, and who are fully consecrated to him, will be made very welcome. But we extend no special invitation to visitors from a distance this year; nor are there any arrangements for other than our usual Sunday services, except as above mentioned. If there be any *solitary* ones in near-by towns, we shall be glad to have them attend with us; but where there are even two or three who can unite in this memorial, our suggestion is that they had best meet together at home.

On previous occasions of conventions here, we have always been rather painfully aware of the fact that the various local gatherings of believers were interfered with and impaired by the absence of those who were most needed. This year we would like to see this matter quite reversed; and therefore advise that, wherever even two or three can meet together,

they do so; and that even the solitary ones, if within reach of a larger and a smaller circle of believers, prefer to give their presence to the smaller rather than the larger gathering, and thus encourage and help those who need their presence most. Those who thus strive to do good to others will be the more blest themselves.

The Prophet Like Unto Moses

As *"our Passover,"* Christ is the Prophet like unto Moses. When the Passover was instituted, "the Lord spake unto Moses and Aaron in the land of Egypt, saying, 'This month shall be to you the beginning of months; it shall be the first month of the year to you.' " There is an adequate reason for this. The life which man derives through the first Adam is condemned; and God has never entered into covenant with man on the basis of condemnation. In the institution and observance of the Passover, the people were typically passed over from death unto life. Their physical lives were preserved when others were destroyed; and that preservation is a type of a more widely extended and enduring one. In the treatment of the Passover lamb, there are at least two points which ought to be specially noted. First, as to the *blood*: "They shall take of the blood and strike it on the two side posts and on the upper doorpost of the houses wherein they shall eat it . . . and the blood shall be for a token upon the houses where ye are; and when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt." (Exod. 12:1-28) Very early the eating of blood was prohibited: "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) This prohibition was frequently repeated, and a specific reason assigned for it: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." (Lev. 17:11) The shedding and sprinkling of the Passover blood is a striking "figure" of giving "life for life"—the requirement of divine justice before the condemned could be justified. It was only a "figure," however—the reality came afterwards: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18-19) The other point is as to the *flesh*: "They shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it . . . with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover." Through the blood-shedding, the life of the Israelites was preserved; but the wilderness journey was before them, and they had to eat of the flesh as well. This feature, too, is a striking "figure" of the Lamb of God—"our Passover." Through the shedding of his precious blood we have life. But that is not all. The journey of life has to be pursued, the enemies of life have to be overcome, the work of life has to be accomplished, and the discipline of life has to be perfected. In all this there is wear and tear—weariness and exhaustion; but our strength is renewed by heavenly food: "My Father giveth you the true bread from heaven: for the bread of God is he that cometh down from heaven and giveth life unto the world. . . . He that cometh to me shall never hunger, and he that believeth in me shall never thirst." (John 6:27-58)

—*Reprints*, p. 1321

The Memorial Supper

With Christians generally it is customary to celebrate Good Friday as a memorial of our Lord's death, and Easter Sunday as a remembrancer of his resurrection. But with the early Church every Sunday was a remembrancer of our Lord's resurrection, while his death, symbolized in the Last Supper eaten the evening before the crucifixion, but "in the same day," was celebrated annually, as the antitype of the killing of the Jewish Passover lamb—on the fourteenth day of the first month, lunar time, as reckoned by the Hebrews. Desiring to return to the "old paths," many WATCH TOWER readers, in every quarter of the world, adopt and practice this custom of the Primitive Church. Its appropriateness is beyond question even by those who for one reason or another have seen fit to adopt more modern customs and to celebrate it quarterly or monthly or weekly or daily—according to human judgment, caprice or theory.

Only two of these theories claim Scriptural authority, and they alone, therefore, require answer.

(1) Those who hold that the Lord's death should be commemorated daily have no other argument than that the Apostle declared, "*As often* as ye do this ye do show forth the Lord's death until he come." They forget that three or four times a day or even hourly would be more "*often*," and therefore more proper, according to their definition of this word "often." The fact is that the stress lay upon the words "do *this*," as our Lord said—"*This* do ye, as oft as ye drink it [annually], in remembrance of me." (1 Cor. 11:25) The Lord's disciples as Jews were accustomed to the killing and eating of the Paschal lamb, at a specified time annually, and our Lord wished that henceforth they should recognize him as the antitype of that lamb—his death as the antitype of its death and the passing over, or justification from death to life, of the Church of the Firstborn (Heb. 12:23) as the antitype of the sparing of the firstborn of Egypt.

To "do *this*"—i.e., to celebrate the Passover—was the *command* of the Law to the Jew; but our Lord in setting his followers free from the Law Covenant and accepting them under the New Covenant did not *command* them to "do *this*," nor to do anything but "love"—which he declared to be the fulfilling of his law of the New Covenant. But he did say, "As oft as ye do this [yearly—never oftener, and never less often did the Jews celebrate their Passover], do it [henceforth, not in remembrance of the typical Passover and the typical lamb slain and eaten, but] in remembrance of me"—"the Lamb of God which taketh away the sin of the world," by whose death and blood of sprinkling you are passed over, from death unto life, and by the eating of whose flesh (figuratively speaking) ye shall obtain strength for the journey out of the Kingdom of darkness, sin and oppression, the dominion of Satan (typified by Pharaoh) to the heavenly Canaan under the lead of the Lord's Anointed, whom Moses and Joshua typified.

(2) Those who celebrate the Lord's death every Sunday well know that more appropriately that day commemorates the reverse idea—the *resurrection* of our Lord from death; but they think that they find justification of their course in the "breaking of bread" every first day of the week, practiced by the early Church. But they hastily draw a wrong inference: those "breakings of bread" were only ordinary lunches or "love-feasts" eaten for a double purpose—to satisfy hunger, but apparently, specially, because they met on that day to celebrate the Lord's *resurrection*—because it was in the "breaking of bread" that he had twice made himself known to them on that notable day when his communion and expounding of the Scriptures had driven away their fears and enkindled hope and caused their hearts to burn within them with the hope that maketh not ashamed. (Luke 24:32; Rom. 5:5) It was in connection with the eating of natural food that twice again before

his ascension, our Lord made himself known to the disciples and instructed and refreshed them, and probably both were on the first day of the week. (John 20:26; 21:13)

Is it any wonder, then, that the early Church formed the habit of gathering every first day of the week to commune with the Lord in spirit; and is it any wonder that they repeated the "breaking of bread" and any other features that would keep vividly before their minds the scenes and thoughts of their first experience and heart-burning? It is not surprising. But that had nothing whatever to do with the annual Passover, which to the early Christians took on a fresh importance, because "Christ our Passover" had been slain. (1 Cor. 5:7, 8) Christ our Passover represented his sacrifice by both bread and wine, as symbols of his flesh and his blood; but the accounts of the love-feast or "breaking of bread" make no mention of the wine—and not the slightest hint that these were meant to commemorate the sufferings and death of our Lord, the Head, and the Church, which is his body.

But we, as Christians, do not celebrate the Jewish Passover and its deliverance from Egypt, nor do we kill and eat the typical lamb. With the Jews the lamb, its selection on the 10th day of the month and its killing on the 14th day were separate from the Passover *festival*, which began on the 15th and lasted for a week. The Jews celebrate specially the festival: we memorialize the death of the great Lamb of God, and understand the Jewish seven days *festival* to be only typical of the complete and everlasting joy resulting from our present eating of our Lamb with the bitter herbs of persecution during this Gospel night, waiting for deliverance early in the Millennial morning. Surely when the blindness of fleshly Israel begins to turn away, nothing will appeal to them more forcibly than that Christ is the antitype of the Passover lamb, and that the blessings flowing from his death are the antitypes of the Passover blessings.

We follow the Jewish method of reckoning the date—the same that our Lord and the Primitive Church followed—and it is very simple. The Jewish (ecclesiastical) year begins in the Spring—with the first appearance of the new moon after the Spring equinox. There they begin to count their month. This year the new moon of Spring will appear on the 26th of March, and consequently the fourteenth day of the first month will be April 8th. But as in the Hebrew reckoning the day begins at six o'clock of the preceding day, it follows that the fourteenth of Nisan will begin at six P.M., Sunday, April 7th. About 8 o'clock on that evening, therefore, would be the anniversary of the Lord's Supper.

At this hour, in accordance with our usual custom, the Church at Allegheny will celebrate the memorial of the greatest transaction upon the pages of history—the transaction which means so much to all who *trust in the ransom* given once for all, but which has so little meaning to others. No arrangement is made for a convention or general gathering at the time; but friends passing through the city are always welcome. The same course is recommended to the scattered ones of like mind everywhere: that they meet with brethren residing near them, and celebrate with as nearly as possible the simplicity of the model given us by our Lord over eighteen centuries ago.

Let us each call to mind that the bread and wine not only symbolize our Lord's sacrifice on our behalf, but also that as his Body or Church we are members of the one loaf now being broken for others—that thus we are to share with our Lord in sacrifice, and by and by share also his glory—"If so be that we suffer with him, that we may also be glorified together." (Rom. 8:17)

As To Serving The Memorial Emblems

A brother writes, inquiring for an appropriate order of service in connection with the celebration of the Memorial Supper, and, as the subject may be of interest to many, we publish a portion of our reply, as follows:

After opening the meeting, let as competent a one as is present give a little talk upon the import of the ordinance and then on the emblems, beginning with the bread and what it symbolizes—informally, and just as lengthily or briefly as circumstances indicate, endeavoring to set forth the real meaning of what is done. Follow with the remark that the Lord, in instituting the Memorial, first gave thanks; then either return thanks yourself or ask some one else present to do so. Then follow with some such expression as the following—After having eaten the Passover Supper, the typical lamb, our Lord "took bread, and blessed it, and break it, and gave to the disciples, and said, Take, eat; this is my body." Suiting the action to the word, break a piece of the bread (preferably "unleavened bread" purchased from Hebrews, or else soda-biscuits, which are unleavened), and hand it to those who will serve it, or serve it yourself, according to the size of the company.

It is generally well, we think, to have a little interim of silence for meditation—a few moments. Then let some one give thanks for that which the cup emblemizes. Then say, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is the blood of the New Covenant, which is shed for many for the remission of sins." (We advise, as preferable, either grape juice or a mixture of the latter with a very little wine and sugar—so little that the flavor of the alcohol cannot be detected—as a safeguard for any who may have had in the past a craving for liquors.) After passing this emblem, again leave a little space for silent reflection, and then say: It is written, "And when they had sung an hymn, they went out." Let us do likewise—in thought following the course of the Lord during that eventful night in the Garden of Gethsemane, the prayer with the disciples and admonishing them to watch and pray, the betrayal, arrest, trial, crucifixion, etc.

Sometimes it may be found profitable, instead of speaking, to read from Reprints 1289 and 1786.

Sweet The Moments

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.

Truly blessed is this station,
Low before his cross to lie,
While I see divine compassion
Beaming in his gracious eye.

Here it is I find my heaven
While upon the cross I gaze;
Love I much? I've much forgiven;
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still, in faith abiding,
Life deriving from his death.

Here, in tender, grateful sorrow,
With my Saviour will I stay;
Here, fresh hope and strength will borrow,
Turning darkness into day.

—*Hymns of Dawn*, #276

The Memorial Of Our Lord's Death

Few and simple are the memorials of the true Church in contrast with those of heathendom and formalistic nominal Christendom. Instead of the numerous fast and feast days and weeks, we have only three memorials:

(1) Baptism, the symbol of the death and burial of the already justified human will into the will of God in Christ.

(2) The Memorial Supper, emblemizing the literal breaking of our Lord's body and shedding of his blood (his death as "the *man* Christ Jesus" at Calvary)—and reviving our covenant to "be dead with him" that we may also live with him," to "suffer with him" that we may also be glorified together."

(3) The memorial of our Lord's resurrection on the First-day of the week, now commonly called Sunday.

Our Lord instituted all three beautiful, yet simple, memorials. His baptism was different from the baptism of John, preached to Jews only, a "baptism unto repentance;" for he had no sins to repent of. His was the first baptism of the new order, symbolizing the death of the will of a justified human being, already acceptable to the Father, and full submission to God's will, a full surrender, complete consecration.[1] It took the place of "John's baptism." (Acts 19:3-5)

Our Lord instituted the observance of the first day of the week, in the same manner that he instituted the Memorial Supper and Baptism; namely, not by command, but by *example*. He met with the disciples on the first day of the week, immediately after his resurrection; with Mary near the Sepulchre, with Simon Peter, with the two who went to Emmaus, and with the ten disciples in the upper room. (John 20:1, 14, 19; Luke 24:13-31, 34, 36) Then he waited another week, and again appeared to them on the eighth day, probably meaning the day after the seventh, the first day of the week. (John 20:26) The disciples seem to have expected something of the kind and had come together, and thereafter remembering the opening of their eyes of understanding to know him, that it was in connection with the "breaking of bread," they afterward not only met regularly on the first day, but regularly had a simple meal together, called "breaking of bread." This some in our day have mistaken for a commemoration of the Last Supper. The two, however, were totally different—the one commemorating the death, and the other celebrating with joy the resurrection. The first day of the week was not only honored as the memorial of our Lord's resurrection and manifestation and communion, but was again marked by divine favor at Pentecost, and became the memorial of the outpouring of the holy Spirit. (Acts 2:1; 20:7; 1 Cor. 16:2)

Our Lord instituted the Memorial Supper after, and to take the place of, the Jewish Passover supper. The killing of the Passover lamb was to be done on the fourteenth day of the first month of each Jewish year, in commemoration of the deliverance of Israel's firstborn from the last plague of Egypt, and subsequently the deliverance of the entire nation from slavery. Our Lord was himself the antitype of the Lamb. His Church is the antitype of the spared firstborn of Israel; and the near approaching "restitution," in which all who love God will be delivered from the slavery of Sin and Death under Satan, will be the antitype of the deliverance of the nation.

The Memorial Supper, with its unleavened bread and wine, representing the flesh and blood of the Lamb of God, whose sacrifice takes away the sin of the world, making reconciliation for iniquity, was intended to keep fresh before the memory of the Church of the firstborn the remembrance of her purchase price, and to pledge her to fellowship in the sufferings of Christ. (1 Cor. 10:16, 17; 11:26) It was instituted,

1. See Reprint 1539, "Baptism and Its Import."

therefore, in the same night in which our Lord was betrayed, in the same day in which he was crucified (the Hebrew day counting from six p.m. until six p.m.).

It was not the intention of our Lord to commemorate the *feast* of Passover, which began on the 15th of Nisan and lasted for an entire week, but merely to give us a memorial of *his death* on the 14th of Nisan. So far from being a feast of rejoicing, it was an occasion of sorrow and perplexity to the early Church. Jesus himself was "exceeding sorrowful."

Seeing that this Memorial celebrates the antitype of the killing of the Passover lamb, we can see that it is properly celebrated on its anniversary—not monthly, quarterly, weekly nor daily, but *yearly*—and properly at the same time of the year at which our Lord died, and at which he instituted the memorial. This was the custom of the early Church, which reckoned its date according to the Jewish method of reckoning time. The first deviation from this was by the churches represented by the Bishop of Rome, which substituted, appointed and observed the nearest Friday, when the 14th of Nisan fell on some other day, as it most frequently did. This was the origin of "Good Friday," and the third day following was known as Passover Sunday, and later as "Easter Sunday." Later, by the decree of the Council of Nice (A.D. 325), and still later under the revision of the calendar by Pope Gregory XIII., the so-called Catholic churches have been brought into practical agreement, and annually fix dates for "Good Friday" and "Easter Sunday."

For the past twenty years we who are seeking the "old paths" (Jer. 6:16) have celebrated the Memorial Supper upon its anniversary, as reckoned according to the Hebrew usage, which was recognized by our Lord and the Apostles. Theirs is an easy and simple method. They begin their year (Nisan being their first month) with the new moon at the Spring Equinox and on the night of the 14th, at six p.m., commences the 15th, which is the first day of their Passover *feast*. (Exod. 12:2)

This year the Equinoxial moon, or month Nisan, begins March 15th; hence its 15th day or the beginning of the Hebrew Passover week will be on the 29th. The 14th of Nisan, on which they killed the Paschal lamb, the anniversary of the death of our Lord, "the Lamb of God," will be March 28th, beginning, according to Hebrew reckoning, on the 27th at sundown. Since our Lord instituted the Memorial on the evening preceding, we celebrate it correspondingly.

Following this honored custom, therefore, the Church at Allegheny will meet on the evening of March 27th, at 8.00 o'clock, to commemorate the greatest transaction known to mankind. As heretofore our services will be very simple, consisting of praise, prayer, a review of the significance of the emblems and the realities celebrated, partaking of the emblems, "Passover-bread" (i.e., unleavened bread), and "fruit of the vine." (For "fruit of the vine" we *prefer* unfermented grape juice or raisin juice rather than wine, because if the liquor habit has a hold upon any one we would avoid the temptation to such—adding a spoonful of wine for the sake of those who consider that nothing but wine would fill the prescription, "fruit of the vine." As for the unleavened bread, what is needed can readily be purchased from almost any Hebrew family; if not, "soda crackers" or "water crackers" are an unleavened bread, and will serve every purpose.)

The special feature of the occasion is the heart *communion* with the Lord, facilitated by the appreciation of the *significance* of the emblems revealed in the Word. They are to be appreciated, not only as representing our Redeemer's sacrifice, but also as representing our privilege of fellowship with him in suffering for righteousness' sake, as members of his body, the Church—our individual share in it. "The cup of blessing for which we bless God—is it not a participation of the blood of Christ? The loaf which we break—is it not a participation of the body of Christ?" (1 Cor. 10:16, 17) Concluding with an ap-

propriate hymn of praise we seek to avoid conversation, and to perpetuate the "communion" by thoughts respecting the great event just commemorated, and to follow our Lord reflectively to Gethsemane, and the day following to Calvary, thinking meanwhile of how little we are able to do to show our love for him, and resolving to be more jealously careful in the use of every hour and every mite of influence in his service.

Any friends who trust in the "precious blood" will be cordially welcome to meet with us. We advise, however, that brethren and sisters, so far as possible, should not desert little groups at home to enjoy the privileges of meeting with a larger company. Where two or three meet in the Lord's name he blesses them. Let each one be thoroughly willing to sacrifice his own preferences in the interest of the fellow-members of the body of Christ. This is being broken for others, as set forth in the preceding quotation, and the results are always blessed.

Remember all the dear flock of the Lord, not forgetting us, here, at Allegheny, in your prayers, and we will remember you all.

Watch and pray lest ye enter into temptation.

Let each one be on guard against the wiles of the devil. Remember that we near the anniversary not only of our Lord's sufferings, but also of Judas' treachery and false kiss, and question "Is it I?" Let each one examine his heart and see that it is in such an attitude of love and devotion to the Lord, and to every member of "his body," that he can have communion with the Lord and all who are truly his. In any other attitude there is danger that Satan "enter in." (Luke 22:3) "The last state of that man is worse than the first." (Matt. 12:45; Luke 11:26)

Jesus Of Nazareth

In the gray twilight of a dreary morn,
A prisoner stood, defenceless and forlorn,
While, to a Roman judge, with boisterous breath,
His fierce accusers clamored for His death.

It was the Christ, rejected and abused;
The King of kings, his sovereign claim refused;
The Son of God, abandoned and betrayed,
An outcast, in the world which he had made.

It was his chosen people whose demand
That timid judge was powerless to withstand;
And, while their baseless charges he denied,
He gave their victim to be crucified.

His chosen people! those he loved and blest;
Whose little ones he folded to his breast;
Who cried more fiercely, as unmoved he stood,
"On us, and on our children, be his blood!"

Oh, Holy Savior! may thy grace reverse
The dreadful import of that reckless curse;
And, on their children, thy atonement prove
"The blood of sprinkling," through Redeeming Love!

—*Francis De Haes Fanvier* (R843)

The Memorial Supper

As instituted by our Lord, and perpetuated by the apostles and the early Church, the Memorial Supper took the place of the Passover Supper—on the fourteenth day of the Jewish first month Nisan. This custom of the early Church is still preserved in the English, Roman, Greek, Armenian and other so-called "Catholic" churches and by Lutherans. But soon after the death of the apostles, ceremonialism gradually crept in and very greatly altered the original simple Memorial services. Then, too, the idea of the Mass was evolved—a *fresh sacrifice of Christ* as the basis for forgiveness of special sins. Masses are not figurative sacrifices, remembrancers of the great sacrifice at Calvary, but meant as *new* and *real* sacrifices. The priest is specially commissioned to turn plain ingredients of bread and wine into the *actual body and blood of Christ* in order that the priest may make a *fresh* sacrifice of Christ, with fresh efficacy for the forgiveness of the special sins for which the Mass (sacrifice) is performed. These Masses appear in many respects to merely elaborate the Lord's blessing and breaking of the bread and wine at the institution of the Memorial Supper, only that they may be and are celebrated at any hour of any day or night.

It is not surprising that after a thousand years of false teaching and false practice along these lines, Protestants, when awaking and seeking to find the old paths, failed to discern all of the Papal error on this and other subjects. Accordingly, while discarding the Papal Mass (called in Scripture "the abomination that maketh desolate") as *additional* sacrifices for sins, and properly holding and teaching that "by *one* offering he [Christ] hath *perfected for ever* them that are sanctified" (Heb. 10:14), they overlooked the fact that the added times for what they term "Communion" were added for Masses, and that the anniversary of our Lord's death is the only appropriate and the only appointed time for its commemoration.

Accordingly, some celebrate three times a year, some four and some weekly. If the contention, "the oftener the better," be correct, why should they not celebrate it every day? While we cannot say that done in sincerity it is at any time a sinful abomination like the Mass, we may be sure that men of to-day are not wiser than our Lord and the inspired teachers of the Church—the Apostles—and that any change from the original institution must result unfavorably. The occasion loses its weight and impressiveness by repetitions disconnected with the fact memorialized. How national memorials would lose their intended significance if repeated three to fifty times a year! The fourth of July, for instance, celebrates a great event, the institution of the United States Government, and it is generally celebrated. But suppose instead it were celebrated weekly or quarterly—would not this deprive the celebration of weight and influence? Assuredly; and so with the Memorial of our Lord's death—its anniversary is its only proper or designated occasion for celebration. But once the origin was lost sight of, general carelessness and indifference prevailed, so that although always mentioned in the Scriptures as a "Supper," it is now generally observed at dinner time; and rarely or never as a supper or evening meal, like its pattern.

The expression, "As oft as ye do *this*, ye do show forth the Lord's death, till he come," has been misinterpreted by many to mean—Do this as often as ye choose. But the emphasis should be put upon *this*—As oft as ye celebrate *this* annual Memorial, instituted by our Lord, ye are showing forth his death, and are to so do until his second coming—*until* the establishment of his Kingdom and your glorifi-

cation therein will fulfill or complete all that is symbolized in the Memorial.

As the people of God "seek for the old paths" (Jer. 16:6), the light of present truth spreads and the number who celebrate the central fact of redemption (the great Sin-offering) on its anniversary increases; and this year probably more than ever before, since the fifth century, will "Do *this*" in remembrance of their Redeemer, on the anniversary of his death.

The "Catholic" churches slightly changed the method of reckoning the anniversary so that they always celebrate a Friday for our Lord's death (Good Friday) and, on the Sunday following, his resurrection (Easter Sunday). The early Church, however, followed the Jewish custom of counting, regardless of the days of the week, and so we do. In fact, it is claimed by some that, as the Jews had an abrupt beginning of months every Spring, with the appearance of the new moon at or after the vernal equinox, so they had an abrupt beginning of weeks with the beginning of Passover, which was always counted a Sabbath and the new start of the cycle. However this may be, their Passover week always began with the fifteenth day of Nisan by divine direction. (Exod. 12; Num. 28:16, 17)

We Christians, however, do not celebrate the Passover week. That will find its anti-type by and by, when the glory of the Kingdom shall be enjoyed. We celebrate the fourteenth; a day of which the Jew takes little or no account. It would appear that the fourteenth of Nisan should have been generally observed, but that the Jews seemed to begrudge the time, and generally crowded the supper over onto the fifteenth day, to gain one more day for business. Certain it is that it was proper to both kill and eat the Passover lamb on the fourteenth, for our Lord and the twelve apostles so did, and our Lord was crucified on the *same day*; this being provided for in the Jewish arrangement of time, which began each day at six P.M. (Lev. 23:5, 6)

Reckoning according to the Jewish rule, the fourteenth of Nisan will this year commence Thursday, April 15, at six P.M. At 8 P.M. a few earnest Christians all over the world, including a little company in Allegheny, will break the memorial bread and taste the memorial fruit of the vine, in grateful remembrance of him who loved us and gave himself for us; and in pledge of our fellowship with him and all who are his, in the sufferings and trials of this present time; and in testimony of our hopes of fellowship by and by in his glory. Reader, will you not join with us at that hour? Whether alone, or as little groups, hundreds of miles asunder, we will surely have a special blessing; and, if we seek it, no doubt we will be welcomed specially *near* to our Heavenly Bridegroom, and be specially strengthened to share his cross, and to withstand the wiles of the devil.

We do not invite a general convocation to Allegheny as formerly, for two special reasons: (1) we are so situated as to be unable to entertain as formerly; and (2) we believe that the cause in general is benefited by having all of each little group meet together on this occasion. Every family together, was the law for the Jews; and it seems appropriate and profitable for us.

As we have heretofore pointed out, anyone of the Lord's people, the choice of the company, may serve the emblems of our Master's broken body and shed blood. The distinctions of "clergy" and "laity" are not of God, but of mistaken men. All who are true "disciples" are invited to take, eat, drink and distribute the emblems. It would surely require a great amount of authority and ordaining to qualify any man to "create God" out of bread and wine, as it is claimed the Catholic priests do; but it requires only a fully consecrated, humble believer to do any and every thing commanded by our Lord in respect to this beautiful Memorial. Let us, therefore—all who are his and who see the beauty of his arrangement—obey, and "do this" in

remembrance of him. *Unleavened* bread is best to use, as an emblem of our Lord's purity, his freedom from sin, which leaven symbolizes. Fruit of the vine may be wine or (preferably, we think) unfermented grape-juice, or the juice from stewed raisins—"fruit of the vine" is quite a broad term.

Make Due Preparation

In the type only the circumcised were allowed to eat of the Passover supper. Circumcision of the heart is the antitype, as the Apostle explains, and signifies a full consecration to the Lord and a separation from the filth of the flesh and sin in general. Let us note, also, that none but those consecrated to be broken with him, and to share his cup of suffering and self-denial, are truly "disciples," and invited to "do *this*."—See Matt. 20:22, 23

Note, also, that even the "circumcised" were to cleanse their dwellings and put away sin, symbolized by leaven. And faith in the *blood* must be publicly confessed as symbolized by its being sprinkled on the front of their houses. All these things represented Christian life during this Gospel age. The eaters are to be Pilgrims who seek a heavenly country; our "bitter herbs" are the trials and persecutions and revilings and disappointments, incident to our faithfulness to the Lord—they will only sharpen our appetites for more of our Lamb—Christ our Passover (lamb) slain for us. (Exod. 12:8, 11, 12; 1 Cor. 5:7) And, inasmuch as the law provided that none of the lamb must remain over to be eaten on the morrow, it seems to signify, typically, that the privilege of participation in the Lord's sacrifice is meant by the eating; and that this fellowship or *communion in sufferings* is confined to this Gospel age. This is intimated also by the Apostle. (1 Cor. 10:16, 17)

Let all of the Lord's people examine themselves to see that their hearts are circumcised, separated from the will of the flesh and fully subjected to the will of God in Christ. Let us see to it that we purge out any of the old leaven of malice, envy and strife (1 Cor. 5:8), that the thoughts and intents of our hearts are pure and sweet and clean, and that unavoidable weaknesses are under cover of the precious blood. Although the Lord and the Apostles gave no command to fast forty days, as is the custom of the "lenten season" with many, and although we deprecate such formal commands of men, nevertheless, we believe that those who as a preparation voluntarily do some fasting, as well as praying, will be blest according to their faith and love and devotion.

The Celebration Of The Memorial

The recent celebration of the Memorial Supper at Allegheny was amongst the most solemn and impressive that we have ever enjoyed. The attendance was good, perhaps the largest we have had since the abandonment of the general convention at this date, in 1892. About two hundred were present, and that notwithstanding the fact that none were invited to come on this occasion except believers in the ransom who professed full consecration to the Lord. Quite a number of brethren, too, were hindered from attendance, by reason of many of the works in this vicinity running extra time, and the inability of those desirous of attending to get substitutes for the time. Our meeting convened at 7:30, but we delayed the general service to accommodate some who were unable to arrive until nearly eight o'clock. Meantime the entire congregation took part in worshiping the Lord in psalms and hymns and spiritual songs, singing and making melody in our hearts also, to him who loved us and bought us with his own precious blood. We sang,

"Ask ye what great thing I know,
What delights and stirs me so?
What the high reward I win?
Whose the name I glory in?
Jesus Christ, the Crucified."
Hymns of Dawn, No. 15

Then we joined in prayer for the divine blessing upon our gathering and upon all of the Lord's people everywhere gathered for similar purpose, not forgetting also the solitary ones; entreating the divine blessing and wisdom, and grace to appreciate the realities symbolized by the "Supper" before us. Then our hearts and voices united in the grand old hymn—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."
Hymns of Dawn, No. 290

Following this came—

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."
*Hymns of Daw*n, No. 123

This was followed by the old, familiar, solemn and heart-cheering hymn—

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinners' dying Friend."
Hymns of Dawn, No. 276

At eight o'clock we took up our Lord's words in which he describes himself as the living bread, reading from John 6:48-58—

"I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat [feed upon] this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth [continuously] my flesh and drinketh [continuously] my blood, dwelleth in me, and I in him. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth [continuously] of this bread shall live forever."

Examining the subject we saw that the manna of the wilderness was at very most only a type to illustrate our Lord Jesus who is the true manna for our souls: feeding upon which we are to have eternal life. We sympathized with the Jews and realized how, in their fleshly condition, unenlightened by the holy spirit which was not yet given, it was impossible for them to comprehend the significance of the deep things of God contained in our Master's words.

Indeed, we see that the majority of Christians but faintly comprehend their meaning to-day. We discussed the subject of *how* our Lord's flesh is the bread of life to those who eat it. We noted that "Bread is the staff of life" amongst all mankind, the main dependence for this present life, and hence the appropriateness of the figure of speech which likens our Lord and the graces and virtues which are in him to the bread which imparts sustenance to the new life.

We noted the importance of our Lord's flesh and that it was uncontaminated, free from sin—"holy, harmless, separate from sinners."

We noted that this is necessary because our father Adam, having been created in a similar condition of sinless flesh, had, by transgression of the divine law, become a sinner: his flesh came under divine sentence of death and became corrupt both morally and physically. We noted the necessity for the man Christ Jesus, whose sinless flesh could be accepted as the ransom price, the offset, the full equivalent, instead of Adam and his flesh which had become defiled through sin. We noted the Scriptural explanation that it was for this purpose that our Lord Jesus left the glories and honors of the higher nature and condition and "was made flesh … that he by the grace of God should taste death for every man."

We noted our Redeemer's own words: "My flesh I will give for the life of the world." (John 6:51) We saw that thus the giving of our Lord's unblemished flesh as a *corresponding price* for father Adam's condemned flesh, constituted the purchase price by which not only father Adam was redeemed, but also all his race which was in his loins at the time of his transgression. We praised God for the undefiled flesh of our Redeemer and took note of the fact that, while it had been broken for all, it is required of each that he shall for himself accept of his own share in the great work of atonement accomplished by that broken body and shed blood. We noted that none can have eternal life except by *partaking* of this broken body. This meant to us an out and out contradiction of all the various claims to the effect that a knowledge of the historic Christ and of his sacrifice for sins is unnecessary to salvation: it meant to us what it says, that only by eating of the Lord's flesh and partaking of his blood can any ever obtain life eternal.

We considered what is signified by the *eating* of the flesh: we saw that as the eating of natural bread includes the thought of its assimilation and absorption into the system through the blood, so our eating of the flesh of Christ signifies (1) our appreciation of the fact that he was sinless, and a suitable sacrifice on our behalf. (2) Our faith in the fact that he did offer himself a ransom for all. (3) Our conviction that this sacrifice was acceptable to the Heavenly Father, as evidenced by our Lord's resurrection from the dead, and also by the Father's acceptance of believers through him, and his impartation to them of the holy spirit of adoption, which began at Pentecost and has continued since. (4) It signifies our desire for the life eternal and also for the purity which was in Christ, and implies our separation from sin—the renouncement of our relationship to the first Adam, and our acceptance of the hoped-for life through the second Adam, based upon his sacrifice—his flesh given for the life of the world.

We then turned to and considered 1 Cor. 11:23-26, and noted the fact that the Lord's Memorial Supper followed the Paschal Supper and was a separate institution and designed to take its place. Looking back to the deliverance of fleshly Israel from Egyptian bondage and the passing over or sparing of their first-born on the night before they left Egypt, we noted the antitypes of these things: that Egypt was a type of the world; its king, Pharaoh, a type of the prince of this world; its bondage a type of the bondage of sin; the deliverance from all these under the leadership of Moses, a type of the ultimate deliverance in the next age of all who love God and who desire to do sacrifice to him, under the leadership of the antitypical Moses (Christ), and that the

final overthrow of Satan and his servants was prefigured in the destruction of Pharaoh and his hosts.

In harmony with these thoughts and as a part of them, we saw that the passing over or deliverance of Israel's *first-born* from death, in the night before all the people went forth from the bondage, was a type of how God passes over, spares, gives life to, a *certain class now* (in the "night" before the full introduction of the Millennial age and his Kingdom for the deliverance of all who love and seek righteousness). The class that will be delivered, spared, passed over, during this *night*, while God's people are in the world and under the evil influence of the prince of this world, is merely and only the *first-born*—the Church—"the Church of the first-born [ones] whose names are written in heaven." (Heb. 12:23)

But we noted that in the type, in order that the first-born ones might be passed over, it was necessary that a lamb without blemish should be killed, its blood sprinkled upon the door-posts of their houses, and its flesh eaten within with bitter herbs. We saw that this Passover lamb was a type of "the Lamb of God which taketh away the sin of the world," and that the antitypical first-born, the elect Church, must eat of the flesh of our Lamb, as the literal first-born of Israel ate of the flesh of the typical lamb. We saw that our hearts also must be sprinkled with the precious blood from all consciousness of evil, from all wrong association in sin, and that the "bitter herbs" signify the trials, oppositions, persecutions, difficulties and crosses of the human will, necessary to our feeding upon our Lord's flesh which was given for the life of the world.

We saw that in giving the symbols of the bread and the fruit of the vine to represent his own flesh and blood, our Lord wished us to recognize two things. (1) That he is the antitypical Lamb, and that the passing over or sparing of the Gospel Church and the deliverance of her from death to newness of life in Christ and to a share with him in the first resurrection, is the antitypical Passover. (2) That the unleavened bread and the fruit of the vine were to emblemize the body and blood of the true Lamb, and to take the place of the typical Paschal lamb. Not that the bread and the fruit of the vine are the antitypes of the lamb, but that they are the symbols, figures or representations of the antitypical Lamb. We saw, consequently, that the partaking of the unleavened bread and the fruit of the vine are matters of small importance as compared with our partaking of and feeding by faith upon our Lord, which this symbolizes; and that many have partaken of the emblems who have never "tasted that the Lord is gracious:" while others may have tasted of the Lord's grace who may never have seen their privilege and had opportunity of partaking of the emblems of his broken body and shed blood. We rejoiced in our privilege to have both—the real feast in our hearts and the symbols which our Lord himself had provided and instructed us to use.

We considered the bread that it was unleavened—leaven, in the type, signifying sin. We noted the Apostle's explanation that the bread not only represented our Lord's flesh upon which we feed by faith, but that, having fed upon it and received of his spirit, we, as his Church of the first-born, are reckoned as being members together in one loaf or cake of unleavened bread. Thus he exhorts us to remember that, as a little leaven leaveneth an entire batch of dough, so a little sin might accomplish a great fermentation in our midst. Hence he exhorts, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven [rank wickedness], neither with the [less rank but more insidious] leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:6-8)

Following up this same thought, and comparing advanced Christians (who have purged their hearts of sin and consecrated themselves fully to the Lord) to a baked loaf

of unleavened bread, the Apostle declares that all such are (with Christ) members or parts of *one loaf*—all pledged to be broken, that they may be of life-giving power and influence to others. He says, "The bread [lit., loaf] which we break, is it not the communion of [our participation as] the *body* of Christ? For we being many are one loaf and one body: for we are all sharers in that one loaf. The cup of blessing for which we give thanks, is it not our participation in the blood of Christ?" (1 Cor. 10:16) Thus we see the double figure. (1) Christ our Passover slain for us, on account of which we keep the feast, seeking to abstain from sin and feeding upon the merit of our Redeemer. (2) Our union with him and consecration to *participation in the sufferings* of this present time, that by and by we may *participate also in the glory* that shall follow. Thus we see that all who reach this stage of development in the body of Christ have pledged themselves to be broken with him for the good of others.

All such are inspired with their Master's spirit—a spirit of love to the Father, and to those who have the Father's likeness, and to all. It is to these that the Apostle says, "Hereby perceive we the love, because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3:16) This willingness and desire to be broken for the good of others is the result of our first feeding upon our Lord's broken body and receiving of his spirit, mind, disposition, love. And such have the promises. "If we suffer with him we shall also reign with him." "If we be dead with him we believe that we shall also live with him."

Having thus considered the significance of the bread and having fed upon it in our hearts, and having pledged ourselves afresh to be broken with the Lord for the feeding and blessing of others, we followed the Scriptural example and gave thanks to God for the bread of eternal life. Following this was a period of silence, during which the bread was carried to the communicants.

Next we considered the fruit of the vine, and saw that it symbolized death, and not only death, but the more or less of suffering associated therewith. We saw that the grapes must be crushed, trodden, sorely pressed, ere the fruit of the vine could be drawn. And as we considered the juice of the grape as a symbol for the blood of Christ, his consecrated life, and then as a symbol of the consecrated lives of all those who become joint-sacrificers with him, we saw that it was a most beautiful and fitting symbol. Our Lord likened himself to the vine and his followers to the branches, and declared that it was his desire that we should bring forth much fruit: and the grape juice which we used seemed a fitting symbol of the fruitage of the Vine, Christ, and the sufferings of all who would be faithful as members of his body and who would seek to walk in his footsteps, to spend themselves and be spent in glorifying God in their bodies and their spirits which are his.

We remembered, also, the words of two of the disciples of old, who requested that they might sit with the Lord in his throne, and our Lord's response to the effect that they did not comprehend fully what their request implied of self-denial, saying, "Are ye able to drink of my cup [of ignominy and suffering] and be baptized with the baptism [death] that I am baptized with?" (Matt. 20:22) We noted that, although the apostles could not comprehend this subject fully, yet our Lord was evidently gratified with their promptness to make the consecration, declaring themselves willing to endure the cross to win the crown, and he in turn pledged them that, since this was the desire of their hearts, they should indeed be able to carry it out—since they had (and so long as they would continue to have) the will to suffer with Christ, they would have the opportunity; and with that opportunity and faithfulness to it they would have a share in his Kingdom; although he could not designate for them the particular place, that being in the Father's

hands. This gave us the encouraging thought that, however insignificant and weak we are, the Lord by his grace is both able and willing to carry us through—that if we abide faithful to him and his spirit of sacrifice, he will bring us off conquerors, and more than conquerors.

Then thanks were rendered to the Lord for the cup—for the sufferings of Christ on our behalf for our redemption, and for our privilege of being partakers of *his cup*—his sufferings, his ignominy: and that the reproaches of them that reproached him may be shared by us, and that we can rejoice in the divine promise that if all manner of evil be said against us falsely for his sake, and if we take it patiently, we may rejoice therein; knowing that it will work out for us a far more exceeding and eternal weight of glory. Then the cup was passed, remembering our Lord's words, "Drink ye all of it"—have fellowship in my sufferings.

We concluded the service, using as a united prayer, and as a fresh pledge of consecration to the Lord, the following precious hymn—

"Savior, thy dying love
thou gavest me;
Nor would I aught withhold,
dear Lord, from thee.
In love my soul would bow,
my heart fulfill its vow,
Myself an off'ring now I bring to thee.

"Give me a faithful heart,
likeness to thee,
That each departing day
henceforth may see
Thy work of love well done,
thy praise on earth begun,
Some vict'ry for truth won,
some work for thee.

"All that I am and have—
thy gifts so free—
All of my ransomed life,
dear Lord, for thee!
And when thy face I see,
thy sweet 'Well done' shall be,
Through all eternity, enough for me."

Hymns of Dawn, No. 259

The heart-searching Memorial is near the saddest, and yet most glorious time of the year. It is so sad to think of a world causing such suffering to such a sinless man; and then rejoicing in that he was sinless and a ransom for all. Yes, its sad and also glorious, for he will draw all men unto him, and all shall know him sometime and marvel at all the grace that is in Christ Jesus our Lord. I also look further at the wonderful Jehovah God who made it all possible, whose voice came from heaven to strengthen his Son and help him to go on until the final cry, "It is finished!" The price was paid, the battle won. He had gone through the desert wild and bare and brought back his own, and there arose a cry from the gates of heaven, "Rejoice, I have found my sheep!"

Great and marvelous things hath he done for us so that we can give unto God the glory due unto his name.

—*Songs of the Nightingale*, p. 128

The Date For The Memorial Supper

In our last issue we noted that the Hebrew Calendar seemed this year to disagree with the original methods of reckoning (and we have experienced similar difficulties in the past). Since then we have interviewed Rabbi Mayer on this subject. His explanation is that the Jews had great difficulty in securing uniformity of date for the Passover, because, after the watchers had noted the new moon, the fact required to be signaled by fires from hill tops, and by messengers sent to various communities, etc. Consequently, about fifteen hundred years ago, in the fourth century, Hillel's Calendar was adopted, and it has been followed since.

We are to bear in mind two important matters relating to the date of the Passover. (1) It was to be after the Spring Equinox (yet not too long after), so that the 16th of Nisan, the date of our Lord's resurrection, could be provided with a sheaf of the first-fruits of the harvest—a type of "Christ, the first-fruits" born from the dead. (2) The lamb was to be killed at the full of the moon, as representing the fulness of God's favor under the Law Covenant, to the Jews, which culminated there, and which was followed by the rejection of that nation and their waning in accordance with their prayer, "His blood be upon us and upon our children."

The decision regarding the month to be esteemed the first month was seemingly left to the Elders of Israel, subject to the limitations foregoing; and it appears that they did not always wait until the Spring Equinox, and then after that wait for the following new moon, to begin counting Nisan. (To have done so this year would have been to begin Nisan as late as April 11th.) On the contrary, knowing when to expect the equinox, they accepted as the beginning of this first month, the beginning of their year, the appearance of the new moon whose full would be about the harvest time, and after the equinox. And this evidently is the rule which we should follow.

Following this rule, we find that the full moon after the equinox this year will be on March 27th, which therefore should be recognized as the 14th of Nisan, the anniversary of our Lord's death: and according to Jewish reckoning the 14th would begin on Sunday, March 26th, at six o'clock, P.M., the anniversary of the Last Supper. From this it will be observed that the date given in our last issue was in error, as well as the Jewish date, and we are glad to have opportunity of correcting the matter thus early.

Some will doubtless notice that almanacs give the date of the new moon as March 11th, but if the fourteen days were counted from that date it would not bring us to the full of the moon. We assume, therefore, that the Jews, instead of accepting the dark moon for the new moon, waited until a sufficiency of the moon would be visible to the eye, and counted from that date. So counting now, the new moon would be expected to be visible on the night of the 13th and morning of the 14th of March, which would be Nisan 1st.

The Memorial Supper

Our usual custom of celebrating our dear Redeemer's death on its anniversary will be followed this year by a larger number, we believe, than ever before.

Our Lord, as the antitype of the Passover lamb (1 Cor. 5:7), was crucified the day before the "*Feast* of Passover" began; and "on the same night in which he was betrayed" he took bread, representing his flesh, and "fruit of the vine," representing his blood, and with these instituted a new memorial by which the spiritual Israelites were to celebrate their greater antitypical Passover, secured by his "blood of sprinkling" applied by faith, and his flesh, eaten by faith, "meat indeed." (John 6:55)

Our celebration has nothing in common with that of the Jews: indeed what they celebrate is the "Feast" week; while we celebrate on the day preceding their Feast the death of the Lamb of God which taketh away the sin of the world. The day we celebrate represents the entire Gospel age, in which the entire Church—the body of Christ Jesus, the Head—must suffer with him as voluntary sacrificers. The Feast week to us typifies the glory and joy soon to be introduced—in the Millennium.

Our Lord's words respecting this Memorial are, "*This* do ye in remembrance of me." And the Apostle adds, "As oft as ye do *this* ye do show forth the Lord's death till he come"—till he in his Kingdom shall have come in power and shall have gathered you unto himself. Many Christian people have assumed the liberty to celebrate this Memorial at various times—weekly, monthly, quarterly, etc.; but in harmony with the early Church we understand our Lord to mean that we should celebrate this as we celebrate any other event—on its anniversary: just as we now might say, As oft as the Fourth of July is celebrated it shows forth the independence of this nation.

Those who celebrate our Lord's *death* in the "Last Supper" at noon every Sunday, mistake it for the weekly "Love Feast" or "Breaking of Bread" practiced every Lord's Day by the early Church in memory of our Lord's *resurrection* and his opening of the eyes of their understanding in the breaking of bread. Rightly understood, nothing in these weekly feasts of *joy* resembled the annual commemoration of our Master's sorrow and death—nor is the "cup" ever mentioned in connection with them.

The Church at Allegheny will celebrate the Memorial Supper commemorative of our Redeemer's *death* for us, and of our *Pass-over* from death unto life through the merit of his sacrifice, and of our consecration to "be dead with him"—to drink his "cup"—at Bible House chapel, Allegheny, Pa. Friends of the Truth who can make it convenient to meet with us will be welcomed cordially: but we advise that wherever there are home-meetings or wherever such gatherings seem possible they be not deserted. No other season seems so favorable for the drawing of the hearts of the Lord's people closely together—even as it seems also to be specially an hour of temptation to all professing to be the Lord's followers, who like Peter of old seem to be specially sifted at this season of the year.

The advice of our Lord to the early disciples, at this time of the year, seems still specially appropriate, "Watch and pray lest ye enter into temptation!" And recognizing this the older systems, Roman Catholic and Episcopalian, still precede the Memorial with a fast or Lenten season —which entered into not formally but in the spirit we believe is a very helpful custom to many—not only physically but spiritually.

"Good Friday" was substituted for the Memorial Supper as originally observed by the Lord's people—the system of counting being slightly changed. The more frequent

celebrations of the Lord's Supper by Protestants are based upon Papacy's celebration of the "Mass" an institution which both in fact and theory is an abomination to our Lord—denying as it does the fullness of the efficacy of the original sacrifice at Calvary.

We trust that the Lord's people everywhere will "do *this*" in remembrance of the great sin-sacrifice—not merely as an outward memorial but also and specially at the same time feeding on the Lord by faith in their hearts, and afresh pledging their consecration unto death with him while partaking of the "cup." For further particulars see Reprint 5191.

We will be glad to have prompt postal card reports from the appointed secretary or scribe of each little group—wherever "two or three" meet in his dear name to do *this*. Make all your arrangements beforehand that the precious season of heart "communion" be not disturbed by business affairs. Let us not only all unite in prayer and communion, but also so far as practicable in our songs of praise—using numbers 23, 122 and 1 of *Hymns of Dawn*.

Gethsemane And Calvary

In far-off Palestine there is
A place whose history,
In Time nor in Eternity,
Shall e'er be forgotten be—The
Garden of Gethsemane,
Where we in memory tread
The soil that Jesus' feet oft pressed;
And his tears hallowed;
For when his work on earth was done,
And he would soon depart,
And leave this unfriendly world
Those dearest to his heart,
He sought with them the solitude
Of that familiar place,
And there "exceeding sorrowful,"
Bowed down with tear-stained face.
In spirit gladly he had done
His Father's righteous will;
But had the oft-times weary flesh,
Failed some jot to fulfill?
"By one man's disobedience,
Death passed upon all men."
Nor could the blood of many beasts
Cleanse them from inbred sin.
God had, through Moses' Law, decreed
A "Corresponding Price,"
Therefore the Offerer must bring
A perfect sacrifice
And fear of death—eternal Death—
Encompassed him that night,
Oh, would the Cross thus banish him
Forever from God's sight,
And leave the lost and dying world,
Which he had come to save,
With nevermore ray of hope
Of life beyond the grave?
And in that dark and lonely hour,
Without one pitying eye,
Thrice from his troubled heart there came
The same despairing cry,
"O Father, if 'tis possible,
Remove this cup from me,
If not, except I drink of it,
Shall I, not bow to Thee?"
Not Calv'ry's bitter pain or shame,
The "cup" he prayed to shun;
But endless Death—yet even so,
"Thy will, not mine, be done."
And oh, how worthless our lives seem,
As we behold him there—The
Son of God, that speechless Lamb,
In agonizing prayer.

—*Poems of the Way*, p. 11

The Memorial Supper

Each year seems to add to the interest of the Lord's people in the celebration of the great event which lies at the foundation of all our Christian hopes—the celebration of the death of "Christ, our Passover." Each year the matter seems to be more clearly grasped by a larger number, and correspondingly the solemnity and holy joy proper to the occasion seems to be the more intense, and the overflowing blessing to be more pronounced.

Many of the little companies of the Lord's people who celebrated on the evening of April 12th have responded to our request for information respecting the numbers participating, and the measure of the Lord's Spirit and blessing prevailing. From these reports we judge that the number participating this year was considerably more than last year. Though we have not heard from nearly so many, the totals are larger. We believe, too, from the letters that the meaning of the institution was very deeply appreciated, not only as marking the great sacrifice of our Lord Jesus, but also as marking the consecration of his people to be one with him in his sacrifice.

The Allegheny Church had a most blessed season, about 290 participating. We first reviewed the general meaning of the Passover, as it was instituted with the Jews, tracing the relationship between the typical Passover Lamb and Christ the Lamb of God, our Passover, and saw in the first-born of Israel passed over in that night a type of the Church of the First-born, which God is passing over during this Gospel night. We saw that subsequently these first-born ones became the leaders of Israel as a whole, and their deliverers from Egyptian bondage, and we saw that the antitype of that deliverance will be the ultimate deliverance of all who love God and who desire to serve him, from the bondage of the world and of sin and of Satan, the antitype of Pharaoh, and that this ultimate deliverance would be during the Millennial age, when "the Church of the First-born" ones will be associated with Christ in the Millennial Kingdom.

Next we saw how that the Jews had celebrated the type for over sixteen centuries, with no knowledge of the antitype, and yet that in God's due time Christ, the antitypical Lamb, was slain on the very same day of the month that the typical Lamb was slain; and that on the very same day in which he and his disciples met as Jews to celebrate the typical Lamb and the typical passing over, our Lord instituted a new memorial, which should not look back to the type, but to himself, as the antitype. We noted also the appropriateness of the emblems which Jesus chose to represent his flesh and his blood; we saw that unleavened bread most beautifully illustrated the purity, the sinlessness, of our dear Redeemer, and that the cup, the fruit of the vine, represented his sufferings—not sufferings that were grievous, but joyous, endured willingly, gladly, on our behalf, and we rejoiced in these things.

We considered how we were to feed upon the Lord in our hearts while using the bread emblematically—that we could feed upon his flesh in the sense of calling to mind the fact that only through his sacrifice could we have life, only by his becoming our substitute in death could we, as a race, be set free from the condemnation that was upon us through Father Adam's transgression. We considered the fruit of the vine, the symbol of our Lord's blood, as the sealing of the New Covenant under which God, through Christ, could be merciful toward our imperfections, accepting our intentions, even though the weaknesses of the flesh might sometimes hinder us from attaining all the desired results.

Then we viewed the matter from the other standpoint—the secondary one mentioned by the Apostle in 1 Cor. 10:16, 17, viz., that the entire Church is one loaf, and that it is the duty and the privilege of all who have become members of the one loaf,

the one body of Christ, to be broken in the service of the Head and in the service of each other, that thus we might have fellowship with Christ in his sufferings and ultimately be sharers in his glory. We saw that the cup of blessing with which we bless is indeed our communion or fellowship in the blood [sufferings] of Christ, our mingling of our lives with his life, our joining with him in "filling up that which is behind of the afflictions of Christ." We sought to enter into the very deep meaning of the beautiful symbol, and to have it in our hearts a power of God, leading us to keener appreciation of our dear Saviour, and to a keener devotion as his disciples, to walk in his footsteps.

Then, after a prayer of thanksgiving to God for the living Bread that came down from heaven—for Jesus, who was not a condemned member of the human family, but a specially provided one, suitable to be our Saviour, our Bread, our Life-giver, and for all the blessing which we have through his great sacrifice, we partook of the bread. After this we gave thanks for the cup, acknowledging that we have no righteousness of our own, even though all the past were forgiven, and that we could not hope to stand before God acceptably or to have any dealings with him except under the gracious provisions of the New Covenant, sealed with the precious blood of Christ. We gave thanks also that by God's grace we have been called to fellowship with Jesus, and told the Lord of our hopes that by his grace we might run our course with faithfulness and eventually be received to joint-heirship with our Master in his glory when we are partakers with him of the joys of the Kingdom.

The simple but impressive memorial being ended, it was requested that in order that the solemnity of the hour might abide with us, to our mutual comfort and joy, we should part on that evening without entering into any conversation likely to attract our minds from the precious things which filled them, but rather might, for the hours following, remember the severe trials of the disciples, and the dear Master's trials, and seek to enter into close sympathy with his faithfulness, and to be all the more on guard against the wiles of the Adversary, which seem to be so potent at this season of the year. Then singing the first hymn we were dismissed.

Beneath the Cross of Jesus

Beneath the cross of Jesus
I fain would take my stand—
The shadow of a mighty rock,
Within a weary land:
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

O safe and happy shelter,
O refuge tried and sweet,
O trysting-place where heaven's love
And heaven's justice meet!
As to the holy patriarch
That wondrous dream was given,
So seems my Saviour's cross to me,
A ladder up to heaven.

I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain or loss—
My former life my only shame,
My glory all the cross.

—*Bible Students' Hymnal*, #31

Who May Properly Memorialize?

Question. Is it correct to say that the "sacrament," the Memorial Supper, symbolizes the appropriation of Christ's righteousness by faith in his sacrifice? If so, has not a person who is justified by faith, but who has not yet made a consecration, a perfect right to partake of the emblems?

Answer. The only object of justification in this present age is to fit or enable the justified one to make his consecration and whoever does not so use his justification as to obtain thereby consecration and begettal to the new nature is to that extent receiving the grace of God in vain—failing to make use of it. Just as though a wealthy friend should give a poorer one an order on his store for goods, saying: "Upon the presentation of this order by John Blank or Mary Blank at my store at any time during the year 1905, he shall be privileged to purchase such goods as he may desire at one-tenth of their actual price, ninety per cent of all their purchases being charged to me." If John Blank or Mary Blank failed to present this order during the year, and thus failed to buy any goods during the specified period, the order would be practically valueless to them, because they did not take advantage of its favorable terms. Just so now, any who are justified by faith have the privilege of consecrating themselves and being accepted in the Beloved, and thereby the privilege of obtaining the exceeding great and precious promises at the small cost of sacrificing present privileges; and whoever does not so use his justification during this age to obtain the high calling may be said to have profited nothing by it, for it lapses with the end of this life, and must be renewed, if at all, in the next life, upon the same conditions and terms as to all the remainder of humanity.

Applying this to the Memorial Supper: the Memorial Supper not only represents the eating of the bread, the symbol of our justification, but it also represents the partaking of the cup, fellowship in the sufferings of Christ. These two thoughts are linked together in the symbol, and may not be sundered in our application of it. It would not, therefore, be proper for any to participate in the Memorial Supper except such as have not only been justified by partaking of Christ's righteousness, but who additionally have become joint-heirs in sacrifice with him, drinking of his cup.

"I Am The Vine, Ye Are The Branches" [John 15:5]

It is the branch that bears the fruit,
That feels the knife.
To prune it for a larger growth,
A fuller life.

Though every budding twig be lopped,
And every grace
Of swaying tendril, springing leaf,
Be lost a space.

O thou whose life of joy seems reft,
Of beauty shorn;
Whose aspirations lie in dust,
All bruised and torn,

Rejoice, though each desire, each dream,
Each hope of thine
Shall fall and fade; it is the hand
Of love Divine

That holds the knife, that cuts and breaks
With tenderest touch,
That thou, whose life has borne some fruit
May'st now bear much.

—*Poems of the Way*, p. 174

The Passover Memorial, April 8, 1906

For the benefit of our readers in foreign lands we make early announcement of the date for the celebration of the death of our Passover Lamb. Again we have the choice of two dates. All almanacs to which we have access show the date for the new moon after the spring equinox to be March 24th. If we calculate from that date, the Memorial night of the 13th of Nisan would fall on April 6th. On the other hand all the almanacs, so far as we are aware, show that the moon will not reach its full until April 9th. As we have already pointed out, the moon in the Scriptures is the symbol of the Jewish nation, and the intention evidently was to represent that the full measure of Israel's opportunity and test was reached at the time of our Lord's crucifixion, and that from that time the light of that nation began to wane.

Unable to account for the discrepancy, or to see how it would require sixteen days for a new moon to reach its full, we made inquiry of the Allegheny Observatory astronomers, who seemed unable to account for the matter and merely confirmed the facts as given in the almanacs. They in turn referred us to the United States Naval Observatory at Washington, D.C., from whom also we received confirmation of the almanac dates, but they could give no explanation of the peculiarity of the discrepancy—why on this occasion it requires sixteen days for the moon to reach its full, while ordinarily it requires fourteen days.

U.S. Naval Observatory,
Washington, D.C.

MR. C. T. RUSSELL,

SIR, I am in receipt of your communication of the 31st ult. in which you state that you find in some 1906 almanacs the statement made that a new moon appears March 24, 6:52 p.m., and that it fulls April 9, 1:12 a.m., and also that it occurs to you that there must be some discrepancy in this, as the time would amount to 15 days and six hours.

In reply I beg to advise you that the data given above are correct, the time being given in eastern standard time. By reason of the great eccentricity of the moon's orbit *it not infrequently occurs that the time between the two above-mentioned lunations exceeds 15 days.*

Very respectfully,
WALTER S. HARSHMAN,
Professor of Mathematics,
U.S.N., Director Nautical Almanac.

Although we went to so much particularity to ascertain exactly the proper date for the celebration of the Memorial we do not wish to give the impression that the exact date is of importance. We are not under the Law, but under grace. Our observation of the Memorial Supper is a privilege and opportunity rather than an obligatory command. The principal thing would seem to be that we have a uniform time for its celebration and that we celebrate it with the right thought in mind, viz., as a memorial of the fulfillment of the type of the Passover lamb with the death of Jesus, the Lamb of God, the ransom price for the world. Christ our Passover is slain for us, therefore let us keep the feast. This and not something else we do in remembrance of him, and in confirmation of our covenant to be broken with him and to give our lives with his in the sacrificial services open to us as members of his body in the present time. We conclude that the most appropriate time for the celebration of the Memorial will be Sunday night, April 8th. The Jews adopt this same reckoning, celebrating Tuesday, April 10th, as the beginning of the Passover feast or fifteenth of Nisan. On this same reckoning the fourteenth of Nisan would be Monday, April 9th, and according to Jewish reckoning that day begins the previous evening, namely, Sunday evening, April 8th. On this date, therefore, let us unitedly celebrate the Memorial Supper.

The Passover In The First Month

Considerable difficulty is experienced by many in harmonizing our solar calendar with that of the Jews, which is built upon an association of lunar and solar time. We tender assistance to such by quoting an extract from *Smith's Bible Dictionary* on the subject—followed by an extract from the Hebrew chronologist Lindo on the same subject.

Smith's Bible Dictionary says:

"The characteristics of the year instituted at the Exodus can be clearly determined, though we cannot absolutely fix those of any certain year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear, therefore, that there must have been some mode of adjustment. To decide what this was, it was necessary first to ascertain when the year commenced. On the 16th of Abib ripe ears of corn were to be offered as first-fruits of the harvest. (Lev. 2:14; 23:10, 11) The reaping of the barley commenced the harvest (2 Sam. 21:9), the wheat following. (Ruth 2:23) It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travelers, the barley is ripe, in the warmest parts of the country, in the first days of April. The barley harvest, then, commences about half a month after the vernal equinox, so that the year would begin at about that tropical point, were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. The method of intercalation can only have been that which obtained after the Captivity—the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed."

Extracts from *Lindo*:

"The Jewish year is luni-solar, for although the months are lunar, our calculations being founded on the lunar cycle, every 19th year we come to the same date in the solar year. The cycle contains 235 lunations, which we divide into twelve years of 12 months, and seven (termed Embolismic) of 13 months.

"The celebrated mathematician Meton of Athens, who flourished B.C. 432, which was in the reign of Zedekiah, A.M. 3328, made the same division of time, but by making every third year embolismic, the 18th and 19th were both of 13 months; by our arrangement the solar and lunar years are better equalized.

	Days	Hrs.	Min.	Sec.
19 years according to Rab Ada	6939	16	33	3⅓
235 lunar months	6939	16	33	3⅓

"The year is of three kinds, perfect, common and imperfect. The perfect has 355 days, and is when the months of Hesvan and Kislev have each 30 days. The common, 354 days, when Hesvan has 29 and Kislev 30. The imperfect, 353 days, when both have only 29. The embolismic year is formed by the introduction of an intercalary month, immediately after Adar, which is called Ve-adar, or Second Adar. The year then consists of 385, 384, or 383 days, according to the rule above. The reason of the introduction at that period is that the Passover may be kept in its proper season, which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it the full moon happens, but it must be kept while the sun is in that sign. That a time was fixed for its observance is shown in Numbers 9:2, 'Let the children of Israel also keep the Passover at its appointed season.'

"That our months have always been lunar is shown by 1 Kings 6:38, 'And the eleventh year in the month Bul, which is the

eighth month,' etc. By a reference to the Hebrew text it will be seen that the two words translated month are different, the first being derived from the word 'moon,' the latter from 'innovation.' Our months are the following:

Tisri, 30 days	Nisan, 30 days
Hesvan, 29 or 30 days	Yiar, 29 days
Kislev, 29 or 30 days	Sivan, 30 days
Tebet, 29 days	Tamuz, 29 days
Sebat, 30 days	Ab, 30 days
Adar, 29 days	Elul, 29 days

"In the embolismic years, Adar has 30, and the intercalary month Ve-adar 29.

"As a lunation from one conjunction to another, termed a synodical month, has 29:12:44:3⅓, being 29½ days and about ¾ hour, it could not be better arranged than by making one month 29 and the following 30 days. When a month has 30 days, the last day of the month and the following day are both kept as New Moon, on the principle that a holiday cannot be kept part of a day. The 30th day being half in the preceding month and half in the new moon, the whole day is made a holiday, and the following as a matter of course, from its being the first whole day of the new moon. That this rule was followed in ancient times, is to be seen in 1 Sam. 20:5, 27.

"It will have been seen that by this arrangement there is yet a deficiency every month of 44 min., 3⅓ sec., making nearly 9 hours in years of 12 months. To make up this deficiency one day is added to Hesvan every second or third year, by which that month then consists of 30 days. When Hesvan has 30 days, Kislev invariably has the same. Without Hesvan having 30 days, Kislev is sometimes made 30, which is done to prevent Passover happening on Monday, Wednesday or Friday, for as that festival regulates all the other holidays, it is arranged that none may fall on days on which they could not be properly observed. On the same day of the week as the...

1st day of Passover are the fasts of Tamuz and Ab

2nd day of Passover is the first day of Sebuot and Hosana Raba

3rd day of Passover is the first day of New Year and Tabernacle

4th day of Passover is the Rejoicing of the Law

5th day of Passover is the Kippur, the day of Atonement

"Consequently, were the first day on Monday, Purim would be on Saturday and Kippur on Friday, days on which neither could be observed. If it were on Wednesday, Kippur would be on Sunday, on which it could not be kept; the reason is that as Kippur has the same strict ordinances as Sabbath, it cannot precede or follow the Sabbath. If it were on Friday, Hosana Raba would be on Saturday, a day on which the ceremonies of it could not be observed. By the above regulation, it will be seen that Rosh Ashana can never fall on Sunday, Wednesday or Friday.

"This holiday is to be observed on the day of the conjunction, with the following exceptions:

"1. If the conjunction takes place on Sunday, Wednesday or Friday, the holiday is to be kept on the following day, as in 5604.

"2. If the conjunction should happen after noon, the following day is to be observed, and if that should happen to be Sunday, Wednesday or Friday, the next is to be kept, as in 5601.

"3. If the conjunction takes place in an ordinary year on Tuesday, on or after 9h., 11m., 20s. A.M., it is not to be observed thereon, and as it may not be kept on Wednesday, it will be observed on Thursday, as in 5616. An objection may be made to this, as New Year should be observed on the day of conjunction, but were it to be so kept, the preceding month of Elul would only be of 27 or 28 days, and a month can never be less than 29.

"4. The conjunction being on Monday, on or after 3:30:52 P.M., in a year immediately following an embolismic, the holiday is to be kept on Tuesday, as in 5617. This occurs but seldom.

"Our embolismic years are Nos. 3, 6, 8, 11, 14, 17, 19 of each cycle.

"Although the Gregorian calculations have been made with great nicety they are still imperfect, and other alterations must take place in future ages. As a proof the Council of Nice ordered that Easter should not be kept on the same day as the first day of Passover, in order that there might be no appearance of Judaism in it; '*Ne videantur Judaizare*,' to prevent which they ordered its observance on the Sunday after the full moon, Passover being always kept on the day of the full moon; and yet in 1825 both were kept on the same day."

* * *

From the foregoing it will be seen that, with every endeavor to reach exactly the date specified in their Law for the Passover, the Jews have difficulty, and often there is of necessity a choice between two days equally appropriate. However, they follow the guidance of their leaders in this matter and have a uniformity of celebration, instead of each one trying to fix the date and celebrating according to his personal knowledge, convenience or preference. And this measure of subserviency to leaders was endorsed by our Lord, who said, "The Scribes and Pharisees sit in Moses' seat; whatsoever therefore they bid you observe, that observe and do." (Matt. 23:3) The Apostle indicated the same course to the Gospel Church. (Heb. 13:17) Two essential features of the celebration of the Passover were: (1) uniformity, and (2) that it begin as exactly as possible at the full of the moon—which symbolized the fullness of favor to Israel.

The Memorial Supper, 1908

Following the custom of the early Church, we celebrate the "Last Supper," not weekly, nor monthly, nor quarterly, as do our fellow-Christians, but *annually*. Nor do we celebrate it in the forenoon, but as a supper. To our understanding we thus better preserve the letter and spirit of our Master's request—"Do *this* in remembrance of me."

There still persists amongst Christians in general a hallowed respect for our Lord's death-day, celebrated as "Good Friday," but the precious Memorial Supper of the preceding evening they overlook. The reason for this is evident. Catholicism, which long held almost universal sway, introduced the "Sacrifice of the Mass" as a *substitute* for the Memorial Supper; and when the Reformers rejected the Mass as a *sacrifice for sins* and resumed a more proper celebration they styled it "the Holy Communion." They failed, however, to note that the original Supper was given to celebrate the *antitypical* fulfillment of the eating of the Passover Lamb—and that its force and beauty would be dimmed by observing it oftener than on its anniversary.

The writer and many others would incline to celebrate the Memorial Supper annually on the Thursday night most closely corresponding to the original celebration, for several reasons. (1) That would bring the celebration into its proper relationship to Sunday, which is the remembrancer of our Lord's resurrection. (2) At that season Easter Sunday is quite generally celebrated as a special memorial of our Lord's resurrection. (3) The celebration of the Memorial Supper on the evening of what is by many styled "Holy Thursday" would of itself be a powerful lesson to many of our dear Christian friends who now think us "odd," or "followers of a Jewish custom," because, without study, which they will not give, they cannot understand our position. (4) Instead of copying anything "Babylonish," we would be calling attention to something long lost to Babylon. The finding of this sometimes means an investigation and appreciation of other truths lost or buried under human traditions.

But we pass by all these advantages, fearing that some could not appreciate them, and that therefore a *schism* might ensue. We prefer to remember the Apostle's words that there be no *schism*; that we seek to "preserve the unity of the Body in the bonds of peace." Hence we *do not announce* as the Memorial date the Thursday night nearest to the first full moon following the spring equinox. We again announce, as heretofore,

the Memorial date as the evening of (preceding) Nisan 14—the day before the commencement of the Jewish Passover Feast-week; viz., April 14, 1908, after 6 P.M. The Jewish Passover begins Thursday, April 16 (Nisan 15); but in Jewish reckoning it begins after sundown of April 15. Consequently Wednesday, April 15, is Nisan 14, beginning at sundown of Tuesday, April 14.

"Christ Our Passover Is Sacrificed For Us, Therefore Let Us Keep The Feast"—1 Cor. 5:7

What a meaning is in these words when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype. As the first-born of Israel were exposed to death, so "the Church of the First-born whose names are written in heaven" (Heb. 12:23) are now on trial for life or death everlasting. As then all the typical first-born were *safe* so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the door-posts and lintel, so we who abide in the household of faith under the better "blood of sprinkling" and who eat of our Passover Lamb, Jesus, are safe from death—sure of life everlasting under God's providence.

We do not now recognize the typical lamb, but instead Jesus, "the Lamb of God, which taketh away the sin of the world." On him we feed; not eating his flesh literally, but by faith partaking of the merit of his sacrifice and appropriating it to ourselves. All through this night of the Gospel Age do we thus feast on our Lamb—until the morning of the Millennium, when we shall be delivered. The annual Memorial Supper is not our feast, but an illustration or archetype of it—a remembrancer—most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper. "As oft as ye do this [annually] ye do show forth the Lord's death—till he come again." (1 Cor. 11:26)

In accord with our usual custom let us, then, on Tuesday night, April 14th, at 7.30 P.M., assemble ourselves and memorialize the great Redeemer's death and our release from condemnation to destruction. Yea, more, as we break the loaf of unleavened bread, let us remember the later suggestion of the Apostle that all the consecrated followers of Jesus are so counted in with him by the Father that we are "all one loaf" (1 Cor. 10:17) and all have participation not only in our Lord's sacrifice or breaking on our behalf, but are to be broken with him as "members of his Body," the Church of the First-born. And as we partake of "the cup" of "the fruit of the vine" let us recognize it as not only representing our Lord's blood, his life sacrificed for us, but also as the cup in which we join—our communion or fellowship in the sufferings of Christ, as the Apostle explains. (1 Cor. 10:16) And let us remember further the Apostle's words that "we fill up that which is behind of the afflictions of Christ *for his Body's sake* [service], the Church." Thus "we ought to lay down our lives for the brethren"—our moments and hours and talents and strength and convenience. (Col. 1:24; 1 John 3:16)

We recommend that *unleavened* bread be used. Jewish Passover bread (crackers) may be obtained in many cities, but otherwise "Uneeda" biscuit or soda biscuit would serve every requirement. As for the cup, "the fruit of the vine," we advise that grape-juice or raisin-juice be used, if agreeable to all, but if any require regular wine we advise that such be accommodated also.

We advise that the celebration be in classes or congregations as they usually meet for worship every Sunday: that friends do not desert the little gatherings on this occasion in order to celebrate with larger groups—unless *all* can thus unite, which is improbable. Do not forget the Lord's words, "Where two or three of you are met in my name there am I in your midst." And if there be sick or solitary brethren or sisters who cannot possibly meet with even one other, let them celebrate alone with the Lord. All such who have no means of preparing the Memorial emblems, if they apply to us by April 1, will be supplied freely.

For those who think of no better method, we advise the reading of selections on the subject from Vol. 6, with prayer and praise. As for the *ministers* or servants for the occasion: they should be those ordained or set apart by the congregation by *vote*, "by the stretching forth of the hand"—the Elders. If the class is small and no Elder has been chosen, a servant for the occasion should be first chosen by consent of the majority of the consecrated believers participating. It is requested that some one be appointed to communicate to us on a post-card a brief report of each celebration, giving the number of participants. We urge that *all* of the *consecrated* shall thus renew before the Lord their vow of loyalty and devotion to him and his brethren and his cause. There is a blessing in so doing which each one *needs*. Such participator will be strengthened and blessed, as the Lord and the Apostle indicate. Address all of these cards (even from foreign lands) to the Society at Allegheny, Pa., U.S.A.

The Tempted And Tried

Tempted and tried, Oh! the terrible tide
May be raging and deep, may be wrathful and wide;
Yet its fury is vain, for the Lord will sustain,
And forever and ever Jehovah shall reign.

Tempted and tried, yet the Lord at thy side,
Will guide thee, and keep thee, tho' tempted and tried.
Tempted and tried, there is one at thy side,
And never in vain shall his children confide;
He will save and defend, for he loves to the end,
Adorable master, and glorious friend.

Tempted and tried, whatever betide,
In his secret pavilion his children shall hide,
'Neath the shadowing wing, of eternity's King,
His children may trust, and his children may sing.

Tempted and tried, yet the Lord will abide,
Thy faithful redeemer, and keeper and guide,
Thy shield and thy sword, thine exceeding reward,
Then enough for the servant that he be as his Lord.

Tempted and tried, the Saviour who died,
Hath called thee to suffer and reign by his side.
If his cross thou wilt bear, his crown thou shalt wear,
And forever and ever, his glory shall share.

—*Selected*, (R490)

The Memorial Celebration

On Sunday evening, April 4th, approximately 450 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. We were much pleased to have so considerable a number of communicants present. Of course, these were not all of Brooklyn proper. In fact, the regular congregation comes largely from the region round about. The occasion was a very solemn and impressive one. Our afternoon discourse on the Passover, typical and antitypical, led our minds in the proper direction for the appreciation of the solemn memorial and our comments in the evening related chiefly to the significance of the bread and the cup. We showed that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification of righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. We showed that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then we took the second and larger view of the matter and saw in the light of the Apostle's words that all of the faithful, all of the Royal Priesthood, all of the members of the one Body of Christ, join with their Lord in becoming the One Loaf and join with Him also in the breaking of that loaf, that it may be the Bread of Restitution to the world of mankind. We saw in the light of the Apostle's words, too, that in becoming members of the Body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. We saw further how in the Divine purpose this *earthly life,* which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life and rights.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we *break*, is it not the communion (in his *sufferings*) of the body of Christ? For we being many are one bread and one Body; for we are all partakers (sharers) of that one Bread." (1 Cor. 10:16, 17)

As we thus took a fresh glimpse at the significance of the "deep things of God," our hearts were stirred to their depths with the realization. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow! We called to mind the fact that the Lord could not reasonably require less of us; that this is but a reasonable service, privilege and honor. We realized afresh how great would be our loss if we should fail to make our calling and election sure by unfaithfulness to the vows taken when we were accepted as his "members." We pointed out that even those who would constitute the "great company" must attain that standing through great tribulation, and that none could be acceptable to the Lord for life eternal except the pure in heart, filled with his spirit; and that, as the Apostle says, the matter with us is one of life or death eternal. We sought afresh to build one another up in the most holy faith and love and devotion and zeal, that the victory might be won—eternal life. We exhorted that it is really easier in some respects to gain that eternal life on the highest plane, the Divine nature and Royal Priesthood, than on the lower plane of spirit being, typified by the Levites.

Almost all who were present partook of the memorial emblems and we closed the service with prayer, followed by a hymn, after which we went out quietly, without our usual greetings, striving to carry with us, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and that in a majority of cases the numbers participating show an increase over last year. In a few cases the increase is small or none, because whereas friends from several dis-

tricts had previously met together, they have now grown large enough to meet separately. The report from Pittsburgh is an excellent one—just about as we expected; the Bible House Chapel was more than filled, so that extra chairs were needed and brought in. Notwithstanding this the showing is not as large as on some previous occasions, because usually these services have been held in Carnegie Hall or some other larger auditorium, and have been attended by friends from nearby places—notwithstanding our frequent reminders that it is desirable that the friends of each locality meet by themselves, after the manner of a family, in harmony with the original instructions of the type.

Altogether the general interests of the harvest work seem to be deepening and broadening. Yet, we must expect continued and increasing testings of faith and love, even to the end of the Harvest time; for in no other manner does it seem possible for the Church to be tested. Thus St. Paul, while admonishing us to mark those who cause divisions (Rom. 16:17), and exhorting again that there be no divisions among you (1 Cor. 1:10), declares, "I hear that there be divisions (schisms) among you, and I partly believe it; for there must be heresies among you *that they which are approved may be made manifest among you*." (1 Cor. 11:18, 19) Again, St. John says, "They went out from us. They were not of us, for if they had been of us, they would, no doubt, have continued with us; they went out that they might be made manifest that they were not all of us." (1 John 2:19, 20)

The substance of this teaching is that while it is true that the Body of Christ is one and should be bound together mutually by the bonds of love and sinews of Truth, nevertheless if, after we have done all in our power to hold a fellow-member with our love and with the truth he departs, we are to take the matter with equanimity, remembering that the Lord knows the heart and that having done all in our power the remainder is for the Lord to attend to and that he will attend to disciplining and bringing back into fellowship with the Body all that are truly his. "The Lord knoweth them that are his." We do not. We do well to remember this and to exercise full confidence and faith in the Lord and his wisdom and love and power in dealing with every disobedient member. It is ours to be kind and gentle toward all, while reminding ourselves and others of the Lord's own statement, "Vengeance is mine, I will repay, saith the Lord."

Near The Cross

Jesus, keep me near the cross;
There a precious fountain,
Free to all—a healing stream—
Flows from Calv'ry's mountain.

Near the cross, a trembling soul,
Love and mercy found me;
There the bright and morning Star
Shed its beams around me.

Near the cross I'll watch and wait,
Hoping, trusting ever,
Till I reach the golden strand,
Just beyond the river.

In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

—*Hymns of Dawn*, #135

1911—The Memorial Supper—1911

Again we are approaching the anniversary of our dear Redeemer's crucifixion; once more we remind our readers of the lesson which years have taught many of us, namely, that for some unexplainable reason the Lord's consecrated people experience special trials and testings at this particular season—corresponding to our Lord's time of heaviness and sorrow, and the time of special testing amongst the early disciples. It was shortly before he went up to Jerusalem, foreknowing the crucifixion, that he explained it to the Apostles. It was then that he declared that only those who eat his flesh and drink his blood have life in them. Many of his close followers said, "This is a hard saying; who can receive it?" and walked no more with him. (John 6:60)

Shortly after, when telling the twelve of his approaching crucifixion, St. Peter brought upon himself a rebuke by saying, Far be it from thee, Lord. This thing shall not happen unto thee. But Jesus answered him, saying, Get thee behind me, Adversary, for thou savorest not of the things of God, but of the things of men. (Matt. 16:22, 23) Your suggestions and advice are contrary to the Divine Program; it is necessary that the Son of man suffer sacrificially, that he might enter into his glory and accomplish his appointed work as the Savior of the Church and of the world—whosoever wills.

Later on, near the climax, we remember the special trial upon Judas, and how his love of money led him to oppose the anointing of the Master for his burial, and later on led him to sell that Master for thirty pieces of silver, and, later on, to betray him with a kiss. Still later we remember how all the disciples were disconcerted by the arrest of their Master and by his evident willingness to be arrested, so that they "all forsook him and fled." (Mark 14:50) We remember how, still later, the noble St. Peter was overtaken in a serious fault and denied his Lord and Master, even with cursing.

Perhaps we *partly imagine* a parallel of testing on the Lord's people at this season of the year. And perhaps it is real and appropriate that the members of the Body of Christ should, in this particular at this season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty.

The Lenten Or Fasting Season

It would appear that thoughts along the line above suggested came to others long ago and led to the appointment of the Lenten Season as a time of special fasting and prayer amongst the consecrated ones of the Lord's family. Certain it is that for long centuries this fasting has been in observance in the Roman Church, in the English Church, in the German Church, and, to some extent, in others.

Although with the majority fasting has become a mere outward form and ceremony, without heart appreciation, and, therefore, not pleasing to the Lord, nevertheless we believe that some fasted from the best of motives in olden times, and that some still so fast. It is not for us to judge and individually condemn anybody, yet many, we are sure, will confess to just what we have charged in an indefinite way. It is impossible, of course, for any laws or regulations to be made which will govern the heart—they can scarcely govern the flesh, even in the most casual manner.

We do not approve of set rules and laws governing such matters. The suggestions should be quite sufficient for all those who heartily desire to practice abstemiousness in respect to diet. We have the Master's suggestion that after his departure his followers would fast. Several instances of such fastings are recorded in the Scriptures, and these may be considered proper examples for the Lord's followers, none of whom are under law, under command, in respect to meats or drinks or other earthly ordinances.

A measure of self-restraint in fasting is valuable to us physically, as well as spiritually—and particularly in the Spring of the year. The stronger foods necessary for the cold weather of winter are less necessary, as the weather becomes milder. Much of the Spring sickness is undoubtedly due to over-eating and may be considerably corrected by the observance of a measurable fast—restraint from the eating of dainties and rich food. And when the system is clogged with over-supply of nourishment, the brain becomes more stupid, impairing the higher mental powers, and particularly including those which connect us appreciatively with heavenly and spiritual things.

We throw out these suggestions without any desire to put a yoke or a law upon anybody, but wishing each to fast and pray according to the dictates of his own conscience and to receive spiritual blessings according to the degree of his fellowship with the Lord in this and in every matter.

The Date Of The Memorial Supper

As we have previously remarked, our Lord gave no intimation such as many dear Christian people have imagined—namely, that the Memorial Supper should be celebrated weekly, monthly, bi-monthly, tri-monthly. Most evidently the Supper was instituted by all of the Jewish arrangements as an annual observance—to take the place of the Passover Type. There was a definiteness about the date of the type which would not necessarily attach to our celebration of the antitype. The type was intended to specifically mark the exact date on which our Lord would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularity as to the exactness of a day and an hour.

Hence we see no objection to the custom followed by Episcopalians, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Lord's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest that we know to its exact anniversary, according to the Jewish reckoning of time—on the preceding evening of the 14th day of the Jewish Month Nisan. In view of this long custom, and the fact that some might not see clearly any advantage of a change; in view of the fact also that some might become confused and think that they were following an error, it is our preference. We advise, therefore, that the exact date, according to the Jewish calendar, be followed.

This year the new moon of the Spring Equinox appears March 30th, thus constituting it the First day of the First Month, Jewish time. Our Lord was crucified on the 14th day of the First Month, which this year will be April 12th. But the Memorial Supper, commemorative of his death, was celebrated on the evening preceding and therefore we, according to our previous custom, recommend that all, with one heart and one mind, unite in celebrating the great Redeemer's death on Tuesday night, April 11th, after six o'clock. Even then, of course, we will not all be able to celebrate at the same hour, because of differences of time; but the celebration will be very nearly at the same hour all over the world. The thought of this general fellowship will add to the joy and solemnity of the occasion. We recommend that all who love the Lord and are fully consecrated to do his will, even unto death, join in this celebration, which means so much to all of us.

It first of all reminds us of our dear Redeemer's sacrifice on behalf of his Church and on behalf of all the families of the earth. It reminds us, secondly, that we

have vowed unto the Lord to walk in his steps, to suffer with him, to drink of his cup, to be baptized with his baptism of death. Of course, the breaking of the bread and the sipping of the cup, memorially, is far less important than our participation in the realities, of which they are merely a figure. We must in our minds and hearts feed upon the broken body of Jesus and realize by faith that we partake first of all, imputedly, of justification of our flesh through him and that, through him, comes all our hopes of a future life.

Secondly, as represented by his cup, we must share his sorrows, be partakers of the sufferings of Christ, fill up that which is behind of his afflictions, in walking faithfully in his footsteps—even unto death. The cup which the Father poured for the Master he drank. And by the grace of God we are privileged to share in his cup; for if we suffer with him, we shall also reign with him. And if we escape the sufferings of Christ and fail to become living sacrifices with him, we will thereby also be escaping the glorious privileges of his Kingdom.

The Peace Of Christ

"My peace I give unto you."—John 14:27

Sweet gift of Christ! O blessed thought!
The peace of mind that God hath wrought!
No earthly passion's half so sweet,
No joy on earth is so complete,
As that the loving Father gives
To those in whom the spirit lives—
The peace of Christ.

O weary one upon life's sea,
That hast no Christ to comfort thee,
Remember when the billows roll,
Surge upon surge, about thy soul,
That there's a harbor safe and sure,
Wherein thy heart may rest secure—
The peace of Christ.

O loving heart that trembles yet,
Half fearful that it may forget;
Afraid that it may miss the way,
Doubting, wavering, all the day—
Remember that it is to thee
This gift of gifts is offered free—
The peace of Christ.

The love of God! How its dimension
Reaches above our comprehension;
And who of us can understand
The workings of his mighty hand?
But rest, my soul, and quiet be,
Thou knowest this he giveth thee—
The peace of Christ.

So then, my soul, upon his breast
Thy troubles cast, and be at rest.
Though sorrow wrings the heart, and pain
Saps life and strength with steady drain,
O'er all these griefs and cares of thine
God pours the healing balm divine—
The peace of Christ.

—*Selected* (R1876)

The Memorial Supper April Tenth

We trust that all of the Lord's consecrated people everywhere will avail themselves of their privilege of memorializing the death of the Redeemer for our sins and—as the Apostle points out—our participation with the Redeemer in His sufferings and death to human conditions. As our Lord and the Apostles met and symbolized His death in advance of the event, so it is appropriate for us to meet on the anniversary to celebrate His sacrifice.

The doing of this annually, in harmony with the evident purpose of the Lord in establishing this Memorial instead of the Jewish Passover, makes the occasion a very impressive one, much more so than any celebration which ignores the anniversary feature and celebrates occasionally—monthly, weekly, quarterly, etc. Let us not find fault with others who do differently; but, as opportunity offers, let us inform them of our reasons for observing this great event on its anniversary.

As often as we do this (yearly) we do show forth the Lord's death until He come. While we believe that our Lord has been present for a number of years—during the Harvest—this does not hinder us from continuing the blessed Memorial of His death. Our thought is that our Lord meant that we were to continue celebrating His death until, at His Second Coming, the full Harvest work of the Age shall be completed, and the entire Body of Christ, the Church, shall be received into glory. Then, as He declared, we shall drink of the New Cup with Him.

Whereas now we drink of His Cup of suffering, shame, ignominy, reproach, the world's derision and opposition, His New Cup will be a Cup of joy, blessing, glory, honor, immortality—the Divine nature. The Father, who poured for our Lord the Cup of suffering, has already poured for Him the Cup of blessing and glory. As we are privileged to share with Him in this Cup of suffering, so with our resurrection "change" we shall be privileged to share with Him the Cup of glory and blessing. Yea, ours is a mingled Cup now, a bittersweet; for by faith we already enjoy many of the things which He has in reservation for them that love Him.

In the Lord's arrangement the moon symbolized the Jewish prospects, while the sun symbolized the prospects of the Gospel Age. The Law Dispensation was a shadow, or reflection, of the things future, as the moon's light is the reflection of the rays of the sun. We are near the time of the rising of the Sun of Righteousness with healing in His beams, to flood the world with the light of the knowledge of God. Seeing this, we lift up our heads and rejoice, as the Master directed. Since all the overcoming members of the Church are included in that Sun of Righteousness, according to our Lord's parable (Matt. 13:43), it follows that the Elect Church must all be gathered, and her glorification must be completed before the full light of the Millennial glory will shine forth upon the world.

In partaking of the Memorial we may look forward with the eye of faith to the rising of the Sun of Righteousness, in contrast with the conditions which prevailed at the time when the first Memorial was observed. Then, the Moon (the Law Covenant) was at its full; and immediately after the rejection of Jesus and His crucifixion the Jewish polity began to wane. It is worthy of note that the very day on which Jesus was crucified the moon was at its full, and the waning began at once. So this year, on April 11, the moon will be at its very full, and will then begin its wane. The 11th, therefore, corresponds to the day on which our Lord was crucified; and the evening of the 10th corresponds to the night of the first Memorial Supper.

Eating And Drinking It Worthily

As from the intelligent appreciation of the fact symbolized by the Memorial Supper a great blessing comes, and a joy proportionate to the participator's faith and

obedience, so also a condemnation attaches to an unworthy, improper participation in the Memorial. None are to participate except those who have come into relationship with the Lord by consecration of their hearts—their all—to Him and His service.

None can come into this consecrated condition except as they have recognized themselves as sinners and the Savior as the Redeemer from sin, whose merit is sufficient to compensate for the defects of all those who would come unto the Father through Him. All such should partake with a great deal of joy. Remembering the sufferings of the Master, they are to rejoice in those sufferings and in the blessings that these have brought to their hearts and lives. None are to drink of the fruit of the vine on such occasions except those who have appropriated the merit of the sacrifice of Christ and who fully realize that all their blessings are through Him. None are to drink of the Cup except those who have given up their all to the Lord, for this is what the Cup signifies—it is the Cup of suffering, the Cup of death—a full submission to the will of God. "Thy will, O God, not Mine, be done," was the prayer of the Master, and is to be the sentiment and petition of those who partake of the Memorial Supper.

For others to participate in this Memorial Supper would be a farce, would be wrong, and would bring more or less of condemnation, disapproval, from God and from their own consciences—and that in proportion as they realized the impropriety of their course.

But let none think that they should remain away from the Memorial because of imperfections of the flesh. This is a great stumbling-block to many. So long as we are in the flesh, imperfection of word, deed and thought are possible—yea, unavoidable. St. Paul says that we cannot do the things that we would. It is because we need Divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to the Throne of Heavenly Grace in prayer. The Apostle says, "Let us come with courage to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16) It was because of our needs that God opened up the way and made this arrangement for us.

By God's provision for the forgiveness of our sins, of which we have repented, and for which we have asked forgiveness in Jesus' name, we may realize ourselves as no longer sinners under condemnation, but as clothed with the robe of Christ's righteousness. This is the thought behind St. Paul's expression, which applies to every day: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Rom. 12:1)

All Christians should keep their accounts squared with the Lord. If they come short, they should lose no time in getting the account squared, in obtaining forgiveness through the merit of the Savior's sacrifice. Such accounts with the Lord should be settled promptly at the time of their occurrence, or not later than the day of their occurrence. They should not be allowed to accumulate; for they will rise as a wall between the soul and the Heavenly Father. But whatever has been the condition in the past, the Memorial season, above all others, is the time for making sure that no cloud remains between the Lord and us, to hide us from His eyes.

Thus forgiven, thus cleansed of any defiling spot on our robe of Christ's righteousness, let us keep the feast—the Memorial of our Lord's death. In it let us afresh acknowledge and impress upon our minds the importance of the merit of His sacrifice and death, and how it represents the grace of God to us, as it will by and by represent the same grace extending through the Millennial Kingdom to the whole world. Let us remember also our devotion of ourselves, our consecration to be dead with our Lord, to be broken as members of His Body, parts of the One Loaf, and to participate in the drinking of His

Cup of suffering and shame and death. "For if we suffer [with Him], we shall also reign with Him." (2 Tim. 2:12)

We trust that the celebration of the Memorial this year may be a very deeply impressive one, an occasion of rich blessing to all of the Lord's consecrated people everywhere. "For even Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8)

Brother Russell's Foreign Tour

The evening was showery, but we determined, nevertheless, to go to the Garden of Gethsemane, where our Master and the Apostles were on that memorable night nearly nineteen centuries ago—the garden of our Master's agony and bloody sweat. By unanimous vote the company desired to partake of the Memorial emblems in that sacred spot, which perhaps was never used for such a purpose before. In a drizzling rain we considered the meaning of the bread, representing the broken body of Jesus, and secondly, as explained by the Apostle Paul, the entire Church which is the Body of Christ—the One Loaf which we break. We considered also the cup, which primarily represents the life which our Lord poured out in behalf of us and the world, and which, secondarily, represents to us the wonderful privilege of participating in the sufferings of Christ by drinking of his cup, in becoming partakers of the afflictions of Christ. We recognized also the glory that would follow in the drinking of the cup anew in the Father's Kingdom under those blessed conditions. We recounted how the Loaf now being broken shall in God's Providence be the bread for the whole world of mankind.

Our hearts were very glad notwithstanding the inclemency of the weather. We offered prayer and thanks for the blessed occasion and the blessed things commemorated, remembering that the Lord's dear ones everywhere were similarly commemorating, or would commemorate, the sufferings of Christ as our Passover slain for us. In quiet tones we sung a verse and then departed with joyful, thankful hearts. The experiences of that evening will surely never fade from our memories, but always speak to us with force of the Lamb of God, who died for the sins of the world, and of our privilege of sharing with him in his sacrifice and as his members and of being glorified with him in the accomplishment of the great work secured through his death.

Our last day in Jerusalem was Sunday, April 24th. It will always be green in our memories this side the vail and doubtless beyond. We visited the Mount of Olives and then traversed the Bethany road, which Jesus and his Apostles so often passed over. We noted the brook Kedron outside the city gate and crossed it. We were especially interested in and impressed by that particular part of the Bethany road where Jesus rode upon the ass accompanied by his disciples and the multitude shouting, "Hosanna to the Son of David," also in the spot where our Master stopped the procession when he came in view of the city, and there, weeping over it, declared that Israel's house was left unto her desolate, and that they should see him no more until the day when they would gladly acclaim him their King. Twice we visited this spot and rejoiced in spirit as we thought of the fact that the time for the opening of the eyes of Israel and of all the families of the earth is now at hand. Thank God for the assurance that "then all the blind eyes shall be opened and all the deaf ears shall be unstopped"!

—*Reprints*, p. 4622 (excerpt)

The Memorial Supper

Five days after Jesus rode on the ass, offering Himself as Israel's King, came the Passover, typical of the passing over of the Church of the First-borns. Jesus was the Lamb of God to take away the sin of the world. In order to do this, He must be the Passover Lamb. St. Paul says, "Christ our Passover is slain, therefore let us keep the feast." Jesus ate the typical Passover lamb with His disciples. Then He took unleavened bread, and fruit of the vine, as representing His own flesh and His own blood, and instituted an *antitypical* Passover Supper.

Jesus' followers were to do *this* in remembrance of His death as the antitypical Lamb. He said, "Except ye eat the flesh and drink the blood of The Son of Man, ye have no life in you." Of course, the outward performance would be nothing except as it would symbolize heart experiences. In their hearts, Jesus' followers must realize that His death is the Ransom-price for the sins of the whole world; that without it there would be no everlasting life. Such believers constitute the Church of the First-borns, who pass into life in advance of the world—in the First Resurrection. (Rev. 20:6)

St. Paul shows a still deeper meaning to the Memorial Supper. All the followers of Jesus are represented in the One Loaf that is being broken, and as sharing in the One Cup of suffering, shame, ignominy and death. (1 Cor. 10:16, 17) Only such will be members of His glorious "Body," the world's "Prophet like unto Moses." (Acts 3:19-23)

The disciples neglected to wash each other's feet or even the Master's. Jesus performed the service as a lesson in humility—not as a ceremonial. The spirit of the lesson is that we render each other any service possible, as "members" of Christ. (Acts 9:5; 1 Cor. 12:27)

After the Supper, Jesus with the Eleven went to Gethsemane, where Judas betrayed Him to the officials with a kiss. Then followed the memorable closing scenes of our Lord's life.

Calvary

Through many a lovely landscape
My pilgrim-staff I've brought,
From many a rocky em'nence
My gaze the valley sought.
But far above all mountains
I've ever seen, give me
The quiet, lonely hillock,
The Mount of Calvary.

It towers not with forehead
Ice-crowned into the clouds.
No sunny Alpine glacier
Its shoulders bare enshrouds.
But ne'er in all my wanderings
Seemed heaven so near to me,
And earth so lost in distance,
As there on Calvary.

On its bald summit never
A crown of forest stood—
No gently waving oak-tops,
No precious cedar-wood.
But all the royal cedars
That Hermon once did see
Their lofty heads are bowing
Before Mount Calvary.

Go thither, earth-worn pilgrim,
There seek thy rest at last;
And at the feet of Jesus
Thy heavy burdens cast.
Then come and praise with gladness—
How much was done for thee!
Know this: the road to glory
Leads over Calvary.

—*From the German* (R2167)

MEMORIAL SUPPER—Why We Partake.

Question. (1911)–1–Why do you Partake of the Lord's supper?

Answer. Because it is a memorial of our Lord's death. And when the Apostle says, "This do until he come," we understand that the Lord's people are properly to remember the Lord's death as the very foundation of all their faith and obedience until the time when they shall be changed and shall participate with him in the better things beyond the vail, sharing with him in the first resurrection. We do it for another purpose. To our understanding, the Lord's supper not only symbolizes our dear Redeemer's body and blood, but it also symbolizes our participation; for the Apostle says, "The loaf we break, is it not a participation with the body of Christ? And the cup which we drink, is it not a communion in the blood of Christ?" In other words, the Apostle suggests that those who partake of the communion are showing that they are sharers with Jesus in his sufferings and in his death. We belong to the same body. So it is part of our present obligation, that we suffer with him now, in order that we may also reign with him.

MEMORIAL SUPPER—Use of Wine at.

Question. (1911–2–Where can the word "wine" be found in connection with the Lord's Supper in the New Testament?

Answer. I do not know that the word wine is used. The fruit of the vine is used, and if anybody prefers to think of the fruit of the vine as being grape juice, I have not a particle of objection; I think it will do for just the same purpose, and perhaps better than wine.

PASSOVER AND ATONEMENT—When And Why Observed.

Question. (1916)–1–Why was the Passover celebrated, on the evening of the 14th day of the first month, and the annual Atonement Day on the 10th day of the seventh month?

Answer. Because God wanted them to be different. The two things have no direct relationship the one to the other. The one is a picture of the passing over of the Church of the First Born, whereas the other is a picture of the suffering of Christ and the Church during the gospel age as a basis and preparation for their dispensing of blessings to all the families of the earth during the Millennial Age. The passover Lamb merely represented the death of Jesus and the passing over of His people during this age and consequently another and different picture is given to represent the death of Jesus and the Church and the consequent blessing of the world in the age to come. He did not want them to run into each other. The one referred to the death of Jesus and the other was given to make a different picture.

Lord, Choose My Cross For Me

"It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt weary with the conflict and the strife,
And all the needful discipline of life.

"And while I thought on these—as given to me,
My trial test of faith and love to be—
It seemed as if I never could be sure
That, faithful to the end, I should endure.

"And thus, no longer trusting to his might
Who says, 'We walk by faith and not by sight'—
Doubting, and almost yielding to despair,
The thought arose: My cross I cannot bear.

"Far heavier its weight must surely be,
Than those of others which I daily see:
Oh, if I might another burden choose,
Methinks, I should not fear my crown to lose.

"A solemn silence reigned on all around,
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And peace upon my weary spirit fell.

"A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

"Then one more fair than all the rest to see—
One to whom all others bowed the knee—
Came gently to me, as I trembling lay,
And 'Follow me,' He said—'I am the Way.'

"Then speaking thus, He led me far above;
And there, beneath a canopy of love,
Crosses of diverse size and shape were seen,
Larger and smaller than mine own had been.

"And one there was more beauteous to behold,
A little one, with jewels set in gold;
Ah, this, methought, I can with comfort wear,
For it will be an easy one to bear.

"And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels—fair were they to see,
But far too heavy was their weight for me.

" 'This may not be,' I cried, and looked again,
To see if there were any here could ease my pain,
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

"Fair flowers 'round its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more,
To think so many should have passed it o'er.

"But O! that form so beautiful to see,
Soon made its hidden sorrows known to me:
Thorns lay beneath those flowers and colors fair,
Sorrowing, I said, 'this cross I may not bear.'

"And so it was, with each and all around,
Not one to suit my need could there be found.
Weeping, I laid each heavy burden down,
As my guide gently said, 'No cross—no crown.'

"At length to him I raised my saddened heart,
He knew its sorrow, bade its doubts depart.
'Be not afraid,' he said, 'but trust in me,
My perfect love shall now be shown to thee.'

"And then with lightened eyes and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

"And then, in the prepared, appointed way,
Listening to hear and ready to obey.
A cross I found of plainest form,
With only words of love inscribed thereon.

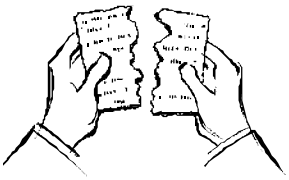
"With thankfulness I raised it from the rest,
And joyfully acknowledged it the best;
The only one of all the many there,
That I could feel was good for me to bear.

"And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And as I bent, my burden to sustain,
I recognized my own old cross again.

"But O, how different did it seem to be,
Now I had learned its preciousness to see,
Yes, now no longer will I say,
'Perhaps another is a better way.'

"Ah! henceforth my one desire shall be,
That he who knows me best shall choose for me,
And so whate'er His love seems good to send,
I'll trust it's best—because he knows the end."

—*Unknown* (R3606)



Memorial Meditations

Significance of the Emblems

The Bread And The Wine

Editor Watch Tower: I read your article in the April number upon "The Passover," and am well pleased with it. I believe the Lord's Supper is the Christian's substitute for the Jewish Passover, and should be observed *annually*; but upon *one point* you did not speak out. I refer to the *kind of wine* to be used in this Supper. You suggested that "unleavened bread" be used, which I think is perfectly correct, but I ask, What *kind* of wine should be used? You teach correctly, I think, that leaven is the type of *sin*, etc., and therefore not a *fit type* of Christ's *purity*. I think the same of fermented, or leavened wine. It is *not pure*, and therefore not a *fit emblem* of Christ's blood! But you did not teach us that we ought to use *fresh, pure wine* instead of the kind that "biteth like a serpent and stingeth like an adder."

Can any substance be a proper *emblem* of Christ's *pure* and *precious* blood after that substance has fermented and becomes *poisonous*? I conclude that *good* wine is just as important to a proper celebration of the Lord's Supper as unleavened bread. Hoping you will *think* and *speak* of these things, I am yours truly.

P. D. LANE.

Our Response

In our desire to do nothing to hinder the cause of Total Abstinence, with which we sympathize, we have heretofore refrained from commenting specially on the subject mentioned above, but a number of inquiries, recently, show that the subject is active and needs a reply.

We remark first, that there are many things about our climate and the restless, excited methods of our day, which *almost inevitably* lead men to excessive use of intoxicating liquors when once its use is commenced. Not only so, but it seems evident that most of the intoxicating liquors, manufactured at the present time, are drugged and adulterated in a manner that greatly increases the dangers and evils resulting from their use.

For *these* reasons we give the Prohibitionists our sympathy, either in the enforcement of the present laws against those who adulterate liquors, or we should rejoice if they be able (which we doubt) to procure the enactment of new laws which would entirely stop its manufacture and sale. But this, we think, will not be accomplished until the prince of this world—Satan—is bound.

But notwithstanding our sympathy—notwithstanding also our knowledge of the fact that the sympathies and *prejudices*, too, of a majority of our readers is on the side of Total Abstinence—yet, if we speak, it must be what we consider truth—truth, no matter whose idol is broken or whose theories suffer; and here it is:

The claim is often repeated by zealous temperance advocates, that the Bible never countenances the use of *intoxicating* wine. They say that the wine Jesus made and drank was simply grape juice and not wine, and that a different Greek word is used when referring to these different liquors. We answer that this is a mistake. The Greek word *gleukos*, which means grape juice or "*new wine*," occurs but once in the New Testament (Acts 2:13), and its use there indicates that, if used to excess, it would confuse the mind. The word from which wine is translated, in every other instance in the New Testament, is *oinos*, and signifies *grape wine* of the usual sort, which always intoxicates when used to excess.

As to whether *oinos* will intoxicate please note the following texts: "Be not drunk with wine, *oinos*, wherein is excess." (Eph. 5:18) See also 1 Pet. 4:3; Luke 1:15 and 7:33, 34.

But, it is suggested, that if wine contains the elements of *leaven* it would prove that it was not what Jesus used in instituting "the Supper." We will admit, that *if* this were so, it would prove what is claimed; but it is not so. Temperance orators may and do, make this statement, doubtless often ignorantly,

but scientific men recognize quite a difference between alcoholic or vinous fermentation and *putrefactive* fermentation. The result of the former process is to cast out impurities and produce a sweet and pleasant liquid as in wine, while the other process produces sourness and ultimately rottenness. This last process is employed in leavening bread, the decay or fungus growth being *arrested* in its very early development by baking.

So far as the Jewish custom is concerned, it disproves instead of proves the claim that wine contains the *leaven* quality, for the Jews use wine at the Passover and put away leaven. They use the REAL wine. The claim that *unfermented* grape-juice was what the Lord used, we can see to be incorrect in another way: The vintage season in Palestine was September and October, and the Passover was about six months later. The wine made in October would of necessity be fermented before April.

The testimony of Jesus is that *old* wine is *better* than new (Luke 5:39; John 2:10); and the fact that the wine they used did ferment, is shown by the parable concerning the putting of new wine (in which alcoholic fermentation was not finished) into old bottles [skins] which had been used before, and, having lost their elasticity, would burst under the expansion of gasses caused by the ferment.

But, as before remarked, the circumstances, climate, etc., here, as well as the purity of the liquors, differ much from those of Jesus and the Apostles; and if any one should feel himself endangered by tasting wine at the remembrance of our Lord's death, we would recommend that such a one should use raisin-juice instead, which, though not wine, is certainly a "fruit of the vine." We provide the raisin-juice every year, but it was used by only one person at our last celebration of the Supper.

Until He Come!

When we celebrate the Lord's Memorial supper we show forth his death, until he come—until at his coming he changes, glorifies us, setting us up as his Kingdom.—1 Cor. 11:26.

We are using our talents, until he come.—Luke 19:13.
We are fighting the good fight of faith, until he come.—1 Tim. 6:12-14.
We are enduring tribulation, until he come.—2 Thes. 1:7.
We are to be patient until he come.—James 5:8.
We wait for the crown of righteousness, until he come.—2 Tim. 4:8.
We wait for the crown of glory, until he come.—1 Pet. 5:4.
We wait for re-union with departed friends, until he come.—1 Thes. 4:13-18.
We wait for Satan to be bound until he come.—Rev. 20:3.

Until he come, then, does not point to a special moment, hour or day, but to the period of his presence (*parousia*), during which his "harvest" work will gather and glorify his saints and establish his promised Kingdom.

—*Reprints*, p. 3652

The Passover Supper

As per previous appointment, the Lord's Supper was celebrated on its anniversary on the evening of March 29. From letters and cards received before and since, we judge that the event was very generally celebrated by the deeply-interested of our readers in every quarter, and doubtless by many from whom we have not heard as yet. In some places there were about a dozen, in others two or three, and sometimes one commemorated alone. To all of these, so far as we have learned, it was as with us at Allegheny City, a very precious season.

Here about one hundred met in our usual "upper room" and celebrated and commemorated our ransom, partaking of the emblems of our Redeemer's broken body and shed blood. Eight brethren and sisters from New York, West Virginia and various parts of Pennsylvania were present with us, and preceding the celebration, we had a pleasant social meeting, in which our hearts were refreshed by remembrances of our Father's goodness and care and love. Among other things, it was noted that one of the evidences of our relationship to God, our sonship, was, that he was more and more revealing to us his plans. In this connection, and as a proof of it, the words of Jesus came to mind: "I have not called you servants but friends, for the servant knoweth not what his lord doeth: but I have called you friends for all things that I have heard of my Father, I have made known unto you." (John 15:15)

When the hour of 8:30 o'clock arrived, which we judged would most closely correspond with the time at which the Supper was instituted by our Lord, we partook of the emblems: first briefly examining their significance. For the benefit of all we briefly review what we there saw.

We remembered the Master's words concerning the bread: This is my body [representatively] which is broken for you. This is the bread which came down from heaven, of which a man may eat and not die. Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you. Looking from the symbolic bread to the body of Jesus, we realized that it was indeed the true bread. It came down from heaven in the sense that his being originated not on earth, but in heaven; in the sense that his being was not begotten of the will of the flesh, but that his was a transferred existence. That he who was rich became poor—became of a lower nature—was made flesh, for the special purpose of suffering death on our behalf, that we through his poverty [he gave "all that he had," even life] might be made rich; that we might have restored to us all those blessings which Adam, our representative once possessed and lost for himself and us.

We considered afresh why it was needful for him to be broken—to be slain for us. We saw that it was because we had no life in us. Death was working in and devouring the whole race. All being of the same condemned race, none could secure his own life, nor was there one who could by any means redeem his brother, or give to God a *ransom* for him—all were condemned and dying. But man's extremity was God's opportunity: he provided the one who, because of the same kind or nature, could give a *ransom* [corresponding price], and who, because not of the condemned Adamic stock [but from heaven], was an acceptable Redeemer. We saw that whereas the race, because of Adam's sin, was cut off from, separated from the trees of life in Eden, and hence could not live, yet now they had presented to them through Jesus a bread of life, a gift from heaven, the acceptance of which would restore the life and blessings lost.

We saw that though Jesus was this bread of life, it was needful that he should be broken, sacrificed—die for us, before any of our condemned race could partake of his merits. He being a perfect man, gave himself a corresponding price to cancel the curse of death upon all through the sin of the first representative. Now, all that remains is for each one blighted through

Adam to come and *partake* [eat] of those perfections and rights which Jesus secured for us by his sacrifice on our behalf. We eat or appropriate Christ's perfections by faith, i.e., by faith we realize that Jesus was our ransom, and by faith we appropriate to ourselves those merits which, as a perfect man, he possessed, and which he broke or sacrificed for us.

Here we saw the beauty of God's arrangement that though the sacrifice was sufficient for all, none could receive life through it except by accepting and acknowledging the sacrificed one as the Life-giver. Thus seen, not only is an acknowledgment of the ransom an essential to life now, but in the next age also, it will be necessary. Forever it will be true—"Except ye eat of the flesh … ye have no life in you." That the ransom given is the foundation of all blessing must ever be recognized. "No man cometh unto the Father"—no man has "oneness" with him, except by the broken body and shed blood of the Lamb of God which taketh away the sin of the world. Who "put away sin by the sacrifice of himself."

We looked also at the blood shed for many *for the remission* OF SINS—not for ours [the Church's] only, but also for the sins of the whole world, and we saw in the wine its symbol: "This is my blood of the new covenant, which is shed for many for the remission of sins." (Matt. 26:28) We glanced at the three great covenants: we saw how the Law covenant under Moses had failed to prove a real blessing and to give life to the dying race, but how the New Covenant would be superior and would accomplish the blessing [restitution] of all the families of the earth, by reason of the Ransom. Thus we saw that his blood—his sacrificed life or human existence—was the ransom which redeemed all, and made their restitution possible, was most emphatically the Blood of the Covenant—the sealing, the ratifying, which makes the New Covenant operative. We rejoiced in the blood so freely shed which gave us access to the Father, and resolved that we should never be of those who lightly esteem the blood and count "the blood of the covenant" a common (ordinary) thing, and do despite to the spirit of God's favor manifest in that precious sacrifice. (See Heb. 10:16-21 and 26-31)

Having seen this, in the bread and wine as representative of Jesus, we looked further and saw through the Apostle's words (1 Cor. 10:16, 17) still another significance in the ordinance. He says: "The cup of blessing which we bless, is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [or sharing in the breaking or sacrifice] of the body of Christ"? His suggestion is: As the Lord blessed and broke and passed the emblems, and thus represented his sacrifice, do not we, while recognizing that, also represent the same thing? namely, that we as members of the body of Christ are consecrated and being broken in sacrifice *with* our head? "For we being many are ONE LOAF and ONE BODY; for we are all partakers of that one loaf."

Regarded thus in its fullness, the eating of the emblems had a two-fold significance —representing to us Jesus' sacrifice which redeemed us, and our sacrifice with him. We saw that it was by reason of our now sharing with Jesus in the sealing of the New Covenant, that we shall in due time be permitted to share with him in bringing upon the world all the blessed provisions of that New Covenant in the "Times of Restitution of all things." The revival of memory on this subject seemed to strengthen in us all, the resolution to "fill up that which is behind of the afflictions of Christ," that when his glory shall be revealed we may be glad also with exceeding joy. We remembered the two Apostles whose request was to sit in the throne with Jesus, and we recalled Jesus' words in reply: "Are ye *able* to drink of the cup?" We realized our own weakness and the many besetments and allurements of the flesh, the world and the devil, which would conspire to keep us back from sharing the cup of suffering and death symbolized before us in the wine, yet realiz-

ing that we could do all things through the strength of our Head we said, Yea, Lord, we will drink it, "we are able" in thy strength; and then we heard from His Word the Lord's answer to each of us, "Ye shall indeed drink of the cup" "My strength is made perfect in weakness." "Whatsoever ye shall ask in my name I will do it."

When we had partaken of the emblems, we sang a hymn, and went to our homes meditating meanwhile upon the scenes of eighteen hundred and fifty-two years ago: The garden, the betrayal, Herod's soldiers, the crown of thorns, the scarlet kingly robe, Pilate's endeavor to secure his release from the chief priests and great religionists of his day, how they hated him without a cause, because he exposed their false theories and hypocrisies; we saw and remembered him on the cross saying, "It is finished," and dying. The eye of faith grasped the situation, and our hearts, while full of grateful love, cried in faith, "It is finished," we are redeemed, our ransom price has been paid. We have life, we feed upon him, we apply and appropriate to ourselves the life and rights which he surrendered on our behalf. Thank God, "The Lord hath laid upon him the iniquity of us all; he bore [the penalty of] our sins in his own body on the tree. By his stripes has healing come to us. (Isa. 53:5) We sang in conclusion our thanks to him as our Saviour as well as Lord:

"All hail the power of Jesus' name;
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all."

When I View The Cross

When I view the cruel cross
Where my loving Saviour died,
All the bitter pain and loss
Borne to save His future bride,
O! what language could express,
O! what ministries can show,
All my heart's deep thankfulness,
Love which in my heart doth glow?

How could I in earthly dross
Find a satisfaction now?
Sweeter far to share the cross
And beneath its weight to bow;
For communion sweet I find
In this straight and narrow way,
With his love and help so kind
For my comfort, strength and stay.

Forward to the future joy
All my longing hopes aspire,
And for this world's mean alloy
I will not henceforth inquire.
O! the joy of that blest hour
When, in glory, Christ I'll meet—
Raised by him to queenly pow'r,
In his righteousness complete.

Ev'ry painful circumstance,
Ev'ry sorrow I may know,
Will that glory but enhance—
Heav'nly love the brighter glow.
Love, so proved, is sweeter far
Than the trophies won by pride;
Naught this mutual love can mar;
Through all ages 'twill abide.

—*Hymns of Dawn*, #326

The Lord's Supper

The anniversary of the Lord's Supper will this year fall upon Thursday evening, April 7th; and in harmony with a custom among the early Christians, we esteem it as they did, a blessed privilege to commemorate our Lord's death in the manner which he requested us to observe, and at the time observed by him. Though he has made free from the Law all believers in him who were under it (Israelites), yet he was "under the Law" and was limited by it. Accordingly he could be crucified only upon the fourteenth day of the Jewish month Nisan (which this year commences Thursday evening, April 7th, and ends at 6 P.M. on Friday, the 8th), *because* his death was the antitype of the death of the lamb whose blood sprinkled upon their doorposts covered or protected the firstborn of Israel. And these firstborn in turn were *exchanged* for the tribe of Levi (Num. 3:12, 13), of whom came the priests through whose sacrificial ministrations *all the people* were justified.

The lamb typified Christ Jesus our Lord; its death represented his death. And, in exact correspondence with the type, his sacrificial death, must and did occur at the same date. The firstborn saved by the blood of the typical lamb, typified "the church of the firstborn, which he (Jesus) hath purchased with his own blood." Those firstborn Israelites, afterward the priests, typified the "Royal Priesthood" of whom the Lord himself is Chief Priest; and this anointed company is to be God's instrumentality for blessing all people who will come into harmony with him, *typified* by all Israel. Thus seen, the blood of the typical lamb cleansed and preserved *all* Israel, though applied at first and *directly* only to the firstborn. For if the firstborn ones had not been preserved, there would have been no priesthood; and if no priesthood, no reconciliation. So also in the antitype, the merit of the Lamb of God which taketh away the sin of the world, is applied during the gospel night only to the firstborn, the church, the select little flock, the Royal Priesthood, who under the direction of the High Priest, shall soon in the incoming age, bring all of honest hearts (Israelites indeed) into full harmony with God.

Let all of the Church of Firstborns then intelligently and reverently commemorate, not the typical lamb, nor eat it as did the typical people (Israel), but let them celebrate the death of our Paschal Lamb, the Lamb of God. Let us as often as its anniversary recurs, keep it in remembrance of him; for even Christ our Passover [lamb] is slain, therefore (let us not only commemorate his death) but let us joyfully afterward keep the antitype of the Feast of Passover.[1]

The "feast" is not the "supper," but follows it and has a totally different significance. The "Feast" with the Jews lasted a week, and commenced after the lamb had been killed and eaten. Its observance was marked by joy of heart, separation from all carnality and from leaven. It represents the life of joy and purity and separation from sin [leaven] which all who recognize the value of the lamb, etc., are to enjoy.

We do not celebrate the "Feast of Passover" on the night of April 7th. It is celebrated throughout the remainder of our lives which the seven days of its continuance represented; but we will celebrate the

1. The "feast" is not the "supper," but follows it and has a totally different significance. The "Feast" with the Jews lasted a week, and commenced after the lamb had been killed and eaten. Its observance was marked by joy of heart, separation from all carnality and from leaven. It represents the life of joy and purity and separation from sin [leaven] which all who recognize the value of the lamb, etc., are to enjoy.

Supper, whose elements (bread and wine) symbolize the flesh and the blood of our Redeemer.

And yet the bread and wine are only symbols, and to appreciate what we do we must see deeper than these while using them as our Lord directed, saying, "Do this, in remembrance of me." The partaking of the bread representing his flesh, to us means a partaking of those perfections which were in him as a perfect man, which we and all, lost through Adam. In partaking of the wine representing his blood, his life, we accept from God again through him, the right to live, lost in Adam. Thus the eating and drinking of the bread and wine, emblematic of his flesh and blood, signifies our complete justification. All of the Redeemer's human perfections and his right to life—given for us—are thus accepted by us, in this symbol. All believers in the ransom are thus privileged to celebrate or commemorate it, and the blessings it brings.

But among those "believers" there is a class, a "little flock," to whom it means all this and more. These are those who have consecrated themselves as the under priests, under their great Chief. To these the emblems not only signify the Lord's sacrifice by which they are justified to human life and all its rights, but also their own consecration to be joined in sacrifice with him, to suffer with him, to be dead with him; to sacrifice all the rights to human perfection and life to which their justification through acceptance of his sacrifice had entitled them. To these the emblems (bread and wine) are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with him, his "joint-heirs" and co-workers in blessing all the people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion of the body of Christ [the "little flock," the Church, of which our Lord is the head]? the cup of blessing which we bless, is it not the communion of the blood of Christ [the entire anointed company]? For we, though many, [members] are one loaf and one body, for we are all partakers of that one loaf. (1 Cor. 10:15-17)

All must eat of the flesh and blood of our Lord Jesus: i.e., they must partake of those human rights and privileges which his sacrifice secured for all, either in this age by faith, or in the next age actually, else they will have no life rights, either to make sacrifice of now, or to enjoy (without the privilege of sacrificing them) hereafter. So then we urge all believers to "do this" intelligently, and while using the emblems, to accept and apply and appropriate fully the justification from all sin and the right to life which God holds out through the Lamb of God, and in no other name or way. And especially let all believers who have been immersed with Christ into his death, and thus into membership in his "body" (Rom. 6:3, 4), do this, remembering their justification through his blood and renewing their covenant to be dead with him as human beings, that they may live with him as partakers of the new, the divine nature.

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not who shall pass the emblems, even Judas may have assisted at the first celebration.

All who can do so are cordially invited to be present and celebrate with the church that is at Pittsburgh. If possible arrange your affairs to stay over the following Lord's day, which will be the anniversary of our Lord's resurrection. Turn aside —let us devote a few days to the pursuit of our spiritual interests exclusively.

Our Anniversary Supper

On the evening of April 7th, the anniversary of the institution of the bread and wine as symbols of our Lord's broken body and shed blood, as the Lamb of God which taketh away the sin of the world, the Church at Pittsburgh celebrated the same. The company numbered about one hundred and fifty, and included probably forty from neighboring towns, and a few from distant points—New York, Ohio and Wisconsin. We need scarcely say that it was, as usual, a very impressive occasion.

We briefly reconsidered the significance of the bread and wine as emblems, and the importance and value of that which they symbolize—the broken body and shed blood of our *Redeemer*. We saw that the eating of the flesh signified our acceptance and appropriation of the perfect humanity and all its rights, which our Lord sacrificed for Adam and all his race. We saw that when our Lord said, "My flesh … I will give for the life of the world" (John 6:51), he meant, I give up, or sacrifice my perfect (unleavened) human nature that the world may have perfect human nature ("that which was lost"), by accepting of my sacrifice and appropriating (eating) my rights and perfections, freely given on their behalf.

We saw that thus the *bread* is for all who would be restored, and must be accepted and digested (appreciated), before it will benefit any, either in this, the Gospel age, or in the Millennial age. All who would recover that which was lost must accept of the ransom, and thus obtain restitution (actually or reckonedly) as its result. We saw that all who eat of the flesh of the Lamb, do not drink of his blood. In the type—the Passover—the doorposts and lintels of the house were sprinkled with the blood of the Lamb; and so, too, with all who would "eat the flesh" of the "Son of Man" (partake of his merits and justification); they must all recognize and own the blood—the precious life shed for all, for the remission of the sins of the whole world.

But the privilege of drinking of "the cup" —Mark 10:38—(sharing in the sacrifice of life) is offered only during the Gospel age. It is the favor or privilege of this age, to "fill up that which is behind of the afflictions of Christ," and to get the reward with him of sharing also *his glory* to follow. So, then, as the eating of the flesh (bread) signifies *justification* to all human rights and privileges, so the drinking of the blood (wine) signifies our sharing with our Lord in his sacrifice, our becoming "dead with him," our participation in his sufferings—crucified with him.

This being true, how appropriate that the giving of the wine was *after* the eating of the bread, and to those only who had eaten it. This teaches, in harmony with all the Scriptures, that only those who are *justified* from all sin by faith in the merit and sacrifice of the Lamb of God (and no others) are invited to crucify their (justified) humanity and share in the afflictions of Christ in this age, and in his glories which shall follow in the Millennial age and the eternity beyond.

Only those who *both* eat his flesh (appropriate his merits—justification) and drink his blood (share with him in his sacrifice by rendering their justified humanity a sacrifice to his service) dwell in him, and he in them, as members of the one "body of Christ," as members of the "true vine." (John 6:56) Only such (verse 53) can have *inherent* life: that is, life independent of all conditions—Immortality. (See Vol. 1, Chap. 10)

The balance of mankind, however, may by eating (appropriating) the sacrificed rights of the "man Christ Jesus" obtain a dependent life, which will be supplied to the willing and obedient everlastingly.

These must all be first brought to a knowledge of the Lord, of the sacrifice

which he gave, and of the justification and restitution provided in it, and may then partake of it freely and live. Of such it is written, "He that eateth of this bread (without sharing "the cup") shall live forever," and "He that eateth me, even he shall live *by* me"—a dependent life, but surely supplied to all who rely upon Christ, the life-giver, for it. The distinction is, that the Gospel church now being selected—the body of Christ—will, with the head, have immortality, have inherent life, and will be the source of supply to the world, who will come continuously to the fountain for life, and live thereby.

We noticed particularly also the statement of the apostle that "He that eateth and drinketh unworthily—not discerning the Lord's body—eateth and drinketh condemnation to himself." (1 Cor. 11:27-29) We saw the import of this to be, that to all who fail to recognize Christ's sacrifice *for their* sins, the eating of those emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us and on our children." As the Jews made themselves *guilty* of innocent blood (death), so do all who now by eating the emblems say, his blood is upon us—unless they discern the Lord's body and blood as their *ransom*. To all who do not recognize it as their *ransom*—it must signify an increase of their condemnation as sharers of the guilt of the breaking of his body and shedding of his blood, seeing that to them it speaks no forgiveness—no remission of sins.

The succeeding four days were wholly given up to meetings in which were discussed various topics of interest which we cannot here recast. These meetings seemed to be specially and deeply interesting to the visiting friends who, we trust, went back to their respective fields of service refreshed and strengthened by the strong meat of God's Word, and the new wine of joy and hope, distilled from the exceeding great and precious promises examined.

During their visit the following nine brethren and sisters embraced the opportunity to symbolize their consecration "even unto death" (Rom. 6:3, 4), to be immersed in water in the *likeness* of the real immersion into death, as per our Lord's request (Mark 16:16), and the apostles' command. (Acts 10:48) Their names are as follows. Brother and Sister A. Bowen, Bro. J. W. Mason, Bro. Thos. R. Jackson, Sister J. Vero, Sister M. J. Wagner, Sister M. Thompson, and Sisters Carson and Mitchell.

Many letters received show that the Brethren and Sisters in every direction remembered the Master's words, "*This* do in remembrance of me." In some places the gatherings were of a considerable number, while in others only one or two. We know that all who did "do this" from the right motives, discerning the Lord's sacrifice for *their* sins and their consecration with him, were surely blessed greatly. Many letters received bear the same testimony. You were not forgotten by us, as we assembled here, and your letters assure us, that we were not forgotten by you. This mutual interest of the "body" in all of its members is right, and rejoices our hearts often.

The Import of The Emblems

Of the bread our Lord said: "This is my flesh"—that is to say, the unleavened bread represents his flesh, his humanity, which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have everlasting life, as he said: "Except ye eat the flesh of the Son of man and drink his blood ye have *no life* in you." (John 6:53)

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the *truth*, spiritual food, as an aid to walk the narrow way which leads to life. And thus we see that the broken loaf fitly represented the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME." (John 14:6)

Hence, when we eat of the broken loaf, we should realize that had he not died—been broken—*for us* we would never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread used was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had he been of Adamic stock, had he received his life in the usual way from any earthly father, he, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, *changed* to earthly conditions; hence he is called the "bread from heaven." (John 6:41) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him—by *eating* and digesting the truth, and especially this truth—*appropriating* to ourselves, by faith, his righteousness; and let us recognize him as both the *way* and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been *justified* by appropriating his righteousness), we, by *consecration*, become associated with him as part of the one broken loaf—food for the world. (1 Cor. 10:16) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the Church, as a whole, is the "*one loaf*" now being broken. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is *one* loaf, we, the many [persons] are *one* body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation* of the body of the Anointed one?" (1 Cor. 10:16, 17—*Diaglott*)

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of *life given up in death*] of the new covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it." (Matt. 26:27, 28)

It was by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to* LIFE may come to men through faith and obedience under the New Covenant. (Rom. 5:18, 19) The shed blood was the "ransom [price] for ALL," which was paid for all by our Redeemer himself; but his act of handing the

cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, it will be reckoned to us *as though* we had part in his sacrifice. "The cup of blessing, for which we bless God, is it not a *participation* of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16—*Diaglott*) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame: all such may be assured that they will also be glorified together with him. (Rom. 8:17)

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice—the *death* of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of *the cup that I shall drink of*?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and immortality—when we drink the *new* wine with him in the Kingdom.

Let us then, dearly beloved, as we on the evening of the 19th inst. commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death, and go forth more determined than ever to be broken with him for the feeding of others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him." (2 Tim. 2:11, 12)

Who May Partake

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, trusting in the blood of the New Covenant, for forgiveness of sins, and consecrated to the Lord's service, his fellow disciples may not judge his heart. God alone can read that with positiveness.

Because of their symbolism of the death of Christ, therefore let all beware of partaking of these emblems ignorantly, unworthily, improperly—not recognizing in them "the Lord's body" as our *ransom*, for in such a case the partaker would be as one of those who murdered the Lord and would, in symbol, "be guilty of the body and blood of the Lord." (1 Cor. 11:27)

"But let a man examine himself:" let him see to it that in partaking of the emblems he realizes them as the ransom-price of his life and privileges, and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; otherwise, his act of commemoration will be a condemnation to his daily life before his own conscience—"condemnation to himself." (1 Cor. 11:28, 29)

Through lack of proper appreciation of this remembrancer, which symbolizes not only our justification, but also our consecration, to share in the sufferings and death of Christ, the Apostle says, "Many are weak and sickly among you, and many sleep." (1 Cor. 11:30) The truth of this remark is evident: a failure to appreciate and a losing sight of the truths represented in this Supper are the cause of the weak, sickly and sleepy condition of the church nominal. Nothing so fully awakens and strengthens the saints as a clear appreciation of the *ransom sacrifice* and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man *examine* himself, and so let him eat of that bread and drink of that cup."

The Cup of the Lord and the Table of the Lord

"Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?" 1 Cor. 10:21, 22

We find these words of warning addressed, not only to "the Church of God at Corinth," but also "to them that are sanctified in Christ Jesus, called to be saints, with all that *in every place* call upon the name of Jesus Christ our Lord." (1 Cor. 1:2) They apply to the entire probationary membership of the Gospel Church down to the end of the age.

Those whose hearts are still loyal and true to God may at first think strange of such an admonition, and say, "Paul, Paul, why so counsel us when we have no desire to touch or taste or handle the devil's goods? Such counsel seems to betoken some mistrust of our loyalty to the Lord." But Paul replies, "Let him that thinketh he standeth take heed lest he fall." The warning is a wholesome one: our testing and trial are not yet finished: while the Lord's cup is presented to us, the devil, as an angel of light, and with great subtlety, presents his cup also; and while the Lord spreads his table, the devil spreads his also.

What is the Lord's cup? Call to mind the Lord's reference to it—"The cup which my Father hath given me to drink, shall I not drink it?" And again, when its bitter dregs were to be drained to the end, hear him pray, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." And yet again, "O my Father, if this cup may not pass from me except I drink it, thy will be done." It is the cup of sacrifice, even unto death. And not only is it the sacrifice of life, but of reputation and all that humanity holds dear. The life is sacrificed in the midst of reproaches and persecution and extreme trials of faith and patience. After the last supper with his disciples Jesus took the symbolic cup, saying, "This is my blood of the new testament which is shed for many for the remission of sins. … Drink ye all of it." (Matt. 26:27, 28) The Apostle (1 Cor. 10:16) refers to the same cup saying, "The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed one?" And so also, "The loaf which we break, is it not a participation of the body of the Anointed one? Because there is one loaf we, the many, are one body."

Thus we see that the body of Christ is invited to share the same cup with the Head —the cup of sacrifice, of ignominy and reproach. "Drink ye all of it." And blessed is he who has thus far so faithfully partaken of the Lord's cup that he can say, "The reproaches of them that reproached thee have fallen upon me."

We have seen what is the Lord's cup: now what is the cup of devils? Well, it is a cup of sacrifice also; and those who drink of it sacrifice their true happiness in the present life and their prospects for the life to come. These, however, are the dregs of Satan's cup: these do not appear upon the surface. Its surface sparkles with hopes of earthly prosperity, pride, self-exaltation and "honor one of another;" and to attain these hopes, time, talent and influence are sacrificed to the bitter and disappointing end.

That is indeed a cup of intoxication, a cup of deceptions and delusions, whose awful potency finally is unto eternal death. Well does the Apostle say, "The things which the Gentiles [the unbelieving world] sacrifice they sacrifice to devils, and not to God: and I would not that ye [believers, Christians] should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils." In other words, we cannot partake of the spirit of the world, the spirit of selfishness, ambition, pride, and sacrifice our lives to these ignoble

aims, and at the same time partake also of the spirit of Christ, which is unselfish, humble, self-denying and glad to sacrifice earthly ambitions in the service of him who bought us with his own precious blood. We cannot partake of both spirits; for the one is the reverse of and antagonistic to the other. "Ye cannot serve God and Mammon." Nor can ye long halt between the two. "A double minded man is unstable in all his ways," and "Let not that man think that he shall receive any thing of the Lord." (James 1:7, 8)

Since this warning is addressed, not to the world, but to those who have already pledged themselves to drink of the Lord's cup, their partaking now of the devil's cup implies their turning away from the Lord's cup. And if any are so foolish as to give the consent of their minds to the partaking in some measure of both the cup of the Lord and the cup of devils—of the spirit of the Lord and the spirit of the world and of devils, of the doctrines of the Lord and the doctrines of devils, he is wilfully despising his covenant and doing despite to the spirit of favor.

Let us consider now what is "the table of the Lord." It is the board richly spread with a bountiful supply of divine truth—bread of life and meat in due season and honey in the honeycomb, and the choicest beverages of milk and wine, and of the pure water of life, clear as crystal. (John 6:32-35; Matt. 24:45; Psa. 19:10; Isa. 55:1; Rev. 21:6; 22:1) It is spread for every one that is hungering and thirsting after righteousness; and blessed are they that come to it, for they shall be filled: they shall be richly fed and abundantly satisfied, and their souls shall delight themselves in fatness. (Isa. 55:1,2; Matt. 5:6; Psa. 22:26)

This table of the Lord has been spread for his saints, his Church, from the very beginning of the Gospel age; and it has always been supplied with meat *in season*; and some of the Lord's people have been appointed to serve. Thus, for instance the apostles served in the beginning of the age, not only in setting before the Lord's people the meat in due season, but also in laying up in store food for the Church in future days. (2 Pet. 1:15, 19) Their service has been valuable to the entire Church, even to the present day. And all through the age there have been devout, godly men who called the Lord's people to his table, and ministered to them from its bounty; and the hungry have been fed and blessed.

But now the end, the harvest of the age, has come, the richest season of all the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. And not only so, but the Lord of the harvest himself, being now present, according to his promise, comes forth and serves his people. (Luke 12:37) Here, as never in all the past, the richness and fatness of the purposes and promises of God are made manifest in all their completeness. Here is a systematic theology such as the Church has never before known—the plan of salvation set before us in such order and beauty that it surpasses our brightest hopes; a plan consistent and harmonious in every part and wrought out silently and grandly through all the ages past on principles of the most profound moral philosophy, and with a precision and exactness of time and order that are suggestive of the mathematical precision of the great Designer, Executor and Revealer. So glorious is it in its completeness, its symmetry and beauty, that the satisfied soul perceives that no addition could be made to it without marring its excellence, and joyfully exclaims, "It is the Lord's doing and the Lord's revealing, and it is marvelous in our eyes;" and "What more can he say than to us he hath said" of his wisdom and love and grace? Though the Lord makes use of human agency to portray and proclaim the riches of his grace and his loving kindness to the sons and heirs of God, and though he permits all at the table to be co-workers together with himself in serving one another at the feast, to God belongs all the glory of both plan and execution; and to our Lord and Head be-

longs the praise of this service of the revealing, and of the anointing of our hearts to receive it, and our eyes to behold it, and our ears to hear it, and our tongues to declare it. Glory to God in the highest, and unto the Lamb forever and ever! Let the whole earth be filled with his glory!

While the Lord's table is thus richly spread with a satisfying portion for all who hunger and thirst after righteousness and after the knowledge of God, whom to know is life and peace, there are many other tables spread to which the people of God are invited. Papacy has its table upon which, with some fragments of truth, are found in abundant supply the abominable doctrines of the mass, of eternal torment, and purgatory, and the idolatry of Mary, and the presumed saints, and auricular confession, and implicit obedience to scheming priests, etc., etc. Protestants also have their several tables, upon which may be found some truth, such as the redemption through the precious blood of Christ, baptism, faith in God and in his inspired Word, etc.; but oh! what fragments of truth they have are all befouled; for, says the Prophet (Isa. 28:8—and his words are true), "All [their] tables are full of *vomit* and filthiness, so that there is no place clean." They are full of *rejected matter*—old errors swallowed in the past with thoughtless complacency. But the shakings (Heb. 12:26, 27) of these judgment times are making the people sick, so that they cannot retain those horrid doctrines of eternal torment, the predestination to eternal woe of the great majority of mankind before they were born, etc., etc. And yet, lacking the moral courage openly to disown and abandon them, their tables are therefore polluted with the sickening rejected matter: their tables are all unclean.

Before the "shakings" of this present time produced the nausea that befouled those tables, many of the Lord's dear people were permitted to sit there and select the good food and to antidote the poison of the errors with larger draughts of the water of life from the fountain of God's Word. But now, harvest having come, and the separating work being due (Matt. 13:30), all the true people of God are called away from those tables to the bountiful *harvest table* where the Lord himself is now serving. In obeying the voice of the Lord and abandoning the unclean tables many enemies are made, but blessed are those who have the hearing of faith and obey the call to the Lord's table. It was of this the Psalmist sung, saying, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup [of blessing] runneth over."

But there are other tables besides the unclean tables of Babylon. There are tables of devils: tables laden with all manner of subtle and ingenious evil doctrines, bringing in "damnable heresies, even denying the Lord that bought them," wresting the Scriptures, perverting them, undermining their teaching, and substituting human philosophies. Of these are such tables as the Papacy—that "masterpiece of Satanic ingenuity," Theosophy, Spiritism, Christian Science (falsely so called), Evolution, and all the various phases of human philosophy which ignore the doctrine of redemption through our Lord's vicarious sacrifice, and aim to teach men how to climb up to eternal life by some other way. These all are tables of devils, against which the Apostle warns us, saying, Ye cannot partake of the Lord's table and the table of devils.

Some, alas! after they have accepted the invitation to the Lord's table, and have tasted and seen that the Lord is good, do turn away from the Lord's table to the tables of devils, apparently thinking they can return at their pleasure and be welcomed again at the Lord's table, and come and go at will and partake of both. "Oh yes," say they, "we are not narrow-minded weaklings, afraid to taste anything except what we find on one table. True, the table of the Lord is a very good one; but there are good things on the other tables too, and we taste every thing; yes, we 'prove all things, and hold fast that which is good,' no matter where we find it."

Such, alas! is the attitude of many, who forget that "Pride goeth before destruction, and a haughty spirit before a fall;" and if the efforts of faithful brethren fail to convince them of the error of their way, it is not long before they begin to manifest a distaste for the food supplied at the Lord's table, and it becomes more and more evident that soon they must leave it altogether. The unwholesome and poisonous dishes on the devil's table soon vitiate the taste, undermine the spiritual health, and produce abnormal cravings for that which is not good; and the spiritually sick soul has no longer any disposition to feast at the Lord's table. Nor does the Lord desire that he should; for in leaving the table of the Lord he has done despite to the spirit of favor, and if he persist in such a course he must depart altogether; for "Ye cannot be partakers of the Lord's table and the table of devils." "Ye cannot please two masters."

In the act of going from the Lord's table to the table of devils he who does so virtually says that he is not satisfied with the bounties of divine providence, and that he still has some respect for the devil, the great enemy of God. Thus he proves his disloyalty to God by his fellowship with unrighteousness. In quoting the scripture, "Prove all things, hold fast that which is good," he forgets the accompanying modification, "Abstain from all appearance of evil." (1 Thes. 5:19-22) We have much to do, and all we can do, if we do it well, in proving the abundant merits of the food upon the Lord's table, and in appropriating it to our spiritual life and health and serving it to others. We taste and see that the Lord is good, and prove the healthfulness of his doctrines, but we have nothing to do with the doctrines of devils, except to abstain from them, and to warn others of their ill effects, as illustrated in those who have tampered with them.

Any child of God should be able to tell at a glance the devil's table from the Lord's table, especially after he has been fed at the Lord's table. The foundations of any system are easily discovered, and there is only one true foundation—Christ, the ransom. "Other foundation can no man lay." (1 Cor. 3:11; 15:3) And any one whose soul has been satisfied with the truth, should perceive at once the deformity of error. As a musician's ear, trained to the beautiful harmonies of sound, quickly detects a discordant note, or as an artist's eye, trained to all the fine distinctions of form and color and order, quickly marks the defective work of an amateur, so the mind and heart, educated in the beautiful harmonies and the perfect and artistic order and system of the Divine Plan, quickly detect the discord of error, and they need no other satisfaction and can find no higher delight; and the soul armed with this "whole armor of God" needs no other preparation to be able to withstand either the subtle or the brazen-faced incursions and attacks of error. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil;" rest in the Lord, and be satisfied; and feed at the Lord's table only, if you would have that spiritual health and vigor which is proof against all the pestilences of this evil day.

To those who are not satisfied at the Lord's table after having feasted there, apply those words of the Lord by the Prophet Isaiah (1:1-6), "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." The ox and the ass know enough to return again and again to the owner and crib where hitherto they have been well fed. In this they manifest more discretion than those of the Lord's people who forsake his table to prove the dishes offered on the devil's table, or to turn to the unclean tables where all that is good is made unclean by association with that which is unclean.

It is not surprising, then, that the Lord will not permit such to return to his table

—"Ye cannot be partakers of the Lord's table and the table of devils." Why? Because in thus turning away from the Lord's table where they have been so richly fed, and where the Lord has girded himself to serve, they have manifested disloyalty to him, and have despised the riches of his grace, and done despite to the spirit of favor. Those who wilfully do so after being once enlightened are of that sinful class typified by rebellious Israel. The Prophet describes them in no uncertain terms, saying, "Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward … the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it."

Nor are we narrow-minded in confining our studies to the divine plan, regardless of all vain philosophies and human traditions and speculations; for its scope is as wide as redemption, its science the most exact, and its philosophy the most profound. Having learned the divine plan revealed in the Scriptures, it is the privilege of all who are imbued with its spirit to apply its measuring lines to the whole matter of divine revelation, and thus, by its assistance together with the hallowed influences of prayer and communion with God, to receive that education in spiritual things which enables us to appreciate with a musician's ear the finer strains of the heavenly melody and its precision of rhythm and order; and with an artist's eye the fine and beautiful shadings of divine wisdom and grace.

Oh, no! we shall not be narrow-minded in thus following the guidance of the Lord into "the deep things of God," now revealed in his due time, "which things the angels desire to look into," and which will be the saint's delight through all eternity. What think you? Will the saints and angels be narrow-minded when the devil and his tables are all destroyed? Let us away with every evil thing, and find our delight in God, and be satisfied with the consolations of his abundant grace. Let the language of our hearts continually be:

"No longer far from rest I roam,
And search in vain for bliss;
My soul is satisfied *at home*:
The Lord my portion is."

Come To Me

Ah! my heart is heavy laden,
Weary and oppressed.
Come to me, saith One, and coming,
Be at rest.

Hath he marks to lead me to him,
If he be my guide?
In his feet and hands are wound-prints,
And his side.

Is there diadem, as monarch,
That his brow adorns?
Yes, a crown in very surety,
But of thorns!

If I find him, if I follow,
What's my portion here?
Many a sorrow, many a conflict,
Many a tear.

If I still hold closely to him,
What have I at last?
Sorrow vanquished, labor ended,
Jordan past!

If I ask him to receive me,
Will he say me nay?
Not till earth and not till heaven
Pass away!

—*Hymns of Dawn*, #3

The Memorial Supper

Some friends of the truth in Georgia write that they have not celebrated the Memorial Supper since coming out of Babylon, and give as their reason: "We feel that our minds are consecrated, but our flesh is not, nor can be under surrounding circumstances. We are poor and have large families dependent and cannot deny them. Therefore we have abstained from this much desired blessing."

If we understand the brethren aright, they are laboring under some misapprehension. If we should wait until our *flesh* is perfect, none of us could partake of the Memorial Supper, for the Church of this age is not to expect perfection of the flesh; our perfection, if we are faithful, will be as *spirit* beings in the First Resurrection. Now we have the treasure of the new nature, the new mind or will, in earthen vessels—all of them more or less marred, blemished by sin. But here we have benefit under the New Covenant, by the terms of which God has agreed to accept our *perfect wills (backed by our best endeavors)* AS OUR ABSOLUTE PERFECTION. All such can say with the Apostle, "The righteousness of the Law is fulfilled in us"—we "walk not *after* the flesh, but *after* the spirit," and as close to it as possible.

Consecration does not imply the neglect nor the forsaking of our families—unless in God's providence his adversaries and ours should be permitted to kill us, or captivate and imprison us, and thus forcibly hinder our care, or separate us—as was frequently the case during the dark ages. Otherwise God instructs us that reasonable care for our families is his will, and properly our duty.

Full consecration to the Lord means a full surrender of our wills to God's will and of our bodies to our *new* wills. It means, consequently, the putting away of sin, to the best of our ability under the direction of the Lord's Word, and a cultivation daily and hourly of the holy spirit with its fruits and flowers of meekness, gentleness, purity, kindness—Love.

So then, dear Brethren, by faith realize that the Lamb of God was slain for our sins, and that the merit of his sacrifice covers and reckonedly cleanses us from sin in God's esteem: and so believing, and with hearts, wills, fully given up to the Lord, come to his table and partake of his emblems with mingled meekness and courage.

* * *

We have various questions respecting the fourteenth of Nisan, all of which arise from a failure to recognize that the "Passover," as understood by the Jews, refers to the Feast of Passover, and has no reference to the killing of the lamb on the 14th—which is the thing we celebrate. With the Jew, the 14th was merely a *day of preparation* for Passover, and the eating of the lamb, and especially its killing, was only a part of that *preparation*. The Law provided that the lamb should be killed on the 14th of Nisan at even—or literally, *between* evenings. It was therefore within the scope of that requirement, if the lamb were killed and eaten on the 14th at any time after 6 P.M. of the 13th.

Let none of us forget to "put away all *leaven*"—sin—in preparation for the eating of the Passover. Let us cleanse ourselves from all filth of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1; 1 John 1:7) Thus the remainder of life will be a *feast* of unleavened bread.

Do not make the serious mistake that *leaven* symbolizes merely false *doctrine* (Matt. 16:6-12); remember that it is also defined by the Apostle to signify a wicked disposition. Not merely a wickedness which would steal and lie and murder (the grosser forms of wickedness), but a form of wickedness much more likely to assail those who have even nominally accepted Christ; viz., "malice," producing hatreds, envyings, strifes, back-bitings, evil surmisings, and

other works of the flesh and the devil. Let the spirit of love come into our hearts and purge us of the *old leaven* of malice. See 1 Cor. 5:6-8; Eph. 4:31; Col. 3:8; Titus 3:3.

Let a man *examine himself* and so let him eat of that bread and drink of that cup. Each should seek to make the most of the occasion in the interest of his own spiritual welfare. Let each apply afresh the cleansing blood, and renew his consecration to be faithful to the Master until death. Remember, too, the Master's words, "Watch and pray, lest ye enter into temptation."

"Brethren, pray for us!"

If They Only Knew

Jerusalem, Jerusalem, hadst thou but known
Thy day of visitation, hadst thou recognized
Messiah in thy midst, would not thy Pharisees,
With scoffing priests and populace, have vied to do
Him homage! Dost thou think the Master e'er had been
Footsore and weary! Would there not have stood by day,
By night, full threescore chariots ready at His call!
Ah, me! If they had only known, dost think the Feast
At Simon's house had been the only one thus spread;
Or would He e'er have need to say, "The birds have nests,
The foxes of the earth have holes, but I, the Son
Of Man, no place to lay My Head!" Jerusalem,
Would not thy palace gates have opened wide to Him,
The Alpha and Omega, Prophet, Priest and King!

Ah, me! Had they but known, in all the centuries since,
The chosen few who bravely followed in His steps,
Dost think Earth's great ones would have left them lonely, poor,
Despised? Would they have driven proudly by in state,
The while "His feet" pressed wearily the wayside dust?
All ye who often long, like Mary, to have poured
The precious ointment on His head, remember this:
His words are true to-day as then, that "Inasmuch
As ye have done it unto one of these, the least
Of Mine, it hath been done to Me!" Ah, yes! and e'en
A cup of water shall not fail of its reward,
Because 'twas given in the name of Christ, the Lord.
Then, let us ever seek to find and humbly serve
His "little ones," for thus we do it unto Him.

—*Poems of the Way,* p. 129

"I Am The Bread Of Life"

JOHN 6:26-37

Golden Text: "Jesus said unto them, I am the Bread of Life."

After partaking of the miraculously provided supper, the multitude, evidently according to their habit, lay down in the fields, wrapping themselves in their outer garments. Indeed, this is even today a prevailing custom in Palestine with the poorer people when on a journey. In the morning they looked about for their benefactor, evidently expecting to find Jesus in the same vicinity, and no doubt also expecting that he would miraculously provide for their breakfast. But not finding him nor the boat in which the disciples had come they journeyed onward towards Jerusalem, but still on the lookout for the reputed Messiah. When finally they came upon the Lord and his company they told of their search—and our lesson for today begins with our Lord's reply, You seek me not because of the miracle, but because of the satisfactory and free supper which you received. Here we perceive the wisdom of the Lord in not pressing matters too earnestly. He preached no sermon when he performed the miracle, but allowed it to have its effect; but now, instead of working another miracle, he preached a sermon, using his miracle as a text.

His reproof was not harsh, although it was quite pointed: Strive not for the food which perisheth, but for that kind which will produce everlasting life. This is the kind which the Son of man is prepared to give unto you, for him the Father, even God, hath sealed, indicated, marked as his appointed channel for blessing. The lesson contained in these words is obvious, and is as applicable today as then. The trouble with the whole world is that they have either earthly aims or no aims at all, and of the two conditions the latter is the worse. It is the people with aims, with purposes in life who are accomplishing something in themselves and for others. These are the worldly wise, who make two blades of grass grow where one grew before, who build factories and works and conduct large enterprises, and to whom in large measure civilization owes so much. They have ambition to be rich or to be wise or to be famed, and these ambitions spur them on to works.

But, alas! the great majority of mankind are in a much worse case, for without ambition they are merely eating to live and living to eat—merely animals of a higher intelligence. They labor for the meat that perisheth—it is their aim, their goal, and sometimes includes the inebriating cup, which steals from them whatever of sense they may have. Our Lord would have his hearers, including all his followers down through the age, note this message from his lips: that although the meat that perisheth is necessary under present conditions, those who are his followers will remember that their heavenly Father knoweth they have need of these and will not suffer them to come to serious want. And thus being without anxious care for the bread that perisheth they might turn their entire attention not to earthly but heavenly ambitions—the noblest, the grandest of all they might aspire to, because such blessed children come within the range of divine blessing of life everlasting. The meat, the food that would develop in them such an ambition and lead to its satisfaction, would be food indeed and well worthy of every exertion to obtain it.

What Shall We Do?

The discourse had its effect; the people realized that they were leading comparatively aimless lives, or that their aims were earthly and therefore would perish with their dying, and they asked the Lord what

kind of work or labor he meant they should perform to secure the food that would bring the divine favor and gain them eternal life. What do you mean by works that would please God? This is just the point that Jesus wished to bring them to and that he wished to answer. He replied that the work for them to do at once was to exercise faith in him as the Sent of God—the Messiah. But they replied, What reason have we to think of you as the Messiah? Work for us some conclusive sign that will prove that you are Messiah and we will believe. The fact that you fed five thousand of us last evening with five loaves and two small fishes does not prove your Messiahship. Messiah is to be like Moses, only greater than Moses, and the miracle you performed is not as great as some that Moses performed. You furnished five thousand one meal and had the loaves and fishes to start with, but Moses fed our fathers for years in the wilderness without any bread as a start. The manna which he provided came down from heaven; as it is written, "He gave them bread from heaven to eat." They were good reasoners in some respects—they were not going to be too easily converted, they wished to be thoroughly convinced before they would believe Jesus to be the Messiah; they had heard of others who had been deceived by false Messiahs; they were intending to stick close to the Scriptural record and to see that the one they would accept as Messiah must be greater than Moses, able to feed them and all the people every day—and with bread superior to that which Moses gave in the wilderness.

Then was Jesus' turn to expound his teaching and to show that the comparison as between himself and Moses was not as to who would give a finer kind of earthly food and more of it, but that he would give a heavenly food, a spiritual food, which would secure to them a heavenly life. He therefore called attention first of all to their mistake in thinking the giving of the manna to be the work of Moses, saying plainly, It was not Moses that gave the bread from heaven, but my Father; do not credit that to the wrong source. Moses was indeed an honored servant of the Lord as the Lawgiver of Israel, but he neither gave the manna nor sent it. My Father who sent that manna in the wilderness has now sent another kind of bread, another kind of food, another kind of manna from heaven—not literal, but symbolical. The bread which God is now about to send to his people, also comes down from heaven and is intended to be the Bread of life for the whole world—not merely day by day for a few years, but for life everlasting.

"Evermore Give Us This Bread"

The lessons were going home to their hearts, as we know by their reply, "Lord, evermore give us this Bread." We note the similarity of expression here with that used by the Samaritan woman to whom the Lord mentioned the gift of life under the figure of the water of life—"Evermore give me this water." The answers in both cases show us the longings of the people of that time, both Jews and Samaritans, for something superior to what they had. As the poet has declared, "There are longings infinite in the human mind"—longings for life eternal. From remote times history tells us of how people in every clime have sought for health-springs and health-foods that thus they might have a longer continuance of the present life and, if possible, an annulment of death entirely. All realize that this has not yet been attained, and the war still goes on. It is on the strength of such longings of the soul for continued life that patent-medicines thrive. We are glad that there is such a longing in the human mind for a perpetuation of life; it becomes, as in this case and in the case of the Samaritan woman, a basis for further investigation for the eternal life which the Lord proffered.

Our Lord replied, "I am the Bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." Again our Lord's words would undoubtedly be beyond the depth of the people's understanding. We can imagine their consterna-

tion, and to assist us in sympathizing with them we should remember that they were not Spirit-begotten, because Pentecost had not yet come, "the holy Spirit was not yet given because Jesus was not yet glorified." (John 7:39) Indeed, we find that this question is a very abstruse one with many of the Lord's people today, and few comprehend it with any clearness except the Spirit-begotten. Let us make the matter as plain as possible by continuing the investigation of the context. Therein Jesus explains that he himself had come down from heaven—not merely like the manna from the clouds, but from heaven itself, having laid aside the glory which he had with the Father before the world was, having humbled himself to an exchange of his previous spirit nature for the earthly nature in which he was then addressing them—the man Christ Jesus. But they could not eat him while he was alive, nor could they even understand what he meant when he said, "My flesh is meat indeed and my blood is drink indeed," and they reasoned, Will this man give us his flesh to eat? Is that what he means? The lesson was too deep for them; but, thank God, not too deep for us. As then some of the disciples forsook Jesus and walked no more with him, saying, "This is a hard saying, who can receive it?" so today there are some who cannot receive this teaching, which is the fundamental one of the Gospel of Christ. Whoever cannot receive this lesson cannot receive the other lessons which are built upon it. Our Lord further explained, "My flesh I will give for the life of the world." He had not yet given his flesh, though he was in the process of giving it; he was drawing out its vitality, its strength, in their service, but would complete the work of his sacrifice by surrendering his all to death—even the death of the cross. And this he did later.

"We Eat His Flesh"

We do not eat the flesh of Jesus literally —we eat it by faith; that is to say, we appropriate by faith to ourselves the merit, the efficacy which was in his flesh and which he surrendered to death on our behalf. But why was this, and what did he surrender, and how do we partake of it? We answer that Adam as the head of the race had forfeited his life through disobedience and hence, instead of being able to propagate a race of perfect beings in harmony with God and privileged to have eternal life, his offspring was like himself, dying, unworthy of eternal life. In God's arrangement a redemptive sacrifice was necessary—some one must take Adam's place, suffer death for him in order to release him and to justify his race from the original sentence. No human being could be found who was perfect and who could give to Justice a ransom for his brother—for all were sinners, coming short of the glory, the perfection, which God recognizes as essential to eternal life. It was to meet these requirements that God made the arrangement with his Son by which the latter freely, gladly, for the joy set before him, died, the Just for the unjust, that he might bring us to God. (1 Pet. 3:18) So, then, it was our Lord's flesh or human nature that was given for Adam and his race, and hence given for the life of the world, that the world of mankind might be recovered from under the sentence of death. Thus Jesus, by the grace of God, tasted death for every man and we are all redeemed, not with corruptible things such as silver and gold, but with the precious blood [life] of Christ, as a lamb without spot or blemish. (1 Pet. 1:18, 19)

We see, says one, how it was necessary for Christ to be made flesh and how it was necessary for him to give his flesh for the life of the world by going into death, but how shall we eat his flesh? is the question. Ah, we answer, the matter, as put in that figurative form, is beautifully simple and meaningful when we understand it. The eating of the Lord's flesh must be an individual matter on the part of all those who would benefit by his sacrifice. The eating represents the appropriating by faith. Thus, when one comes to an understanding of the fact of the redemption and believes therein and goes to God in prayer and by faith accepts the forgiveness of his

sins and reconciliation with God, he in so doing is eating the flesh of the Son of man; he is partaking of those benefits or advantages which our Lord's flesh or sacrifice secured.

Justified By Our "Eating"

The result of such eating by faith signifies the appropriation to one's self of all the blessings and privileges which our Lord possessed as a perfect man; it implies our justification on the human plane, our relationship to God as those whose sins are graciously overlooked or covered and who have joy and peace and fellowship with God through faith in the precious blood. We are to continue to eat that we may grow stronger and stronger—that we may be able to appropriate more and more the wonderful blessings and privileges, relationships and divine favors which belonged to our Lord, but which he surrendered on our behalf and on behalf of all the members of Adam's race. Additionally, those who are rightly influenced by the eating—those who are drawn nearer to the Lord and led to a full consecration of their all to him—these receive a special invitation during this Gospel Age to drink of his blood. The blood is the life in Scriptural language, and hence ordinarily the Jews were not to drink blood; to do so would make them guilty or responsible for the death of the person or creature. Thus the Jews said of our Lord, "His blood be upon us"—we assume the responsibility of his death.

And thus also the Apostle explains that those who partake of the blood of Christ symbolically in the communion cup are symbolically representing themselves as being guilty of the blood of Christ, guilty of the death of Christ—unless they partake of it with the proper, the intended signification. What is that intended signification? We answer that our Lord stated the matter at the last Supper, saying to his disciples, "This is the cup of the New Covenant in my blood—drink ye all of it." This cup of the fruit of the vine represents my blood, my death; by it the New Covenant will eventually be sealed, and I invite you who believe on me to partake of this with me, to partake of this not as those who caused my death, but as those who voluntarily gave up their own lives and joined with me in this death, in this self-sacrifice. As you partake of this cup with me it signifies that you lay down your lives as I laid down mine and that you become participants with me in this cup which speaks, which means the great sacrifice, the great life given through which the New Covenant will be established, under which all the families of the earth will be blessed.

So, then, under the guidance of the holy Spirit through the words of the Apostle we may see a depth of meaning in our Lord's words which the people whom he addressed did not comprehend. Indeed, we believe that while our Lord addressed these words to the Jews he intended them more particularly for us to whom they have been communicated and by whom they have been more fully understood. We rejoice, then, in the justification which we have through partaking of his flesh—through being justified by the sacrifice of his humanity—our appropriation of our share of human justification. And we rejoice also that eventually the whole world shall be privileged to eat of that flesh—to accept the grace of God in the cancellation of their human sins and weaknesses, and to realize that all those blessings of restitution times, the blessings of the Millennium, will come to them because Christ died for their sins, because he gave to them his flesh to eat. The whole world is to eat of that Bread, and, as the Apostle intimates, the Church is now privileged to be a part with the Lord in the Loaf that is being broken, as well as to be participants in the cup of ignominy and self-sacrifice which the Father poured for him and which he permits us to share with him—for if we suffer

with him we shall also reign with him, if we be dead with him we shall also live with him, if we drink of his cup we shall also share in his joys in the Kingdom by and by. (2 Tim. 2:12)

Whom The Father Giveth Shall Come

The multitude who had eaten of the bread the night before, and who now had received the explanation respecting the higher food necessary to eternal life, did not believe, although they recognized Jesus as a very wonderful personage indeed, and probably, like another multitude, were ready to declare, "Never man spake like this man." (John 7:46) Was our Lord disconcerted and disappointed because these thousands of Israel, heirs of the promises, received him not, heeded not his message? Nay, verily! Nor should we his followers think strange of it that in this harvest time the divine message should be incomprehensible to the great majority of the household of faith of our time. We read nothing of our Lord's becoming excited to a frenzy and appealing to the people and teaching them that they were about to fall into an eternity of torture if they did not receive him. We read nothing about the apostles going out amongst them and urging them to a mourner's bench. Quite to the contrary of all this. Jesus evidently expected that few would believe; he even turned to his disciples and said, "Will ye also go away?" But they answered, No; to whom should we go? from you we have the message of eternal life which comes from nowhere else. Master, we will stand by you; we could not do otherwise, our every interest is bound up in this glorious message which we have heard from your lips. We are ready to die with you, to drink of your cup.

Instead of manifesting any perturbation our Lord said to the multitude, This is what I told you before; ye have seen me, ye have believed not. Why? Because ye are not of the flock of sheep whom my Father hath given me to lead at the present time. Other sheep I have which are not of this flock; by and by I will attend to them. But now, "All that the Father hath given me shall come to me; and him that cometh to me I will in no wise cast out"—reject. What is this if not an election, a selection? How much in harmony it is with what our Lord uttered in his prayer on the night before his crucifixion, "I pray not for the world, but for those whom thou hast given me … 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 [then, later] believe that thou hast sent me!" (John 17:9, 21) As our Lord was not expecting all to come to him and to accept of his gracious offer and God's gracious provision in him and thus to be justified through eating his flesh, so he could not expect either that many would go on still further and make the consecration to walk in his steps in the narrow way and thus be partakers of his cup and prospective joint-heirs with him. Oh, no! these in all, from first to last, are but a Little Flock, but a very blessed Little Flock to whom, as the Master declared, the Father will give the Kingdom. (Luke 12:32) And when they shall be changed and are like their Master and shall receive the Kingdom power and glory and dominion—then will come through that Kingdom the overthrow of the prince of darkness, the prince of this world; the overthrow of sin and the work of blessing, enlightening and uplifting all the poor world of mankind who are not now called and drawn by the Father!

Note our Lord's words in this connection, "No man can come unto me except the Father which sent me draw him." (John 6:44) There is an exclusiveness about this: the time had not yet come, mentioned in Revelation, when the water of life shall flow freely, and whosoever will may come. (Rev. 22:17) That glorious time belongs to the Millennial Kingdom and not to the present time, which is devoted to the election or selection of the Bride class of joint-

heirs which the Father is now drawing, calling, sealing. Mark the distinctive difference between this drawing of the present time by the Father and that later drawing of the Millennial Age, which will not be by the Father but by the Son, and which will not be exclusive but inclusive, including all mankind. Hearken to our Master's words to this effect, that "I, if I be lifted up, will draw all men unto me." (John 12:32) All men are not yet drawn to the Lord. Why? Because the lifting up is not yet complete. The Head was lifted up not only at Calvary but was subsequently highly exalted as a reward, and the members of his Body, the members of the Bride class who follow in his steps, must finish their course and also be highly exalted as his joint-heirs before the lifting-up process will be complete.

With that glorious "change" of the First Resurrection the Millennial Kingdom will be ushered in and during that wonderful reign of righteousness, that shining forth of the sun of light and truth for the blessing of the world, all mankind will be drawn away from sin and selfishness, away from sickness, pain and sorrow, away from everything that is evil, toward the Lord, that they may partake of his flesh indeed and have eternal life with all the blessings of restitution which God has provided through the great Redeemer. We are not in this teaching Universalism, for as many of those who are called and drawn now to be of the Bride class can, and many do, resist the drawings, or, as the Apostle says, "receive the grace of God in vain." So it will be possible to resist the drawings of the Millennial Age, as is pointed out in the Scriptures in various statements, of which this may suffice, "It shall come to pass that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people"—in the Second Death, without hope of any recovery. Note again the Lord's promise to these Elect ones whom the Father now draws and who now come and feed upon our Lord's flesh and who drink of his cup, his blood, and participate with him in his sacrifice. Their hope is stated in these words, "I will raise him up at the last day." The last day, the great seventh day, the Millennial day. Ah, yes! We remember it is written respecting the Church, the Bride class, "God shall help her right early in the morning" (Psa. 46:5)—the morning of that Millennial day. The six days, epochs of one thousand years each, from Adam have passed, the seventh is already dawning and the time is near at hand when the Bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son, our Lord—"with gladness and rejoicing shall she be brought: they shall enter into the King's palace." (Psa. 45:15)

"I Will In No Wise Cast Out"

How glad we are that our dear Master added these words. Without them we might have doubted the efficacy of the calling and the drawing which we receive; and some might have said, Yes, I was indeed drawn, but evidently the Lord Jesus did not count me worthy of a place amongst his followers. He here assures us that the drawing of the Father which brings us to him with a desire to be his disciples will insure for us his aid, his succor, his assistance, his acceptance. Thus we may know that if we fail of the grace of God now provided for us in the high calling, it will be our own fault, because of failure to give heed to the voice of the Shepherd and to walk in his steps.

The Memorial, April 14

After six o'clock on Tuesday evening, April 14th, readers of this journal in all parts of the world will gather as ecclesias of Christ to memorialize his death with "unleavened bread" and "fruit of the vine" as emblems of his broken body and shed blood. The largest of these will probably assemble at Allegheny Carnegie Hall—not a great multitude meeting anywhere—while the little ecclesias will be numerous—for, as the Master said, "Wherever two or three are met in my name, there am I in their midst." (Matt. 18:20)

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with him, as reckoned members of the one loaf—his Church, his Body. Then as you taste of "this cup" remember that it speaks of our Lord's sufferings on our behalf—his tasting death for every man. Remember, also, that this is "our high calling"—"to suffer with him that we may also reign with him." This is the significance of his words, "drink ye all of it." And, as the Apostle declares, it is the *com[mon]union* in his sufferings. (1 Cor. 10:16)

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren or any whom you have wronged—make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord and so far as possible with every man, and then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover-lamb they searched everywhere throughout their habitations for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfill the antitype and "put away the old leaven" of anger, malice, hatred, strife. (1 Cor. 5:7, 8)

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out—heavenly love, the love of God. If we have that love shed abroad in our hearts it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with his Spirit. Do not be discouraged. True, for the time you ought to be further along, nearer to perfect love. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says "Without me ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good, courage!" is the Master's word to all who are longing and striving to be of the class called "Conquerors."

Your Adversary The Devil

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that Love, not Knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the apostles had not enough love for one another that they disputed as to which should be the greatest in the Kingdom,

and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave him the opportunity even in menial things to be servant of all. It was this wrong spirit —this lack of the Lord's Spirit—that made them susceptible to the Adversary's power and led Judas to betray and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time probably has our great Adversary been more alive than now to do injury or to entrap or to stumble the followers of Jesus.

For the benefit of readers "at the ends of the earth" we published as early as in our February 1st issue a treatise on this Memorial subject (Reprint 4127); and again in our March 1st issue we discussed the Bread of Life (Reprint 4146). We commend a fresh examination of those presentations and of our treatment of the subject in Vol. 6, page 457.

The Hidden Cross

The multitude saw but the cross of olive-wood
The Man of Sorrows bore, nor knew how underneath,
Close-pressed upon His heart, a hidden cross He wore—
A dark and bleeding weight of sin and human woe,
Made heavier with the sentence of God's broken law,
And crowned with thorns of scornful and malicious hate—
A cross the world's Redeemer found on Jordan's brink,
Nor laid it down until He came to Calvary.

Ofttimes it seemed He almost craved some human aid,
Some sympathizing heart to share that cruel cross.
Jerusalem, Jerusalem, hadst thou but known
What time that cross bore heaviest on the yearning heart
Of Him, thy King!—And yet, O, slow of faith and hard
Of heart, "Ye would not"—and the King passed on His way;
And of the people, there was none with Him, He trod
Alone the winepress of this dark world's shame and woe!

O, chosen three, had ye but watched with Him "one hour,"
That awful night in dark Gethsemane, ye might
Have lightened some the cruel weight of that dread cross,
Have known and shared with Him that agonizing woe—
Alas! Alas! Your eyes were heavy, and ye slept.
So now, "sleep on and take your rest," ye weary ones,
A holy angel's wing hath eased the hidden cross—
Your Master, strengthened, waits that other cross to bear!

Which cross bore heavier on the way to Calvary—
The cross the cruel Roman soldiers laid upon
That blessed One? Ah! no, it was the unseen cross
That crushed Him to the earth, that wrung from those pale lips
The agonizing cry, "My God, My God, oh, why
Hast Thou forsaken Me?" In grief Earth rent her breast,
The sun grew dark. 'Tis finished, and the price is paid—
The hidden cross had pierced that loving, tender heart!

"Take up thy cross and follow Me," the Master said.
Ah, yes, His faithful Bride must also bear a cross—
The hidden cross, made not of life's vicissitudes
Alone, its ills and pain, its loss and poverty—
The outward signs the multitude behold;
Ah! no, we follow in His steps, who went before
Us in the narrow way. We, too, must bear the woe.
Let us, therefore, go forth to Him, "without the gate,"
Lay down our lives in sacrifice, spend and be spent,
And, while we clasp this cross more closely to our breast,
Press on toward Calvary, for there our Bridegroom waits
To take the cross of woe, and give the Crown of Joy!

—*Poems of Dawn*, page 215

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Parable Of The Leaven

MATT. 13:33

Throughout the Scriptures *leaven* is used as the symbol of sin. Thus when Jesus in His purity was to be symbolized as the "bread from heaven," the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again leaven was a symbol of sin, corruption. St. Paul, commenting on this, writes to the Church, "Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.], that you may be a new lump"—that you may be, with Christ, the one unleavened loaf. It is of this Loaf that he declares, "For we, being many, are One Loaf, and one Body; for we are all partakers of that One Loaf." (1 Cor. 10:17)

It is true that in one of the official sacrifices bread was to be baked with leaven; but this, we believe, was for the very purpose of symbolizing or representing us, the Church, and the fact that we were by nature sinners, children of wrath, even as others, and that the baking would arrest the corrupting influences of the leaven; and this baking represented symbolically the experiences through which the Church must pass in order that sinful and corrupting tendencies might be completely destroyed in us.

In this parable our Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened. Consequently, if any of the family desired pure, unleavened bread, it would be unobtainable, because the leaven pervaded the entire baking. What does this represent? We reply that in Scriptural symbolism a *woman* represents an ecclesiastical system. The woman in the parable represents a system organized and in power at an early date, and possessed of the pure meal—the pure food provided by the Lord for the household of faith.

The woman mixed leaven, error, false doctrine, with all the meal, with all the food supplied. Not a particle of it was left uncontaminated. The result has been indigestion. The Word of God, originally pure, is no longer accepted. The leaven, or fermentation, has spread so that today the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.

The parable was a prophecy of what has occurred. It is time all true Christians were hearkening back from the creeds of the Dark Ages to the Words of Jesus, the Apostles and the Prophets. We are glad to note that "His Holiness, the Pope," is prominent amongst those who are pointing back again to the teachings of the Bible, as being the unadulterated Word of God, which alone "is able to make us wise unto salvation," and by which alone "the man of God may be thoroughly furnished unto every good work." (2 Tim. 3:15-17)

Our "Cup Of Blessing"

"The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body."
—1 Cor. 10:16, 17, Diaglott

The cup of blessing, for which we bless God," is indeed a cup of blessing in many respects. It represents the blessed privilege of suffering with Christ, and the blessed things which will come as a reward of those sufferings. The Lord declares that the promise will have fulfillment in the Kingdom, when we shall share the Kingdom joys.

The Church is represented as being a part of the great Vine which God has planted; as Jesus says, "I am the Vine, ye are the branches." (John 15:5) Our Lord tells us of the precious fruit of this Vine, the development of which represents the *sorrowful* part of our experience. There is a sense in which the *cup* represents the *joy* which we shall have when we shall have passed *beyond* the *sufferings* of this present time and shall have entered into glory. (Matt. 26:29) The expression, "for which we bless God," may be understood to mean, for which we give thanks and praise to the Lord. Whoever receives the *cup* without thankfulness of heart, without appreciation, will not get the great reward. In order to receive the blessing *designed*, we must receive the cup with *thankfulness* for this great privilege of *suffering* with Christ.

In considering this question of the Apostle, "is it not a participation [common union] in the blood of Christ?" we should have a double thought before our minds: first, of the literal cup to which he refers, the literal fruit of the vine, which represents the blood of Christ; and second, the fact that we have the privilege of partaking of *His* cup, the *sacrificial* cup. We have the privilege of sharing in His death, sharing in His sufferings. This thought is borne out in other Scriptures—that Jesus is the Head of the Church which is His Body, etc. He is to be the great Prophet, Priest, King, Judge and Blesser of the world.

According to the Scriptures, the great Head was glorified, after having endured the sufferings even unto death, after having laid down His life for the world. And He has adopted us as His members—members *now* in the flesh, to be His members shortly in glory. We use the word *members* in the sense that we speak of members of the House of Parliament. The body of Parliament has many members, and so the Body of Christ has many members. The terms on which they may make their calling and election sure are that they shall believe in Christ and shall give themselves to God. Then our Lord will adopt them as His members, members now on earth and afterwards members of Him in glory.

"Drink Ye All Of It"

On condition, then, that we drink faithfully of this cup (Matt. 26:27), we shall make our "calling and election sure." (2 Peter 1:10) The injunction, "Drink ye *all* of it," had a double signification: first, it must *all* be drunk before the end of the Gospel Age; and secondly, *all* who would be members of His Body must drink of it. St. Peter spoke of the sufferings of The Christ, Head and Body, which have now been going on for more than eighteen centuries, and of the glory that shall follow. (1 Peter 1:8-12; 4:1; 5:1) As soon as the last member shall have passed into the Heavenly condition, all the sufferings of The Christ will be over, and none others will have the privilege of sharing in the "sufferings of Christ," even as some others will have the privilege of sharing in His glory and becoming His "Bride, the Lamb's Wife."

It is *one cup*, though it contains the juice of *many grapes*; and it is *one loaf*, though made from *many grains*. The grains cannot retain their individuality and their life if they would become bread for the world. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. Thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup. There is no other way by which we may attain the new nature than by accepting the Lord's invitation to drink His cup, and by being broken with Him as members of the one loaf; by being buried with Him in baptism into His death, and thus attaining with Him a resurrection to glory, honor and immortality, attaining unto the First Resurrection.

The Church's Part In The One Loaf

The loaf represents primarily the Lord Jesus' body, which is broken for us and for the world in general. In a larger sense it includes all the Body of Christ, all who become His members. Thus the breaking of the loaf, the breaking of the Body, has continued for more than eighteen centuries.

We read that in the institution of the Lord's Supper *Jesus* broke the loaf. As a matter of fact, He was the only one at that time who *could* break the loaf. All others of mankind were unjustified in God's sight until Jesus by His sacrifice and exaltation made good the deficiency of a certain class. So Jesus was the first to break the loaf. Today, as the unleavened bread at the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself.

The fact that our Lord first broke the bread does not mean that we should not have *our individual part*. We recall that the Heavenly Father had to do with the breaking of our Lord's body. As it is written, "It pleased Jehovah to bruise Him; He hath put Him to grief." (Isa. 53:10) This was not done against our Lord's will. While the Heavenly Father had to do with His breaking, so, in harmony with the Divine arrangement, the breaking of our share of the loaf.

The Apostle's statement in the succeeding chapter, "Ye do show forth the Lord's death," applies exclusively to the death of Jesus. The setting of the words indicates that it is the Lord Jesus personally who is mentioned: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." (verse 26) "He is thy Lord, and worship thou Him." (Psa. 45:11) The Church is never spoken of as *the Lord*.

Furthermore, we are to remember that Jesus said, "This do in remembrance of *Me*." (Luke 22:19) He did not say, This do in remembrance of *yourselves*—in remembrance of *your own* share in the sacrifice. We are to be dead *with Him*. We remember that we must share with *Him* in the sufferings of this present time if we would share in the glories to follow. The Father gave Him to be the Head—"God blessed forever." (Heb. 3:1; Rom. 8:17, 18; 9:5)

The Life Is In The Blood

The Scriptures say that the *life* is in the *blood*. (Lev. 17:11) In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14) In this way, God would seem to say that *life* is a very sacred thing. This life principle that He gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

When our Lord laid down His earthly life, He did not retain a right to that earthly life in the sense of using it for Himself. He tells us in the parable that all who would gain "the pearl of great price" (Matt. 13:45, 46), must sell *all that they have*; that is, all that they enjoy of earthly life or privileges. Our Lord had a perfect earthly life. He gave up that life. "He poured out His soul [life] unto death." (Isa. 53:12) On what basis? On

exactly the same basis He has put before us; if we would *live*, we must *die*; if we would *reign*, we must *suffer*; we must be dead with *Him*. (2 Tim. 2:11, 12) So we who follow in His steps do the same that He did.

If we, as His disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still *in His control*. He is the One who, as the great Mediator, will give to the world of mankind the life He poured out.

He now *imputes* His merit to the Church, that we may share with him in His suffering and in His glorious Kingdom, on the spirit plane. This cup, then, represents the full renunciation of earthly life and of all claim thereto. Our Lord's earthly life was not *forfeited*, but merely *laid down*. (John 10:17, 18) The intention in laying it down was to abandon it, personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but He gave up His life with that purpose in view.

Unforfeited Earthly Life-Right

Our Lord undertook to accomplish the Divine will in the redemption of the world, and He has proceeded in the accomplishment of it, but has not yet completed the purpose. He *laid down* His life, but did not *forfeit it*. When He was raised from the dead He still had a *right* to that earthly life, with the understanding, however, that He was not to use it for Himself, but that He would give that life to all the world who were willing to receive it, assigning it to them at the end of His Reign of a thousand years, during which His Church will Reign with Him.

So then, His life was *not taken from Him*; for His life could be taken from Him only by His *disobedience*. (Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5) He laid it down voluntarily, in harmony with the Divine will. He laid it down that it might become an asset in the hands of Divine Justice, so that when the time should come He might use that asset for mankind. (John 6:51)

In the beginning it was the Divine purpose that our Lord's human life should be laid down forever, that He should not take it again. He consecrated His life at Jordan and finished the sacrifice at Calvary. Throughout the Gospel Age He has been sacrificing His Mystical Body. Just as soon as He shall have finished the sacrificing of all these Body members, then their life-right, which belongs to the great High Priest, will be used for the purchase, the redemption, of the world, by the sealing of the New Covenant. Immediately after this, His Kingdom will be established. This further application of His merit, His life-right, which will not be made until the whole Church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of His Body, is all one blood. It is one Priest of many members. It is one Atonement for all—for the sins of the whole world. (1 John 2:2)

The blood represents not only the death of Christ, but also the death of all the members of His Body, to whom merit is imputed. This the Apostle expresses in the same connection, saying, "The cup of blessing which we bless, is it not the communion [common union, or participation] of the blood of Christ? The bread [loaf] which we break, is it not the communion [common union, participation] of the Body of Christ?" that is to say, a union in common with Him, a *partnership*, as represented in the cup and in the bread [loaf]. The whole matter has its origin in Him. But we are celebrating also our own individual share as members of the Church in the sacrifice of the flesh, in our participation in the sufferings of Christ.

Significance Of Eating Our Lord's Flesh And Of Drinking His Blood

"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." John 6:53

In this chapter the Lord is addressing the Jews, who believed not on Him, but murmured because He told them He was the true Bread from Heaven. His expression, "eat the flesh and drink the blood," had a deep spiritual significance which none but *Israelites indeed* could receive. And this is still true today. The world, when dealt with in the next Age, by Jesus, will indeed have the opportunity to eat of His flesh—to appropriate the merits of His sacrifice; but they will have no opportunity of sharing in His Cup—of drinking His blood. Symbolically, the Cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the Cup.

Our Lord's words imply, If you accept My proposition of the Gospel Age, you may have life, and have it more abundantly than man has ever had it or could have it. You may have *inherent* life—"*life in you.*"

The Two Salvations Pictured

There is a difference, we believe, maintained in the Scriptures between the *bread*, which symbolizes the Lord's *flesh*, and the *wine*, which symbolizes His *blood*. The Church, in order to be accepted of the Lord as members of His glorified Body, must share in both of these by *participation*. The loaf, as the Apostle explains, not only represents to us our Lord, as the Bread of Life necessary for us, but it also represents us as His members to be broken as our Lord was broken; and the wine represents not only our Lord's blood, but also the blood of the Church—that we are sharers with him in His sacrificial sufferings. (1 Cor. 10:16, 17)

The privilege of sharing our Lord's Cup is not for the world. They will not share in the sufferings of Christ, because all opportunity to share in His sufferings and glory will have ended when the Church is glorified. The Lord said, "Drink ye all of it"—drink it *all*. There will be none for the world to drink. And we who are of the Church class "fill up that which is [left] behind of the afflictions of Christ." (Col. 1:24)

"The flesh of the Son of Man" represents Restitution to human privileges, i.e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. It will be the gift of God through Christ. But the *supplying* of this Bread will not be sufficient. The world will need to *eat* of the Bread and to have the assistance the Lord will give them through His Kingdom. Jesus said (verse 51), "I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever."

From one viewpoint the world may be spoken of as not dead. They have lost their right to life, but God has made arrangements through Jesus by which that life will be restored. It was lost in Adam, but will be restored through Christ, the second Adam. During these six thousand years the world has been in a starved and fallen condition. But God has provided this Bread and it will be for them in the Millennial Age.

It is not shown symbolically anywhere in the Scriptures that the world will *partake* of the blood, and thus participate in the sufferings of Christ. Only a few are represented as partaking of the blood. This is shown in Lev. 16. The blood sprinkled the second time on the Mercy-Seat is for all the people, thus satisfying Justice. This represented the release of *all humanity* from the sentence of death, giving *all* an opportunity to eat of the Bread and not die.

In another picture, we find the blood used representing man's acceptance of the

Divine arrangement. In the sealing of the Law Covenant, which is a type of the New Covenant, Moses first sprinkled the *books of the Law*, representing the *satisfaction* of *Justice*. Then with the same blood he afterwards sprinkled *all the people*. (Heb. 9:19; Exod. 24:8) The sprinkling of the books of the Law required only a few seconds; but the sprinkling of the people required a *long time*.

At the beginning of the Millennial Age—as soon as the Church is joined to her Head beyond the veil—the blood will be sprinkled to satisfy Justice for the world. Then, as the Mediator, Christ will proceed to do a work for all who will receive it. And that work is symbolically represented as sprinkling the people with the blood. In other words, every member of the race will be privileged to come into Covenant relationship with God through the Mediator, by accepting the terms which He will hold forth during the Millennial Reign.

Most Valuable Food And Drink Known

If they meet the requirements during Messiah's Reign, by the close of that period they will be perfect; and He will present them before the Father, and all will be received into full covenant relationship with Him, who endure faithfully the test then applied.

In our context (verse 54), we read, "Whoso eateth My flesh, and drinketh My blood, hath eternal life." Our Lord's statements in many instances are made so broad that they cover, not only the Little Flock, but the Great Company as well, and therein show great wisdom. In this verse the Lord does not say, "hath eternal life" *in him*; for of those who now make a Covenant of sacrifice, and become sharers of the Cup as well as of the Bread, there are some who will not attain to inherence of life—immortality—but who will come through great tribulations and attain life on a lower spirit plane. They will not have *inherent* life, though it will be *everlasting* life. Those who attain immortality will have *eternal life*, on the *highest plane*. Those of the Great Company will have eternal life, but not immortality—not life *in themselves*.

When our Lord said, "For My flesh is meat indeed, and My blood is drink indeed" (verse 55), we understand Him to mean that this is the most valuable food and drink ever known. No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honor and immortality—the Divine nature, life in itself.

Antitypical Showers Of Manna

The Bread from Heaven was our Lord's flesh, which He was to give for the life of the world. And Jesus explains this to be what was typified by the manna that fell in the wilderness. He said, "Your fathers did eat manna [in the wilderness], and are *dead*. He that eateth of this Bread shall live forever." He also said (John 12:24), "Except a corn of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." And He did fall into the earth and die. And we become sharers with Him in His death. We participate in His sufferings and death, which the world will never do. They share in its *outcome*.

All the work of this Gospel Age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the Message of our Lord in our text was not intended for the world. As He tells us, "Unto *you* it is given to know the mysteries of the Kingdom of Heaven."

It is only a special class who could know anything about the Mystery of God all through these nineteen hundred years—the two millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be given to the world, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the Mystery will be unfolded during the sounding of the seventh trumpet—which is now sounding. This making of these truths known, therefore, would seem to be the showering of the manna.

"Are Ye Able?"

"Are ye able to drink of the Cup that I shall drink of?" Matthew 20:22

We recall the circumstances under which these words were uttered by our Savior: It was just a few days before His crucifixion. Jesus had promised His disciples that they should sit with Him in His Throne in His Kingdom. So confident were they that this would be as the Lord had said that they were discussing the position they might occupy. The mother of the two disciples, James and John, came to Him and asked whether her two sons might sit, the one on His right hand and the other on His left, in the Kingdom. And Jesus, turning to the two disciples, replied by asking them: "Are ye able to drink of the Cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

We know that Jesus' baptism in water took place at the beginning of His ministry. In harmony with the Divine Plan, He was to die as the Savior of men. And He symbolized this death as soon as He was thirty years of age—as soon as was possible under the Law. During the three and a half years of His ministry, He was accomplishing this baptism, He was pouring out His soul unto death, and this death He finished at Calvary. Jesus said, "The baptism that I am [being] baptized with"—*now*—not a baptism which was either *future* or *past*.

But He spoke differently of the Cup—"the Cup that I *shall* drink of." He thus implied that the Cup was *future*—not in the present nor in the past. He had told His disciples that He would go up to Jerusalem; and that there He would be crucified, and on the third day He would rise again. And He said on another occasion, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." What the Master said about His being crucified the disciples did not understand. But Jesus understood the situation, and He knew that this Cup was about to be poured for Him. And so He spoke of it again, saying of Himself, "The Cup that My Father hath poured for Me, shall I not drink it?"

Our Lord's Special Trial

We might think of the word, *Cup* as representing various experiences of life—that everybody has his Cup of mingled joy and sorrow. But Jesus used the word in a different sense. When He was in the Garden of Gethsemane He prayed, "O My Father, if it be possible, let this Cup pass from Me! Nevertheless, not as I will, but as Thou wilt." And again, the same night He prayed, saying, "O My Father, if this Cup may not pass away from Me, except I drink it, Thy will be done!" In the matter of His baptism into death, there was no hesitation on our Lord's part. On the contrary, from the very beginning He voluntarily participated in it. The *ignominious* death was the thing that He prayed might pass, if it were possible. But this was what He learned was the Father's will for Him, and He was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the Divine Law. Yet blasphemy was the charge preferred against Him. The Sanhedrin decided that He was a blasphemer in that He had said, "Destroy this Temple, and in three days I will raise it again," and also in claiming that He was the Son of God. Apparently, then, the thing which was specially weighing on His mind and from which He would have liked to be relieved was the ignominy and shame of being crucified as a criminal, as a blasphemer of the Father He loved so well.

Jesus knew that He had come into the world to die, and that He must suffer. But *this* part of His experience He had not fully

understood. Evidently He knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; for comparatively early in His ministry He had stated this in His conversation with Nicodemus. But as He came down nearer and nearer to the time of His humiliation, His degradation, and realized all that it meant, He felt a great shrinking from it and poured out His heart in the cry, "*If it be possible*, let this Cup pass from Me!" But immediately—proving that His affirmation, at the time of His consecration, "Lo I come to do *Thy* will, O God," was not empty words—He added, "Nevertheless, not as *I* will, but as *Thou* wilt!" (Matt. 26:39)

Are We Willing To Share His Ignominy?

And so to His disciples our Savior said: Are you able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? Are ye able to drink of the Cup that *I* shall drink of? There will be disgrace and ignominy connected with it all. Are ye willing to share with Me in this, My Cup? They answered: "We are able." They were willing.

This, we see, is the same Cup represented in the Communion Service. The bread represents the body and the wine the blood of our Lord. The Cup especially represented the shame and ignominy connected with His death; and the two disciples said that they were willing to share His Cup—they had no hesitancy. At any cost they would be faithful. They would comply with any conditions He would make. They did not, of course, yet know the full import of the word *baptism* or of the word cup. These were things all His disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as He had foretold. (John 16:4; 13:19) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing, they should have these experiences; that, continuing willing, continuing to suffer with Him here, they should reign with Him in His Throne. But as to the particular place for each in the Throne, that would not be for Him to say, but for the Father.

The courage, the fortitude, of our dear Redeemer in walking the narrow way fills us with admiration. How strong and brave was His character! He had no thought of looking back; His whole being was intent upon accomplishing the will of His Father in Heaven—upon sacrificing Himself in the interest of the world. What a noble Example was set before the Apostles!—greatness in humility, victory through entire self-surrender!

Drinking Of The Lord's Cup By The Church

The drinking of the Lord's Cup by the Church, represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, "Drink ye *all* of it." *All* must drink, and the *entire Cup* must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. "If we suffer [with Him], we shall also reign with Him." We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings. The Antitype of Moses, who will do the sprinkling, is Christ the Head and the Church His Body, glorified, of whom we read in Acts 3:22: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me"—that is, Moses was His type, on a smaller scale. The Body is now being raised up. Jesus was first raised up, then

all the Apostles; and following after, the remaining members of His Body.

As Moses sprinkled *all* the people, so this antitypical Moses, when completed, will "sprinkle" the world of mankind; and this will mean the bringing of them into harmony with the Divine Law. It will require the thousand years to "sprinkle" mankind. So there is a great difference between the drinking of the Cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the Cup by the Church represents, not only justification, but sanctification.

Our Lord's Recognition Of The Divine Purposes

Our Lord, in His memorable words to St. Peter—"The Cup which My Father hath given Me, shall I not drink it?"—referred, evidently, to His dying experiences, which were severe in the extreme. He was dishonored of men and reckoned as an enemy of God—a blasphemer. His physical sufferings He knew would be intense, but to His perfect mind the shame and disesteem, the opprobrium, added greatly to the poignancy of His anguish. Yet this was the Cup the Father had given Him; it was the Divine purpose respecting Him.

Our Lord had all the experiences necessary for proving and testing His loyalty; for it was necessary that He manifest His loyalty before both angels and men. The whole matter had been Divinely arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the Cup which belonged to the sinner, in order that He might redeem man and might thus be a faithful and merciful High Priest. This was the Cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that He might redeem the Jew.

Love And Loyalty Manifested By Submission

All His sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of His experiences were foreknown, forearranged and necessary. When He came to earth to do the Father's will, He did not know of all that was to come. But He learned obedience by the things which He suffered, the things which were "written in the Book." He submitted Himself to all the Father's will, and thus He proved His loyalty. As He Himself declared, "I came not to do Mine own will, but the will of My Father which sent Me!" As the hour of the consummation of His sacrifice drew near, in the lonely shades of Gethsemane, the Master prayed, "My Father, if it be possible, let this Cup pass from Me!" We are not to suppose that He prayed for the Cup of death to pass away; but He wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that He did not murmur nor rebel, but said, "Not My will, but Thine, be done!"

Special Supervision Of Our Cup

We see that our beloved Lord drank of the bitter Cup to its dregs, and did so thankfully. And we are to remember that He gave the Cup to *us*, that *we* should all drink of it—not that we should all have exactly the same experiences that He had, but that we must all drink of the Cup of suffering and death in the Father's own way. Jesus was the Perfect One, and the Father dealt with Him in a very particular manner.

In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our Cup as a definite, fixed program as was the Master's, but rather that the Father permitted us to have a share in the Cup of death with His Son. Our Cup is

supervised by our Savior, although it is the Cup poured by the Father; for it is the Father's Program.

In the Master's case the Cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into His own glorious Image. Without this supervision of our Cup by our Lord, we might be very poorly developed in many qualities; therefore our Cup needs to be specially supervised. And so He assures us that, while the necessary experiences are coming to us, at the same time His grace will be sufficient; and His strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory, we can never sit with Him in His Throne. Let us then count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of suffering come to us, let us not be affrighted, nor "think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us"; for even "hereunto were we called," to suffer with our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

"Are ye able to walk in the narrow,
strait way,
With no friend by your side,
and no arm for your stay?
Can ye bravely go on through the
darkening night?
Can ye patiently wait till the Lord
sends the light?

"Ah, if thus ye can drink of *the Cup
He shall pour,*
And if never the banner of Truth
ye shall lower,
His beloved ye are, and His crown
ye shall wear,
In His Throne ye shall sit, and His
glory shall share!"

Grateful Consecration

When I survey the wondrous cross
On which my blessed Saviour died,
All earthly gain I count but loss;
How empty all its show and pride!

I would not seek in earthly bliss
To find a rest apart from thee,
Forgetful of thy sacrifice
Which purchased life and peace for me.

I'm not my own, dear Lord—to thee
My ev'ry pow'r, by right, belongs;
My privilege to serve I see,
God's praise to raise in tuneful songs.

And so beside thy sacrifice,
I would lay down my little all.
'Tis lean and poor, I must confess;
I would that it were not so small.

But then I know thou dost accept
My grateful off'ring unto thee;
For, Lord, 'tis love that doth it prompt,
And love is incense sweet to thee.

—*Hymns of Dawn,* #325

The Blessing Of The "Cup Of Salvation"

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all His people." Psalm 116:12-14

To spiritual Israel these words have a peculiar significance which they could not have had to the Prophet David. Nevertheless, we would suppose that the Prophet had to a considerable degree the proper thought as to the sentiment of the words. King David no doubt felt an appreciation of God's goodness. His Psalms show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out: "What shall I render unto the Lord?" What return can I make for all His lovingkindness?

David knew of God's promise to Abraham; he knew that God would sometime bless all the families of the earth, and that this blessing would come through the Seed of Abraham. The Children of Israel knew that they were Abraham's seed. King David was one of these, and he felt that in some way he would be identified with this Promise. The matter was more or less vague to him; but, nevertheless, Abraham's Seed was to bless the world.

In proposing to "take the cup of salvation," we think the Psalmist had in mind that whatever experiences the Lord might consider necessary for him he would accept; for he must have a share in that salvation. He would continue to call upon the Lord that he *might* have such a share; he would pay his vows unto the Lord "in the presence of all His people." He had made solemn vows, and he would fulfill them—he would consider this a privilege; he would delight in doing God's will.

Deeper Significance To Spiritual Israel

To the Christian, however, all this has a much deeper significance. Beginning with our Lord Jesus, these words have a special meaning to each of the sons of God called to joint-heirship with the great Head of the Church. Having been begotten of the Holy Spirit and received into sonship, these wish to make a special return for all God's mercies. These have the actual forgiveness of their sins through Jesus, as David did not. His sins were only typically covered; and if he could say: "What shall I render?" surely much more should we say: "What shall *I* render unto the Lord?"

The Apostle Paul exhorts us: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God—your reasonable service." This is what we gladly render, then—our bodies as *living sacrifices*. In every truly noble heart gratitude is the responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited because selfishness or thoughtlessness crowds out the nobler instincts of the soul!

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving-kindness and tender mercy of our Heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the "finest of the wheat," the wealth of our

Father's Storehouse. We are the special objects of His grace.

"His Loving Kindness, Oh, How Great!"

And who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet:

"Looking back I praise the way
God has led me day by day!"

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, "*Not one thing hath failed* of all the good things which the Lord your God spake concerning you!" (Josh. 23:14) In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining!

What, then, shall we render unto the Lord for all His benefits? What have we, indeed, that we have not received from Him? Nothing! As a tender parent loves to see his child appreciatively accept his favors, so does our Heavenly Father regard our attitude toward Him, and our manifestation of appreciation of His favors and love toward us. His unspeakable gifts to us were purchased at a great cost to His heart. Then we will thankfully take the cup of salvation, through faith in our Redeemer, and pay our vows unto the Lord. We will drink this cup with our dear Master—this cup of suffering and of joy. "We will trust and not be afraid."

The Father has made a special provision for those who have made a full surrender of themselves to Him. The experiences which He has arranged for them constitute "the cup of salvation." And in accepting this cup from the Lord, we are accepting all the experiences that come to us in His providence, whatever they may be—joy or *sorrow*, pain or *pleasure* or *anything*. As Jesus exclaimed: "The cup which my Father hath poured for me, shall I not drink it?" so should this be the language of our hearts. It had in type been foretold of our Lord that He should be lifted up, even as Moses lifted up the serpent in the wilderness. He knew that He was to be the great antitypical Sin-Offering; that He was to be "made sin" for fallen man. Yet this cup that the Father had poured for Him He declared Himself very willing to drink. And this is the cup which He has given to us.

Our Savior said to His disciples who desired to sit next to Him in the Kingdom: "Are ye *able* to drink of the cup that I shall drink of?" He Himself continued to drink of that cup until the end—He drank the dregs of the cup. And so it will be with His followers. We are to drink of this same cup. It is our individual cup, and yet it is *His* cup. If we be truly loyal we will accept our share of the cup thankfully, gladly. And we know that as we drink of it *He* will be with us; we shall not be alone. He supervises the experiences of each of His members; and with every temptation and trial He will provide some way of escape, if the trial threatens to become too severe.

The Cup Of Joy In The Kingdom

On the occasion of the institution of the Memorial of His death, the Master in His conversation with the Apostles said: "But I say unto you, I will not drink henceforth of this fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matt. 26:29) Our Lord was here contrasting two great Days—the Day of *suffering* and the Day of *glory*. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of *wine* is produced at the cost of the *life* of the *grape*. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of

wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this figurative cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine," quoted in the preceding paragraph, the cup represented the joys of the Kingdom.

In the earthly experiences of our Lord Jesus the Father marked out for Him a certain specific course. This course constituted His cup of suffering and death. But the Father promised Him that after He had drunk this cup faithfully, He should be given a different cup, a different experience—glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers—that if they would suffer with Him, would drink His cup of death with Him, then they should participate with Him in His future cup of joy.

"Now Is The Acceptable Time"

Our cup is a cup of joy and also a cup of bitterness. But when we are called upon to drink a bitter draft, let us remember Him who bravely and faithfully partook of this bitterness, rejoicing to do the Father's will; and let us take courage, and likewise rejoice that we are accounted worthy to *share* this cup with our beloved Lord. And as He who was *perfect* needed strength and help Divine in connection with His experiences in the drinking of the cup, as He sought the Father in earnest prayer for the needed assistance, so must we do. We should also be continually on our guard lest we enter into temptation, lest we look away from Him from whom alone cometh our help.

"I will pay my vows unto the Lord *now*," said the Psalmist. And "now is the acceptable time—*now* is the Day of Salvation"—for the Church. *Now* is the time sacrifices are to be offered—*not by and by*. The Lord has so arranged that this Vow which we take upon ourselves, this Covenant of Sacrifice, must be fulfilled by us. The flesh which we consecrate must be consumed. If we seek to withdraw the sacrifice from the altar, we shall be dealt with in such a manner as to destroy the flesh; else we ourselves shall be destroyed. If we faithfully drink of the cup which the Father has prepared for us, we shall afterward receive the blessings which He has promised to those who thus drink. Therefore, now, in the present life, we drink of this cup He has given us; for unless we do this *now*, we shall have no share in the Kingdom blessings in the life to come.

In our Lord's case, literal crucifixion was necessary. He must bear the fullest measure of the Law's demand; He must bear the penalty of its every violation, even as in the case of the vilest criminal under the Law; otherwise He could not have redeemed every Jew. He must bear the curse of the Law—He must hang on a tree. But in our experiences, the cross will not be a literal cross of wood; the nails will not be literal nails; but bitter words and slander and misrepresentation will surely be our portion—and perhaps physical violence in some form to some of the last members of the Body. We do not know.

By Way Of The Cross

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the *wine-press*. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as individuals, in the human sense, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him"—not otherwise. So we joyfully accept the invitation to drink of His cup. And not until the cup has been drained to the last shall we receive the other cup—the cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him

down to the last moment, when He cried, "It is finished." And so with the Church. We must drink *all* of the cup; none of the contents is to be left. We must endure *all* of the experiences.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new cup of joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our cup of joy will be given to us. No doubt it was a glorious time when the sleeping saints were awakening in the spring of 1878, and entered into their reward and received the cup of blessing. And one by one, those who were alive and remained at the Coming of the Master are being gathered Home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the "new wine" in the Kingdom; for the promise is to all His faithful saints.

"Ye Are My Witnesses, Saith Jehovah"

The concluding statement of the Psalmist as given in our text is that he would pay his vows "in the presence of all His [God's] people." It is not enough that we shall be loyal in our hearts; but the Lord desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10.) And all the witnesses for the Truth must be martyrs for the Truth. They must, in other words, be willing to suffer for it. And so it will be to a large extent with those who are faithfully, courageously, holding up the banner of Truth. They will be targets for the Adversary.

Our Master said that whoever would not confess Him before men, He would not confess before the Father and before the holy angels. Only those who are thoroughly loyal are to be of this very select company of which our Lord is the Head, and which is soon now to be gathered into the Heavenly Garner.

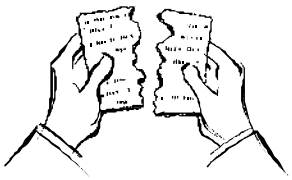
Then let us appreciate more and more this "cup of blessing" which we are privileged to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need Him daily, hourly, momentarily. And we may come to the Throne of Grace at any time in the name of our great Advocate.

Our Father's ear is ever open to the cry of His children. They are as dear to Him "as the apple of His eye." They "are graven upon the palms of His hands." "As one whom his mother comforteth, so will I comfort you," is His promise to His own. All that we can render will be at best very, very little in return for all His bounties, for all His matchless grace toward us. But the measure of love and zeal that accompanies our little all will indicate the measure of our gratitude to our Heavenly Father and our great Redeemer.

"What shall I render, Lord, to Thee?
Thy love surpasses all my thought!
What can a fitting tribute be
To Him who my poor life hath bought?

"Who sought me in my low estate,
And raised me up to heights Divine!
What words can fitly sound Thy praise,
Or thought encompass love like Thine?

"What shall I render, Lord, to Thee?
My heart, my strength, my life, I bring!
My hands, my voice, in service glad,
To Thee, my Savior and my King!"



Memorial Meditations

The Ransom

The Blood of Christ

The more enlightened we become in regard to God's plan of the ages, the more fully we can understand the wonderful love of God manifested in the gift of Jesus Christ. God does nothing without a reason, and only as we understand the reason can we rightly value what He does. So we come nearer to the true estimate of the blood of Christ as we understand *why* he shed His blood and the nature of the results to be obtained.

Man not only became a *sinner* by disobedience, but he lost his *life* also. As through one man sin entered the world (in whom all sinned), and through sin, death, so also death passed upon all men. (Rom. 5:12) If he remained in that condition, God's object in creating man to attain finally to His own image would prove a failure.

As there was no *law* that could give life, it seems that nothing less than the death of Christ could place man where he could strive for the *higher* life.

He said of himself, "This is my flesh which I give for the life of the world." Besides, we being yet helpless, Christ at the proper time died in behalf of the ungodly. Now, scarcely on behalf of a just person will any one die, though, possibly, on behalf of the *good* some one might venture to die. But God recommends His own love to us, because we being yet *sinners*, Christ died on our behalf. By much MORE, then, having been now justified by His *blood*, we shall through Him be saved from wrath. (Rom. 5:6-9) So Paul could say, "Take heed, therefore unto yourselves and to all the flock over which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with the blood of his *own*." (Acts 20:28) They *were* sold under sin, but *bought* with a price. "What! know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are all bought with a price. Therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:19, 20)

Bought, redeemed and ransomed seem to be used in the same sense, and by the use of these terms we are frequently reminded that we are not our *own*, but belong to one who has the right to command and require implicit obedience; but as He which hath called you is holy, so be ye holy, in all manner of conversation, in all your conduct, because it is written, be ye holy, for I am holy, and if ye call on the Father, who, without respect of persons, judges according to every man's work, pass the time of your sojourning in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the *precious* blood of Christ, as of a lamb without blemish and without spot. (1 Pet. 1:15-19)

For thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. (Rev. 5:9, 10)

We are taught to serve one another, and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt. 20:27, 28)

He gave himself a ransom for *all*, to be testified in due time. (1 Tim. 2:6)

I will *ransom* them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. (Hosea 13:14)

But this is not *all*. We have this precious invitation: Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18. If we *confess* our sins, He is faithful and just to for-

give our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

If we say that we have fellowship with Him and walk in darkness, we speak falsely and perform not the truth; but if we walk in the *light*, as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin. (1 John 1:7)

It is a singular fact, that a scarlet or crimson object viewed through a red glass in the *light*, the object *appears* white; so, though our sins be as scarlet or crimson, when we come where God will view them through the *blood* of Christ, they are accounted as *white*. Though we have no righteousness of our *own*, our *faith* is accounted unto us for righteousness. Wherefore, remember, that ye being in time past Gentiles in the *flesh*, … that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God—Godless—in the world; but now, in Christ Jesus, ye who sometimes were far off are made *nigh* by the *blood* of Christ. (Eph. 2:11-13)

But Christ being made a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of *this* building; neither by the blood of goats and calves, but by his *own* blood, He entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how *much more* shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge, cleanse your conscience from dead works to serve the living God. (Heb. 9:11-14)

Therefore, by works of *law* no human being shall be justified in His presence, for through the law there is an acknowledgement of sin; but now, *apart* from law, God's righteousness has been made manifest, being attested by the law and the prophets, even God's righteousness through the faith of Christ, to all who *believe*; for there is no distinction, for all have sinned and come short of the glory of God, being justified freely by his favor, through that redemption which is by Christ Jesus, whom God has set forth to be a mercy-seat by His own blood through the faith, for an exhibition of His righteousness in *passing by* the sins *frequently* committed during the forbearance of God, and for an exhibition of His righteousness at the *present* time, in order that He may be righteous while justifying him who is of the faith of Jesus. Where, then, is boasting? It is shut out. Through what law?—of works? No; but by the law of *faith*. (Rom. 3:20 *Emphatic Diaglott*)

Questions On Substitution

Question. If Jesus was man's *substitute* in death, why should men continue to die *since* his substitution of his life for ours? Is it not an argument against his view that men continue to die? For, if God be just, he could not hold both the sinner and his substitute for the same Adamic sin.

Answer. It is not only a scriptural statement that Jesus "died for our sins" as our representative or substitute, but also that "He *bought* us;" and, to appreciate the matter fully, we must give this its weight also.

Jesus was man's substitute in the sense that he met in his own person the penalty which God's broken law had charged against us. Consequently, God *no longer* CONDEMNS, because Christ died. (See Rom. 8:34) This much, then, is settled—the *condemnation*. But now comes the question, if the *Law* is satisfied why is not the executioner, who has the power of death (the devil—Heb. 2:14), stopped at once? To solve this question, we must remember that while all the work and will of Christ is that of the Father, yet, in the *legal* aspect of the case now being considered, we see that men are not *now* amenable to the Father, but to His Son who *bought them*. The fact, then, that the enemy is not interrupted in his work is in no way chargeable to injustice of Jehovah; and as to the purchaser, Jesus, while he has announced his intention to exercise his authority and release all in his own *due* time, yet, who shall find fault with Him who bought for us a *right* to life, if he does not bestow it immediately. Surely we may know that he has some *good* reason for the delay, even if we cannot know the reason; for we remember that he loved and pitied us; for "greater love hath no man than this, that a man lay down his life for his friend."

But while we could trust his wisdom and love in ignorance of the *wherefore*, as thousands of our brethren in past ages have done, yet, we thank God that we are living in the time when it is pleasing him to reveal to us more of his plans, and to show us *why* death is permitted still to *reign*, even after Jesus has legally conquered it, and has "the keys (power to open) of death and hades." (Rev. 1:18)

It is because God has purposed, not only the *restitution* of mankind to the perfection of their nature as it existed before marred by death and its cause—sin—but *also* the selecting out from among men of a "little flock," who, by a change of nature from human to divine, should be "new creatures," like unto Christ Jesus the Lord in his exaltation, and sharers of his work and glory—especially in that of restoring mankind.

Now, all can see that this little flock—the Bride, who shall share *his throne* and work—must be *selected* FIRST, before "the times of restitution" begin, else she could not share. And if Jesus, immediately on having redeemed men, had begun to restore them—as soon as he had (the keys) "all power given unto him," (Matt. 28:18)—then it would have precluded the selection of the chaste virgin to be his Bride and helpmeet in the work.

We are glad, very glad, that it was in the plan of God that Jesus should delay using his *great power*, trusting that, by the grace of God, when he shall take to himself his great power and reign, we too shall be glorified together with him and share in the exercise of his power as he has promised, saying, "*Greater* things than these shall ye do," referring to his miracles which were mere shadows of the coming restitution of all things.

It might be asked, Why did Jesus not delay his first coming until the Bride had been selected and the restitution work had become due? As it is closely connected with our previous question under discussion, we here answer it:

Not only was it needful that we should *sacrifice* with Jesus the human nature, in order to share with him the divine nature and glory, but *our* human nature, being imperfect and already condemned through

Adam, it was *necessary* that it should be redeemed, or bought from the condition of condemnation, *before it could be* an acceptable sacrifice for Jehovah's altar—upon which must come no blemished offering. It will be seen, then, at a glance, that the sacrifice of Jesus, as our ransom from sin, was necessary BEFORE the call could come to the Church to share his sacrifice and glory.

Notice further, that it was not only needful that time should elapse between the *ransom* and *restitution*, in which time the little flock may share in his sacrifice, but it was *necessary* that, during this time, EVIL *should rule*. Consider for a moment, that if our Prince were ruling now, and right-doing were rewarded and evil-doing punished, etc., it would be impossible for the little flock to be tried and tempted by evil, hence impossible for them to *sacrifice* themselves for truth and right. So, too, with Jesus' sacrifice; had it not been for the reign of evil, his witnessing for truth would have needed and brought no reproach, rejection, thorns, or cross, or death.

In the Millennial age, under the reign of Christ, it will be no longer possible to "overcome evil with good," for the dominion of evil will be ended and the reign of righteousness begun.

Those who regard the putting away of sins as the *sacrifice* (the discontinuance of evil practices, drunkenness, profanity, etc.,) will not appreciate our position. But those who see sacrifice to be something far beyond—the surrender and sacrifice of human *rights, privileges, comforts and welfare* —will appreciate the statement that such sacrifice can only be accomplished while there are evil conditions making them possible.

It is thus that the Gospel age is termed "The *acceptable* year of the Lord." It is the time during which God will accept of all *sacrifices* properly presented. No such opportunity was offered before this age except in type. It was not possible, because the *ransom* was not yet given; all were yet *legally* under condemnation of death as sinners. True, some believing God's plan of favor, looked forward, discerning the better sacrifices for sins, and in faith accepted the results. But that God did not treat sin as actually cancelled until Jesus had finished his sacrifice for sins, and presented it as the ransom price of our sins, is evident from the fact, that even the disciples of Jesus were not accepted by Jehovah as sacrifices until then—until Pentecost.

Jesus was an *acceptable* sacrifice, because in him was *no sin.* Those during this age, who accept of his ransom, share now in the benefits of his sacrifice, and are reckoned free from sin and its condemnation. *Such*, being *made free* from sin, may also become acceptable sacrifices—acceptable *through* the beloved—so long as the "Acceptable year of the Lord" lasts. When the "little flock"—the Bride, the Lamb's wife—has been selected according to this law of purifying and sacrificing (or justification and sanctification), then the special call to *change nature* by sacrifice, termed our high-calling, heavenly-calling, etc.—will cease.

The *conditions* of trial during the next age will be much easier than now, and the crown, though gloriously grand, will be less so than the one for which we are running. Their aim, the perfection of the human nature; ours, the perfection of the divine—one a heavenly, and the other a glorious, earthly image of it. For the glory of the heavenly is one thing, and the glory of the earthly is another thing. The glory and dominion given to the first man (and his Bride), which is to be *restored*, placing him again but a *little* lower than the angels (Psa. 8:5), will but feebly illustrate the superior glory of our Lord—the second Adam (and his Bride)—made so much *superior* to angels, that to him every knee shall bow and every tongue confess. (Compare Psa. 8:5; Phil. 2:9, 10; Heb. 1:4 and 1 Cor. 6:3.)

Counting The Blood Common

"Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing [a common thing], and hath done despite to the spirit of favor."—Hebrews 10:29

The Apostle is here evidently contrasting Moses and his Law with the Antitypical Moses and the greater Law. Any one who despised the Law of Moses, the arrangement made and established through the typical Law Covenant, was condemned to death, a sentence from which he is to be released through the merit of Christ. Since that condemnation was merely of a temporal character this does not affect his eternal interests.

It is evident that there is a difference between these two condemnations—that if any one should come under the condemnation of the Antitypical Moses his punishment would be even more severe. This severer, or "sorer punishment," we understand to be the "Second Death"—utter annihilation. If any one despises the Law of God, in any particular, as expressed through Christ and the New Covenant arrangement, he will be worthy of the Second Death. This principle, we see, will apply all through the Millennial Age, in the sense that any and every one who, after being brought to a knowledge of the provisions and favors that God has brought to him through Christ, shall then treat the matter lightly and fail to reciprocate such love, fail to be obedient to this arrangement for his relief, will be counted unworthy of receiving any more favor of God and will go into the Second Death. Evidently, however, the Apostle is not here considering what will happen at the end of the Millennial Age, and we merely mention it incidentally to show the wide scope of the comparison between Moses and Christ.

The Apostle is not applying this text, however, to the world, but to the Church. All the context shows that he is addressing the Church, those who have been begotten of the holy Spirit, those whose sins have been covered by the imputation of Christ's righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord's invitation to drink of his "Cup"; to be baptized into his death; to suffer with him as members of his Body, that we may reign with him and be his members on the plane of glory, members of the Spiritual Israel, the Spiritual Seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

So, then, the Apostle, in bringing this matter to our attention, is discussing the Church and what will happen if any of us—not any of us who have merely turned from sin, and have realized that Christ is the great Atoner for our sins—no, but those of us who have been justified through faith in his blood and have been sanctified—those of us who should then fall away.

We remember that on the night of our Lord's institution of the last Supper, the same night in which he was betrayed, when he took the cup he said, "This cup is my blood of the New Covenant, which is shed for many for the remission of sins." God's intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and his children. This was the purpose, the object for which our Lord's blood was shed. "This is *my* blood," not *your* blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish today upon the cross (for it was then the same day or part of the same day in which he was crucified). This which is mine today—the blood that

will seal the New Covenant between God and men—I invite you to participate in. "Drink ye all of it." *All* of you drink of it and drink *all* of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you—you who are specially called for this purpose. Not only you Apostles to whom I now speak, but all those who shall believe on me through your word, and who similarly shall make this consecration and undertake to be baptized into my death, I invite to drink of my cup.

The Apostle asks concerning this cup of which we participate in the communion, "Is it not the participation of the blood of Christ"? (1 Cor. 10:16) We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in his "Cup" and all that pertains to it? Yes. What does this mean to us? A *great deal*. We should be very thankful for the great privilege we have been accorded to share in his "Cup," to be "baptized into his death." As the Apostle Paul declares in the third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his "Cup" of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel Age, which is accorded us.

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord's "Cup," have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favors which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

If, then, we lose our appreciation of that "Cup" and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be; only turning away from sin and trying to live an upright life; it is not a special sacrifice; it is not a participation in the blood of Christ at all, nor drinking of his "Cup," then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts—providing, however, we did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to "suffer with him, that we might also reign with him."

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this "blood of the Covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left *them*. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the Second Death.

The "sorer punishment" mentioned by the Apostle (Heb. 10:29) is the "sin unto death." Are we competent to point out who have committed that sin? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

The Apostle says that we are not to judge one another. If, for instance, you

should say, I believe that Jesus died and that he is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with him; to share with him in his suffering at the present time and later the glory that shall follow—should we then say to you, Oh, you have committed the sin unto death; you have despised the blood of the Covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone into the Second Death condition? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, "The Lord will judge his people." If, therefore, we should see that, after you had rejected the blood of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the Body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of his favor, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

We cannot imagine that if anyone would reject the Lord in any sense of the word it would still leave him in the light of Truth. We must understand that if anyone rejects the Lord, the light of Truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favor has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the Adversary, the spirit of Satan—anger, malice, hatred, envy, strife—then we should conclude that the Spirit of the Lord had left and that the loser was dead—"twice dead, plucked up by the roots." (Jude 12)

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but he has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change his principles for any prayers, even though offered carefully with tears.

No Other Name

One offer of salvation
To all the world make known;
The only sure foundation
Is Christ the cornerstone.

One door to life eternal
Stands open wide today;
It leads to bliss supernal;
'Tis Christ, the living way.

My only song and story
Is, Jesus died for me;
My only hope of glory,
The Cross of Calvary.

No other name is given,
No other way is known.
'Tis Jesus Christ, the First and Last;
He saves, and he alone.

—*Hymns of Dawn*, #211

The Sacrificial Loaf And Cup

A broken loaf—a cup of crimson wine, on snowy table laid,
Ah! emblems these of wondrous sacrifice—the costly price, He paid!
That precious body, broken once for me, that precious blood once spilt—
For me, that I through Him might be made free, aye, free—from death and guilt!

And has this broken loaf, this crimson wine, a further meaning still?
Ah, yes! thro' grace I am a part of Him, His sufferings to fulfil.
My body to be broken with my Lord, my blood with His be shed,
And as I die with Him, with Him I live, my ever glorious Head!

O wondrous mystery! O glorious thought! Thro' death with Him I rise!
Suffering with Him, I with Him too shall reign, triumphant in the skies!
Yet on this night—before this snowy board, spread with this bread and wine,
Canst thou say truly, O my soul, my soul, "These promises are mine"?

Is all thy will completely blent with His, whate'er may be that will?
Art willing to be crushed, that thy life's wine may thus flow out to fill
And bless and nourish other lives than thine, that they may bud and flower?
Art glad and thankful that thy broken life shall have vicarious power?

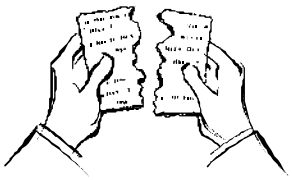
And canst thou to His precious will say "Yes," e'en tho' with tear-dimmed eyes
And quivering lips of pain and throbbing heart? And when His love denies
What thy poor heart had thought its very own, and brings to thee instead
Experiences thou canst not understand—a pathway hard to tread—

Wilt thou still say "Amen," and trust Him still, and wait in patient love,
Till He shall say, "It is enough, My child, come to thy Home above"?
And when His Truth is ridiculed and scorned, and His dear "Servant,"
like his blessed Lord,
Is spat upon, and crowned with thorns, dost thou REJOICE yet more
to own His Word?

"Yes, yes!" my glad heart answers, "I REJOICE this privilege sweet to own!
And I will kiss my cross, and wait Thy time, dear Lord, to share Thy Throne."
Then, oh my soul, these emblems are for thee—this broken loaf, this wine—
And thou may'st claim His precious promises, for they are truly thine.

The hour is late—the end is drawing nigh—and as we gather here,
Brethren beloved, to share this holy feast, we know the time is near
When all His loved ones shall be gathered Home, our tears all wiped away,
And all the shadows that oppress us here shall yield to perfect day.
Then with rejoicing let us now partake, our journey's almost o'er;
The light is breaking o'er the Heavenly hills! Our King is at the door!

—*Alice G. James* (R5195)



Memorial Meditations

Anticipating the Memorial

The Memorial Supper

How sacred the memories which gather around the anniversary of our Lord's death! It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his son as our Redeemer. It calls specially to our thoughts him who gave himself a *ransom*—a corresponding price—for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and with tear-dimmed eyes we whisper, *My* Savior! *My* Redeemer! *My* Lord and Master! "He loved *me*, and gave himself for *me*." Ah, yes!—

"Sweet the moments, rich in blessing,
Which before the cross I spend:
Life and joy and peace possessing
From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him *ours*—he so great—"far above angels" and every title that is named, next to the Father himself—and we so insignificant, so imperfect, so unworthy of such a friendship. And yet, to think that "he is not ashamed to call us brethren;" and that he is pleased to have us memorialize his death; and that he gave us the bread to emblemize his broken flesh, and the wine to emblemize his shed blood—the one to represent the human rights and privileges purchased for all, and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it!

How delightful, too, to count, as he and the Jews did, the days and the hours, even until finally, "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's firstborn from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those firstborn ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took *new* emblems say, "*This* [celebrating of the Passover] do [henceforth] in remembrance of me!" Ah yes! in the crucified One we can now see "The Lamb of God which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore let us keep the feast;" for as oft as *we do this* we do show forth our Lord's death until he come again—until, his Kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the Kingdom. (Matt. 26:29; 1 Cor. 5:7, 8; 11:26)

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages; viz., justification and restitution rights and privileges by faith, as redeemed), but more than this: we are invited to share with our Master in the *sacrifice* and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results—whoever would share my Kingdom and join in its work of blessing the world—let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it." The Apostle confirms this thought, saying: "The cup of blessing which *we bless*, is it not the *communion* [fellowship] in the blood [death] of Christ? The bread [loaf] which *we break* is it not the *communion* [common-union] in the body of Christ? For we being many [members of Christ's body] are *one loaf* and one body; for we are all partakers of that one loaf." (1 Cor. 10:16, 17)

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of thy pure human nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee—to be dead with thee, that in the everlasting future we may live *with* thee and be like thee and share thy love and thy glory as thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but also

of the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord, we are not of ourselves able thus to sacrifice; but thy grace is sufficient for us, for we are wholly thine, now and forever.

Oh! what a thought; that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "Church of the first-born ones whose names are written in heaven," and as such shall constitute the Royal Priesthood, which, under our great High Priest, will lead out of the Egyptian bondage and slavery all those slaves of Sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all over the world to meet in little groups (and sometimes quite alone with Jesus) on the evening of March 26th, next, after six o'clock, to celebrate on its anniversary the most notable event in the history of the Universe of God. (We prefer to get the date of this anniversary memorial as exact as possible; though we do not understand that it would seriously matter if we had not the exact day: it is the *event* and not the *day* that we celebrate. Nevertheless, a uniform annual date is desirable.)

Eat and drink, O beloved, says the Bridegroom to his spouse. (Cant. 5:1) Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to *do this in remembrance of him*—or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice: and for bread either Jewish unleavened bread or plain water-crackers, which are about the same in substance—flour, water and salt, without leaven. Leaven being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the "undefiled and separate from sinners."

Saviour, Thy Dying Love

Saviour, thy dying love Thou gavest me,
Nor would I aught withhold, Dear Lord from thee.
In love my soul would bow, My heart fulfil its vow,
Myself an off'ring now, I bring to thee.

Jesus, our mercyseat, Covering me,
My grateful faith looks up, Saviour to thee.
Help me the news to bear, Thy wondrous love declare,
Spread thy truth ev'rywhere, Dear Lord, for thee.

Give me a faithful heart, Likeness to thee,
That each departing day Henceforth may see
Thy work of love well done, Thy praise on earth begun,
Some vict'ry for truth won, Some work for thee.

Lord, I would follow thee In all the way
Thy weary feet have trod; Yes, if I may,
Help me the cross to bear, All thy fair graces wear,
Close watching unto prayer, Following thee.

All that I am and have—Thy gifts so free—
All of my ransomed life, Dear Lord for thee!
And when thy face I see, Thy sweet "Well done" shall be,
Through all eternity, Enough for me.

—*Hymns of Dawn*, #259

Special Trials Of The Passover Season

Years ago we called attention to the fact that as the Passover season brought to our dear Lord the sorrows and trials of Gethsemane and Calvary, and was a time of sifting and testing for Judas and Peter and all the Lord's followers, it would appear to be a time even yet in which our Adversary, Satan, is granted special license to test and prove the Lord's people. And as we get farther and farther into "the hour of temptation which shall try all them that dwell upon the earth," we expect these testings to be specially upon "the house of God"—the consecrated.

Through the mails we learn of the struggles and tears and prayers of many—some because of their own weaknesses and frailties, and some because of the frailties of others, and some because of earthly burdens which they can neither overcome nor cast fully upon the Lord. But while sympathizing with these and counseling them as best we can, we remember the Master's words, "Blessed are those who weep now, for they shall rejoice," and our heart is specially solicitous for those whose letters give evidence that they are in temptation, but realize it not—those who are being swallowed up of ambition or business or other "cares of this life and deceitfulness of riches"—spiritual or temporal; and with those specially, whose love for the truth seems to grow cooler instead of hotter each year, and who see less and feel less than they did years ago. We say to ourself, these are like the apostles—sleeping while they should be watching and praying, and the hour of trial will find them unprepared; while some who are weeping and striving are more like our Savior at Gethsemane, and like him will be *strengthened* for the hour of trial.

Nor can we pray the Lord not to permit these trials of faith and patient endurance; for we recognize that the "very elect" must be a tried people, because of the very object of their election—that they may be joint-heirs with Christ in the long-promised Kingdom that is to judge and bless the world during the Millennium. As the Apostle says, these "fiery trials *must* try you." It is a matter of *must*, of necessity, as respects all who would be graduated from the present school of Christ to a share in his glorious Kingdom—that they must pass the examination.

Ah, if we could but keep this thought before us continually, how it would nerve us to will and to do the Lord's good pleasure—enduring faithfully and cheerfully whatever our loving Master sees best to permit, *knowing* that thus he is working out for us a far more exceeding and eternal weight of glory. From this standpoint

"How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!

"Then peace, my heart! and hush
my tongue!
Be calm, my troubled breast!
Each passing hour prepares thee more
For everlasting rest."

Let us each, dear brethren, be very solicitous for ourselves and for each other; and counting the prize set before us in the gospel as superior to all else, as the Apostle says, "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Let us so love all the Lord's children that their welfare will be our chief concern, and this will mean our own spiritual health. Yet we must not permit our love even for the brethren to hinder our confidence in the Lord's love and wisdom in respect to his terms in the choice of his Bride—even though the siftings should take from us some, whose fellowship we dearly cherish.

"Why should an anxious load
Press down thy weary mind?
Haste to thy Heavenly Father's throne
And sweet refreshment find."

"Lest Ye Enter Into Temptation"

"Watch ye and pray, lest ye enter into temptation." Mark 14:38

It seems peculiar that there should be greater liability of falling into sin at one season than at another; but, nevertheless, we have noticed for several years, and have before called to the attention of others, the *peculiar* force of temptations at the time of the Passover, every Spring. Year after year at this season we have noticed special liability of many or all to stumble, or "be offended." Let us, therefore, take earnest heed to our Lord's words, and earnestly watch and pray for others and for ourselves; and let each one be on his guard not to cast a stumbling-block before his brother. (Rom. 14:13; Heb. 2:1)

It was at the Passover season that our Lord said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Then many of his friends and followers said, "This is a hard saying; who can hear it? … and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" (John 6:4, 51, 60, 66, 67)

It was at the Passover season that Judas bargained for the betrayal of our Lord —and a little later on accomplished it.

It was about the Passover season that our Lord said, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38) "I have a baptism [death] to be baptized with, and how am I straitened till it be accomplished!" (Luke 12:50)

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death (Matt. 16:21); and then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke him, saying, "Be it far from thee, Lord. This shall not be unto thee." Thus also he tempted our Lord to repudiate his sacrifice, and brought upon himself the rebuke —"Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those things that be of men." (Verses 22, 23)

It was while met to eat the Passover that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord's just rebuke, and induced the illustration of humility on his part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover that our Lord used to them the words at the head of this article, "Watch ye, and pray, lest ye enter into temptation;" while he himself was in an agonizing battle, and with bloody sweat submitting his will to the will of God; and, praying earnestly, was strengthened. (Luke 22:39-46)

It was but a little later that the emissaries of the High Priest came upon them and the eleven all forsook the Lord and fled (Mark 14:50): the temptation, the fear they could not resist.

It was but a little later that Peter and John, bolder than the others, went with the crowd into Pilate's court to see what would befall the Master; and Peter, being recognized as one of Christ's disciples, was tempted to *deny the Lord* with cursing. (Mark 14:68, 70, 71)

It was at the same time that our Lord was tempted before Pilate, but victoriously "witnessed a good confession." (1 Tim. 6:13)

The temptations of our Lord followed rapidly. When his foes spat upon him, and crowned him with thorns, and reviled him, saying, "Let him save himself, if he be Christ, the chosen of God," he could have smitten them with disease or death; but, as

a sheep before her shearers is dumb, so he opened not his mouth. He overcame, and prayed for those who despitefully used him. (Isa. 53:7; Luke 23:33-37)

He might even have concluded that he would not be the Redeemer of such thankless beings; but, while realizing that he could even then ask of the Father and receive the assistance of twelve legions of angels and overcome his enemies, he resisted the temptation. He *gave* himself a ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their old fishing business, and neglect the fishing for men. (John 21:3-17)

Paul and the other apostles subsequently had special trials at this special season also. See Acts 20:16; 21:10, 11, 27-36

In view of all this in the past, as well as in view of our own experience since the present harvest began in 1874, we feel specially solicitous for the Lord's sheep every Spring; and this Spring is no exception. What may be the character of the temptations, we may not clearly discern until they are upon us; for if we knew all about them in advance they would be but slight temptations. Watch, therefore, and pray always; for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the spirit in our hearts, as well as the Lord's "grace to help in time of need" if we would overcome. "Watch ye, and pray, lest ye enter into temptation!"

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

* * *

"Whosoever will live godly shall suffer persecution."

"They have called the Master of the house Beelzebub. … The servant is not above his Lord."

Our Lord said to Pilate, "Thou couldst have no power at all over me except it were given thee from above." The same is true of every member of his body.

"A man's foes shall be they of his own household."

"They shall say all manner of evil against you falsely for my sake. … Rejoice and be exceeding glad, for great is your reward in heaven."

"The god of this world … now worketh in the children of disobedience." … "We are not ignorant of his devices."

Sacrament

Dear Father, grant that this new day may be
As bread and wine of sacrament to me;
The wine of inner light, that I may know
The cleansing sweetness of thy spirit's flow;
The bread of thy substance, that I may share
The load of those who have too much to bear,
And thus reconsecrate to thy great plan
My life, my all, to serve my fellow man.
May each hour hold remembrance of thy love
Which fires my soul and lifts my eyes above
The strife and conflict of man's passing hour
To faith and trust in thine eternal power.
Show me the shining glory of thy way,
O Lord, I would commune with thee this day.

—Elizabeth D. Schumann
(*Songs of the Nightingale*, p. 125)

Deliverance In Answer To Prayer

ACTS 12:1-19

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34:7

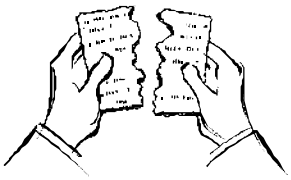
Passover Season Sifting

On the lookout to curry favor with the Jews, especially the influential ones, Agrippa caused the Apostle James to be beheaded, and finding that this brought great pleasure to the Jews, he had the Apostle Peter arrested. The Greek word here rendered apprehend rather implies that his arrest was after searching. Probably all of the apostles were more or less secreted about that time, but, trusting to the sacredness of the Passover season, St. Peter ventured forth and was arrested and imprisoned, Agrippa intending his death directly at the close of the Passover week. Meantime, however, the Lord delivered him, as this lesson shows.

We can well imagine the sadness of the Church at that Passover season, which must have reminded them considerably of the time of our Lord's death and the alarm then amongst his followers. It may not be proven to the satisfaction of all, but to us for some years it has seemed as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the Lord's followers. As Judas and Peter and all of the Lord's disciples got their sifting at this particular season of the year, so, it does seem to us, the sifting and shaking, by which Satan desires to have others of the Lord's followers, are specially permitted at the Memorial season. But whether this is a true supposition or not, it will surely not injure the Lord's people to be specially on guard against the wiles of the Adversary at these times—since we are to watch and pray always, lest we fall into temptation.

The thought of special trial, special temptation from the Adversary at this season of the year, seems to have been the foundation for the so-called "Lenten Season," or period of special restraint, fasting and prayer, which has come down to us through the oldest channels of Church history. The fact that the "lenten season" is with many today a mere formality does not mean that it is so to all, nor that it was so originally. Strongly would we recommend the fasting and prayer at all times enjoined in the Scriptures, and, if possible, that alertness be specially exercised by all of the consecrated during the forty days preceding the Memorial Supper.

As we have already explained, our self-denials are not merely along the lines of food and drink, but extend to all of our appetites. Nevertheless a very simple and very limited diet in the Spring of the year would undoubtedly be beneficial for the majority of mankind, even were there no spiritual blessings and prayers connected therewith. Winter cold bringing hearty appetites, the result toward Spring is apt to be a surfeited or over-charged condition of the system, from which it needs to be relieved by a measure of abstention, which is as favorable to spirituality as surfeiting is unfavorable.



Memorial Meditations

The Supper at Bethany

"A Bottle Of Spikenard, Very Costly"

JOHN 12:1-11

"She hath done what she could." Mark 14:8

The last week of our Lord's earthly ministry was a busy one. The sixth day previous to the Passover was the Jewish Sabbath, which ended at six o'clock in the evening, and it is possible that it was at that time that our Lord and his disciples were entertained by Martha and Mary at "the house of Simon the leper"—probably their father: Lazarus, their brother, whose recovery from death was noted in the previous lesson, was also one of the table-guests.

Our Lord knew that the time of his death was near at hand, and he had given intimations of this to his beloved disciples, but they were so accustomed to having him say wonderful things beyond the power of their comprehension that they probably failed to realize their closeness to the great tragedy of Calvary. This need not surprise us when we remember the Scriptural declaration that our Lord spake in parables and dark sayings—"and without a parable spake he not unto the people:" for instance, his declaration, "Destroy this temple, and in three days I will raise it up." And again, "I am the living bread which came down from heaven; if any man shall eat of this bread he shall live forever." And again, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 2:19; 6:51, 53) Having in mind such unusual language, the apostles would be entirely excusable in doubting the proper meaning to be attached to our Lord's declaration, "The Son of man must be lifted up," and other similar expressions foretelling his death.

Before coming to the consideration of the Bethany supper and the anointing on that Sabbath evening, let us have before our minds the incidents of the days following it, that we may be able to appreciate our Lord's declaration that the anointing with the spikenard was preparatory to his burial. The next morning (the first day of the week, now usually called Sunday), having sent after the ass, our Lord rode upon it to Jerusalem. The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed him as Messiah, the Son of David, fulfilling the prophecy of Zechariah (9:9), and strewed clothing and palm branches in the way; (hence this is generally known as Palm Sunday). It was on this occasion that our Lord wept over Jerusalem, and declared, "Your house is left unto you desolate." (Matt. 23:38)

It is supposed that it was on the second day (Monday) that our Lord scourged the money-changers out of the Temple, and taught the people there; and we gather from the narrative that it was in his journey on this day that he pronounced the curse upon "the barren fig tree," supposed to represent the Jewish nation—barren of fruit, and therefore rejected. It would appear that the third day (Tuesday) was again spent teaching in the Temple, answering questions, etc., and that evening, as they returned again to Bethany, he discoursed with his disciples respecting the great events near at hand. The fourth day (Wednesday) apparently was spent quietly at Bethany, and on the fifth day (Thursday) the disciples made ready the Passover supper which was eaten after six o'clock that evening—the beginning of the sixth day (Friday) according to Jewish reckoning—the 14th of Nisan. The Gethsemane experiences followed that night and the trial before Pilate the next morning, and the crucifixion later.

Now we come back to witness the hospitalities extended to our Lord six days before the crucifixion, at the house of Simon the leper, the home of Martha and Mary and Lazarus. We are to remember that our

Lord was a visitor in those parts, his home, to the extent that he ever had one, being in Galilee, and the most of his time spent there. "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1) But now the time for his sacrifice had come, and in harmony therewith he came amongst his enemies—although it was known that prominent Jews sought to kill him and also sought the death of Lazarus, who was a living witness to his Messianic power.

We may suppose that this was no ordinary supper, but in the nature of a feast or banquet in our Lord's honor. Nevertheless, one incident connected with it so outshone all its other features that the narrator mentions it alone—the anointing of our Lord with the "spikenard ointment, very costly." Our Lord himself declared, "Wheresoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her." (Mark 14:9) It is entirely proper, therefore, that we should examine with some particularity the details of this service so highly esteemed by the Master.

Prof. Shaff says, "By the 'ointment' we are to understand rather a liquid perfume than what we commonly know as ointment." The alabaster box was rather in the shape of a flask or vase, and the breaking of the box (Mark 14:3) signifies the opening of its tyings and seals by which the precious odors were confined. Judas' words of dissatisfaction furnish us a clue respecting the costliness of this perfume, for he says that it "might have been sold for three hundred *denarii*." A *denarius*, translated "penny" in verse 5, is represented as being the average daily wages at that time—"a penny [*denarius*] a day." (Matt. 20:2) If we compare these values with present money values, counting farm labor at fifty cents a day (which is certainly a moderate valuation), the three hundred *denarii* would be the equivalent in wages of one hundred and fifty dollars of our money. Thus we see that the perfume was indeed "very costly." There was nearly a pint of the perfume, a Roman pound being twelve ounces. Nor need we question the possibility of perfumes being so expensive, for even to-day we have a counterpart in value in the attar of roses made in the far East. It is claimed that four hundred thousand full-grown roses are used to produce one ounce of this perfume, which, in its purity, sells as high as one hundred dollars an ounce, or twelve hundred dollars for the quantity used by Mary in anointing our Lord. It is said that Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing; but one much more worthy of tribute, homage and anointing with a sweet perfume was the "Prince of the kings of the earth," whom Mary had the honor to anoint.

Judas was first to object to this as a waste—the difficulty with him being that he loved the Lord too little and money too much. The amount that love is willing to expend for others is, to some extent at least, a measure of the love. Another Evangelist informs us that several of the disciples, under the influence of Judas' words, took the same view of the matter, and spoke disapprovingly of Mary's action. The Apostle John, however, takes this opportunity to throw a little sidelight upon the character of Judas—more than is apparent in the common translation of verse 6. His declaration is, "Now he said this, not because he cared for the poor, but because he was a thief, and had the box, and stole what things were deposited in it."—*Diaglott*.

Our Lord's words, "Let her alone!" are in the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. It was indeed true that there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities to minister to them; but the opportunity to specially honor the Lord, and to pour upon him the fragrant odors so beautifully expressive of Mary's love and devotion, would not be for long, and our Lord declares that the circumstances fully justified the costly expenditure. He shows himself out of sympathy with the sentiments which balance themselves too accu-

rately with money values. Moreover, we may esteem that in many instances like the one here recorded the persons who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession very little of it gets to the poor.

On the contrary, it is the deep, loving, benevolent hearts, like that of Mary, which delight in costly sacrifices at times, which also are likely to be deeply sympathetic and helpful to the physically poor. And in our ministrations to others we are not to forget that money is not the only thing of which people are sorely in need—some need love and sympathy, who do not need money. Our Lord was one of these: his own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented amongst his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense, of refreshment, of reinvigoration, a tonic: and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character; she not only delighted to sit at his feet to learn of him, but now delighted, at a great cost, to give him some manifestation of her devotion, her love.

She poured the perfume first upon our Lord's head (Mark 14:3), the usual custom, and then the remainder she poured upon his feet. But the Apostle John, in recording the matter, seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping of them with the hairs of her head. It is indeed a picture of love—a devotion well worthy of being told as a memorial. Some one has said—

"She took 'woman's chief ornament' and devoted it to wiping the travel-stained feet of her Teacher; she devoted the best she had to even the least honorable service for him. It was the strongest possible expression of her love and devotion. She gave her choicest treasures in the most self-devoted manner. She was bashful and retiring, and could not speak her feelings, and therefore she expressed them in this manner."

We are not surprised to learn that the whole house was filled with the odor; and we doubt not that the odor remained for a long time: but far more precious than that was the sweet odor of Mary's heart-affections which the Lord accepted and will never forget, and the sweet odor of her devotion which has come down through the centuries to us, bringing blessing to all true hearts who have honored her service and desired to emulate her conduct.

It is not our privilege to come into personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act—it is our privilege to anoint the Lord's "brethren" with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto his brethren, we do or do not unto him. (Matt. 25:40, 45) Moreover, he represents these "brethren" in a figure as "members of his body;" and from this standpoint we see that, while it is not our privilege to pour the perfume upon the Head of the body, now highly exalted far above angels, principalities and powers, and every name that is named—next to the Father—it is our privilege to pour the perfume upon the feet of Christ—the last living members of his Church of this Gospel age.

We know not to what extent the closing years of this Gospel age may correspond to the closing days of our Lord's ministry—we know not how similar may be the experiences of the "feet" of the body of Christ to the experiences of the Head of the body; we do know, however, that in any event it is our blessed privilege to comfort one another, to encourage one another, to sustain one another, in the trials incident to our "filling up that which is behind of the

afflictions of Christ." (Col. 1:24) And to whatever extent we would improve these opportunities, as did Mary, we must first appreciate them as she did.

Nothing in this suggestion is intended to imply any neglect of the members of our natural families "according to the flesh:" attentions to these are proper always, and are generally so understood, and should more and more be appreciated and used in proportion as the Lord's people receive freely and fully of his spirit of love—kindness, gentleness, patience, long-suffering. But we emphasize that which the Scriptures emphasize, namely, that our interest and efforts are not to be confined to those of fleshly tie, but, on the contrary, are to be "especially to the household of faith." (Gal. 6:10) There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the body of Christ" is limited to the present age.

Apropos of this propriety of doing good to others—expressing our love by our conduct as well as by our words, to the members of our families as well as to the members of the body of Christ, we quote the words of another—

"The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers."

Another has said—

"If my friends have alabaster boxes full of fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I might be refreshed and cheered with them while I need them. … I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. … Flowers on the coffin cast no fragrance backward on the weary road."

Jesus, My Lord

Have you seen Jesus my Lord?
He's here in plain view!
Take a look, open your eyes;
He'll show it to you.

Have you ever looked at the sunset
With the sky mellowin' red,
And the clouds suspended like feathers?
Then, I'd say that you've seen Jesus my Lord.

Have you ever stood at the ocean
With the white foam at your feet?
Felt the endless thunderin' motion?
Then, I'd say that, you've seen Jesus my Lord.

Have you ever looked at the cross
With a man hangin' in pain,
And the look of love in His eyes?
Then, I'd say that you've seen Jesus my Lord.

—*Campers Hymns*, #48

A Perfume Of Sweet Odor

MATTHEW 26:6-16

"She hath done what she could."

Preceding lessons showed us incidents in our Lord's journey toward Jerusalem, via Jericho—the healing of the blind men by the wayside, the conversion of Zacchaeus, and the parable of the young nobleman, given because they were nigh unto Jerusalem, and because the disciples and many of the multitude expected that the Kingdom of God would immediately be manifested—set up in earthly grandeur, etc. The distance from Jericho to Jerusalem was only about twenty miles, and Bethany, the home-city of Lazarus (whom our Lord raised from the dead) and his two sisters, Martha and Mary, was quite near to Jerusalem and with them Jesus decided to spend his last Sabbath-day in the flesh. We may presume that the day was happily spent according to the observance of the Sabbath required by the Jewish law; but the narrative, passing over the events of the day unnoticed, draws special attention to the feast or supper made for our Lord in the evening, after sundown, when the Sabbath was considered ended, and the first day of the week beginning.

This feast was at the house of Simon the leper, yet Simon is not mentioned in connection with the narrative, and it is quite probable that he was then dead. It is conjectured that Simon was either the father of Lazarus, Martha and Mary, or else that Martha was the widow of Simon, and that Lazarus and Mary were younger than she. These items, however, are merely tradition, nothing in the Scriptures throwing any light upon the matter. We remember that on the occasion of a previous visit to this home, our Lord was entertained; and Mary became so absorbed in listening to the gracious words that proceeded out of his mouth that for the time she neglected the ordinary affairs of life, until her more practical, but possibly less spiritually-inclined, sister commented upon the fact, which brought forth our Lord's declaration to the effect that while service is quite acceptable and appreciated, veneration and fellowship are still more appreciated—"Mary hath chosen the better part."

The two sisters had the enviable privilege of serving the Lord and ministering to his comfort in the feast of our lesson, just before the agonies which closed his earthly life. As before, so now, the service of the two sisters took somewhat different form, but probably this time by mutual agreement and prearrangement; Martha herself served the table with others assisting, and Mary was left free to render her peculiar service, of which this lesson is a memorial. From some source she had procured a valuable alabaster vase of choice perfume. She had either purchased the vase, and manufactured the perfume herself, at great expense of time, etc., or had spent for its purchase a considerable sum of money. She had anticipated our Lord's coming, and had fully arranged matters so that at this feast she might treat him in a manner in which very few except the worldly great were ever treated—kings, emperors, etc., were thus anointed with perfume, but very rarely indeed could others afford such a luxury, for the facilities for manufacturing perfume then were quite inferior to what they are now, and even if the perfume were of home manufacture and of fine quality the cost in time, etc., would be great, and the perfume would be so valuable that it was usual to sell it to the very wealthy.

The feast had begun, and Jesus, with the disciples and other guests, were at the table, which, according to eastern custom, was long and narrow, the guests not sitting upon chairs, but reclining full length

upon couches or divans, with the head extending over the table, and the feet extending back to the rear, the weight of the shoulders poised upon the left elbow, while the right hand was used in partaking of the food.

While Martha and her associates were serving, Mary came forward and, breaking the seal upon her alabaster vase, she began to pour the precious perfume upon our Lord's head, and subsequently, as John's record of the matter informs us, going to our Lord's feet she poured some of it upon them, and wiped them with the hair of her head. Mary's affection for our Lord was so deep and so strong that it could not be satisfied with any of the ordinary methods of expression. If the kings of earth were perfumed and anointed, much more did she esteem it fitting that her friend, her Lord, the Messiah, should be anointed with the best that she could procure for him. Her love was so intense that it knew no economy—nothing could be too good for her Beloved. She would give expression to the rich sentiments of her heart by giving him the finest and most costly of sweet natural odors. Our Lord appreciated the matter fully—the sweet odor of the heart-love which prompted the act, still more than the sweet odors which filled the entire house.

But the disciples, more selfish and less able to appreciate Mary's true sentiments, and the propriety of their expression in this form, found fault with her, and the records show that their leader and mouthpiece, who incited the fault-finding spirit amongst the others, was Judas, the treasurer of the little company, whose disappointment was great that the value of this ointment did not find its way into his money-bag, and thus a part of it, at least, to his own private uses; for we are told, "He was a thief, and carried the bag." His objection seems to favor the thought that Mary may have prepared the perfume herself, for he does not object to its having been *purchased* for a large sum, but that it might have been *sold* for three hundred pence. (Mark 14:5) Estimating the value at 300 Roman pence, or *denarii*, worth about 16 cents each, the value of the ointment would be about forty-eight dollars, but much more than this amount would be represented in today's values; for we are to remember that a *denarius* represented a workman's wages for a day, and hence that 300 *denarii* would practically represent a workman's wages for a year. It was indeed an extravagant action, but it represented an extravagant love, and was expended upon one whom God and the angels delighted to honor, and whom Mary seems to have appreciated much more nearly at his true value than did his other associates of the hour.

Beloved Mary! We can, perhaps, imagine to some extent the emotions which filled her heart as she prepared this costly expression of her devotion, the sentiment of which she hoped others would appreciate. But now, on the contrary, she beholds the "indignation" of her friends and guests, the Master's nearest companions; and her heart sinks within her as she fears that the Lord himself will view the matter in a similar light, and reject and disapprove her libation. What a load is lifted from her heart, when she hears our Lord pronouncing her work a noble deed, and reproving his disciples for lack of sympathy in her sentiment, telling them that this perfuming of his body was in preparation for his burial. It was probably in the midst of this discussion of the matter between Jesus and the apostles that Mary, having anointed his head with the perfume, went to his feet, and began anointing them also, wiping them with her hair, as an evidence that the most precious thing of her personal adornment was gladly at the service of her Lord.

Probably Mary had no thought of perfuming our Lord's body for burial, and his words to this effect would be as astounding to her as to the others who heard them. It was customary with the ancients to spend

considerable care and money upon the persons of their dead in preparing them for burial; sweet spices and perfumes, etc., were lavishly bestowed, just as today it is the custom to provide handsome caskets and many and expensive flowers and fine monuments, as expressive of the love and appreciation in which the dead are held by their friends. In Mary's conduct in the pouring of the precious perfume upon the Savior while he was yet living, we have a most excellent suggestion in respect to the proper course to be pursued toward those we love. It is far, far better that we should unstop our alabaster vases of perfume, and pour them upon the heads and upon the weary feet of our friends, while still they live, than that we should wait until they have expired, and then give our attention to the cold, inanimate and unappreciative corpse. Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward the Christ—toward the Head of Christ, our Lord Jesus, and toward all the members of his body, the Church; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odors of love and devotion in the name of the Lord, and because we are his. The poet writes:

"How oft we, careless, wait till life's
sweet activities are past,
And break our 'alabaster box of
ointment' at the very last!
O, let us heed the living friend, who
walks with us life's common ways,
Watching our eyes for looks of love,
and hungering for a word of praise!"

The heart of each truly consecrated child of God is like the alabaster vase—a receptacle for the holy spirit, the spirit of love, the choicest perfume and most precious to the Lord and to men. It is expensive, because it cannot be gathered rapidly, but requires patient perseverance in well-doing to be "filled with all the fulness of God." Again, it is like Mary's vase in that it gives forth its odor not before, but after the seal is broken and the contents poured forth. It differs from hers, however, in the fact that it may be continually poured out and yet its fulness all the while increase.

Our hearts and their holy love are like Mary's vase again, in that they should be poured upon the Lord himself—upon the Head first, but subsequently upon the members of his body, even the humblest, the lowliest, the feet. And this should be our service, even though it be unappreciated by others, who instead would think that we should pour our love and devotion upon sinners, or upon the poor heathen world. They realize not what abundant opportunities there will be for blessing the heathen world in the future, in the Millennial age, which God has set apart for their blessing, and in which his disciples will have abundant opportunity for co-working with him in the general uplifting of the world of mankind. Those who upbraid us for pouring out our heart-treasures upon the members of Christ, the Church, do so through ignorance, and if at times it has caused some discouragement to us, let us hearken to the words of the Master, declaring that such is a noble course that has his approval, and that it is proper as a prelude to the burial of the entire Church, the body—that it will be appropriate that this shall be done to the Church rather than for the poor world, up to the time when the Church shall have finished the earthly pilgrimage—up to the time when the sufferings of Christ having been fulfilled there shall be no longer opportunity to bless and refresh and comfort the body of Christ, respecting whom our Lord declares that what is done to them is done to him. (Matt. 25:40)

So, then, let the Marthas serve the Lord in one way, and the Marys pour out their most precious spikenard perfume, assured that neither service will be forgotten; for both are told and have been told for eigh-

teen centuries, as memorials to their praise, testimonies of their love, which the Lord appreciated and accepted, however they were viewed by others.

Opposition From Selfish Hearts

In this connection it is well to notice sharply that the one who made the greatest ado on behalf of the poor, and who objected most to Mary's expression of her devotion, was the thief and murderer, Judas. And the principle, to a considerable extent, seems to hold good all down throughout this Gospel age: that those who make the greatest outcry on behalf of mission work and in opposition to the expenditure of costly time in the anointing and blessing of the consecrated members of the body of Christ, are not always those who have the interests of the heathen exclusively at heart, but are frequently those who have an "axe to grind," a selfish interest in some way to serve. And not infrequently these hypocrites mislead others of the Lord's dear people, who are thoroughly conscientious, even as Judas, by his sophistry, for a time misled the other apostles into indignation against Mary for the doing of the very thing which was pleasing to the Lord, and on account of which he decreed that wherever this Gospel should be preached her conduct should be mentioned as a memorial.

And so it is today: this gospel is preached in more than 350 languages—to every important nation in the world. But we presume that it was not merely Mary that our Lord wished to memorialize, but especially her deed: he wished that all who should know the good tidings should know also of his appreciation of such devotion to him, to his body, and that the more it costs us the more he appreciates it. In view of this, let each one who would be pleasing in the Lord's sight seek continually to pour the perfume from his heart and life upon other members of the body of Christ, and let him realize that in so doing he will not only be pleasing to the Lord, but will be receiving also a blessing himself; for as no alabaster vase could pour forth perfumes upon others without itself being thoroughly involved in the perfume, so our hearts, as they pour forth upon others of the members of the body the sweet perfume of love and devotion to the Lord and his cause, will be sure to bring a blessing to ourselves, even in the present life—our Lord's approval and benediction now and everlastingly.

Some of the methods employed in connection with present endeavor to anoint the members of the Lord's "body" for burial—with the perfume of his truth and grace—call down the condemnation of fellow-disciples. As for instance, the expenditure of time, energy, and large sums of money this present year in the "Volunteer" work has been, and will be misunderstood by many of the Lord's dear children—and be *bitterly* reproved by those who are of the Judas stripe. Yet realizing the Lord's approval we have quite sufficient to make our cup of joy overflow. Fellow-disciples tell us that we should not be handing the meat in due season to the household of faith, but to sinners; that we should not be seeking to anoint the saints with the sweet perfume of present truth, but should, on the contrary, be going to the outcasts of society, engaging in slum-work or in foreign-mission work. The real difficulty with the Judas class, however, is that they fear that the circulation of the truth amongst the Lord's people would cut off the revenue which otherwise might flow into their coffers: they fear the loss of numbers and influence in sectarianism. But their fears are largely imaginary; for the perfume of the truth is only designed to fall upon "the members of the body of Christ," and our expectations are that the Lord will guide it to these, and that to others it will be of no effect. And since the members of the body of Christ, the consecrated ones, are so few, their anointing and their separation from

Babylon, and their burial, will be comparatively unnoticed so far as numbers are concerned—though their taking away as the "salt" and the "light" of those systems, will indeed be a serious loss, conspiring to their downfall in the great time of trouble approaching. (Matt. 5:13, 14)

Let us not forget to note clearly and distinctly the wide difference between love and selfishness, as exemplified in the opposite courses of Mary and Judas. Mary, full of burning devotion, was willing to sacrifice much to honor, comfort and please her Lord. Judas not only was unwilling to sacrifice on his behalf, but on the contrary was willing to sell him to his enemies for thirty shekels—the price of a slave. Not only so, but the devotion of the one seemed not to impress the other favorably, but rather the reverse; the devotion of Mary, and our Lord's approval of it, seem to have aroused the opposite spirit in Judas, for he went straightway to negotiate with the chief priests for our Lord's betrayal into their hands.

It would appear from the Greek text, and the rendering of the same in the Revised Version, that Judas received the money for his work in advance: "They weighed unto him thirty pieces of silver." He completed the contract; he sold himself to work evil, and that against his benefactor, his Lord, of whose power he was fully conversant, and of which, indeed, he had received so abundantly that he himself had been enabled to heal the sick and cast out devils. How strange that any could be so perverse! No doubt he had a way of reasoning the matter to himself which made his crime appear to him less heinous than it does to us. No doubt, also, others who today are willing less directly to sell the Lord for earthly advantage or influence or money find ways of excusing their perfidy; but in proportion as our hearts are loyal and devoted, as was Mary's, in that same proportion will the Judas course appear heinous and impossible to us.

Yet these climaxes of character are not reached suddenly. Mary's love had been growing from the first; it was greatly strengthened by her course in sitting at the Master's feet and receiving from him spiritual nourishment, which our Lord declared to be a still better part or course than that pursued by her sister, though the latter was not disapproved. Mary's faith and love had been still further increased as she witnessed the Lord's power in various ways, and especially at her brother's awakening from the tomb. She had cultivated this love and appreciation for the Lord until it filled her entire heart, and found its expression in the costly libation which she had just poured upon his head and his feet. Judas, on the other hand, had long been permitting the spirit of selfishness to more and more intrude upon his heart; he had permitted himself to think of what money would do, and had given his thought largely toward its accumulation. It had fettered his soul, so that he was unable to appreciate the Lord's character, even though he knew him intimately from daily association, so that he was unable to measure anything except from a monetary standpoint. And these bands of selfishness gradually grew so hard and tight about his heart that they squeezed out everything of character, of love, devotion and friendship, and thus gradually he came to be the representative of, and his name the synonym for, the grossest of ingratitude and meanness, selfishness and treachery. One lesson for us here is, to *cultivate* love and the appreciation of whatsoever things are just, good, lovely and pure; and to fight down and eradicate so far as possible (especially from our own hearts and lives) everything selfish, mean, ignoble, dishonorable.

Perfume Very Precious

JOHN 12:1-11

Golden Text: "She hath done what she could." Mark 14:8

It was Saturday night, as we reckon it, the evening following the Jewish Sabbath day—after six P.M.—that Jesus and his disciples and Lazarus, whom he had previously awakened from the sleep of death, with some other friends of the family, sat down to a feast prepared in special honor of Jesus at the home of his friends, where he was always welcome and where he stopped more frequently than at any other house during the period of his ministry, so far as the records show. It was at Bethany, the home of Lazarus and Martha and Mary. It was called the house of Simon the leper, one supposition being that Simon was the father of the family, and another that he was the husband of Martha, who at this time was a widow.

Our Lord and his disciples were en route for Jerusalem, and Bethany was on the way, in the suburbs. They probably arrived on what would correspond to our Friday, or the Jewish sixth day of the week. Expecting them, Martha and Mary had provided quite a sumptuous feast, and, in harmony with the Jewish rules governing in such cases, the dishes were evidently prepared in advance, as Sabbath labor was prohibited. No account is given us of that Sabbath day at Bethany, but we can well imagine the delightful social intercourse between the dear members of that family and the Lord and his chosen apostles.

Jesus In Social Life

The Master's words of wisdom and love are not recorded, but we know on the best of authority that a good man out of the good treasure of his heart bringeth forth good things, and out of the abundance of the heart the mouth speaketh. Hence we may know that the day was not given over to frivolity of word or conduct, but to rest, spiritual enjoyment, which minister to the refreshment of all in the right attitude of heart. The same rule applies to all of the Lord's followers wherever they may be, whatever may be their vocation or surroundings. Out of the good treasure of their hearts they can bring forth nothing else but good things, and if any be otherwise minded let him beware, and correct the difficulty of the heart and not merely of the head.

We can imagine better than we can portray the loving sentiments of Lazarus and his sisters toward Jesus, the one they esteemed so highly, the one who, by calling Lazarus forth from the tomb, had demonstrated his Messiahship and that in him was the resurrection and the life power. This was probably the first visit the Lord had made to the Bethany home since that great event.

Apparently our Lord had friends in various walks of life; a few were rich, some were poor, some in moderate circumstances. The Bethany household was apparently of a comfortable class, as was evidenced by the fact that they had their own home, that they had their own tomb, and that on this occasion Mary was able as well as willing to spend a considerable sum of money in doing honor to the Lord by anointing him with the very precious spikenard. This reminds us of the prayer of one of old, "Give me neither poverty nor riches." Riches are a great snare to the many, and the Lord's word assures us that not many rich will enter the Kingdom. The attractions of the present life to them will prove too powerful and hinder their fulfillment of their consecration vows—to sacrifice their all, to lay all at Jesus' feet, to become merely his stewards in the use of their temporal opportunities and blessings, and to use these

wisely in his service and in such a manner as to demonstrate the love and loyalty they have professed.

In many respects to have a moderate competency in life is very desirable, permitting a more generous treatment of others, greater hospitality, etc.; yet even moderate prosperity seems to be more than the majority can stand and yet be faithful. Consequently we find in fact what our Lord declared, namely, that the heirs of the Kingdom are chiefly of the poor of this world—chiefly of those who have little and who have little hope for getting more, and whose minds consequently are more readily turned to the heavenly things which the Lord has promised to those who love him supremely.

To whatever extent, therefore, we have comfortable surroundings, such as were possessed by the Bethany household—to whatever extent we have the good things of this present life—in that same proportion we need to be specially on guard against the cares of this life and the deceitfulness of riches and the ambitions and hopes and aims of the world, lest these should lead our hearts away from the loyalty and devotion to the Lord and his cause which full faith and trust should inspire and sustain. Evidently it is possible to be poor in spirit without being actually in poverty, but the more there is of earthly prosperity apparently more grace is needed to keep us in the narrow way.

"Ointment Of Spikenard Very Costly"

The two sisters evidently had the matter planned between them: Martha served at the table and Mary served in an especial manner with the ointment. Oriental tables were a combination of couch and table, and the guests were properly described as reclining at a feast. It was customary to rest the forepart of the body upon one elbow while using the other hand to convey the food to the mouth, etc. Our Lord thus reclining, both his head and his feet were very conveniently accessible to Mary, who proceeded to anoint first his head and afterward his feet with the ointment.

The word ointment gives rather a misimpression; the word perfume would more nearly describe the liquid used. Its value is incidentally mentioned as more than three hundred pence (verse 5). These silver pence represent about sixteen cents each, and thus estimated the alabaster flask of perfume was worth about forty-eight dollars; but counting each penny or *denarius* as a day's wages at that time (Matt. 20:2), the three hundred pence would be equivalent to a year's wages of a working man, or about three hundred dollars to six hundred dollars as compared with our day.

This was very precious ointment indeed by whichever calculation we reckon it, yet that the statement is not overdrawn is attested by ancient literature. For instance, we are told that Horace offered to give a cask of wine for a very small box of spikenard—Odes, Ovid, IV, XII, XVII. A perfume even in our day has been rated as high as $100 per ounce, namely, attar of roses. At this price, Mary's "pound" would have been worth $1,200.

"She Hath Done What She Could"

The use of such expensive perfumes was very rare: indeed, even the emperors used it sparingly, but when used it was generally poured upon the head. Mary followed this custom in pouring it upon the Lord's head, as Matthew and Mark recount; but having done this, she proceeded to his feet and anointed them with the perfume, and then wiped his feet with the long tresses of her hair. What a picture of loving devotion is here given us! The feet, always recognized as the humblest and lowest members of the human frame—the hair of the head, especially of woman, always recognized as a special treasure and glory to her—here thus brought together in a way which signified that Mary esteemed her Lord and Master as infinitely above and beyond her. She had recognized him first as the most wonderful of men, speaking as never man spake; she had come afterwards to un-

derstand that he was a great teacher, especially sent at a special time; and finally, through the awakening of Lazarus from the sleep of death, she had evidence that the power of the Almighty was in him, that he was none other than the Son of God, and she appropriately did him the reverence due to his exalted station.

She could not put him on the throne of earth, but she would show that she was his devoted servant forever; she could not glorify him before all the people of Israel, but she could glorify and honor him in her own home; she could not tell his praises and sing his worth, but she could sing and make melody in her own heart, and pour upon him a perfume which not only filled her home with its sweet savor, but which has yielded a tender fragrance to the honor of womankind in general from her day to the present time. "She hath done what she could," said the Lord—she has shown her devotion to the best of her ability. How true the remainder of our Lord's prophecy on the subject, "Wherever this Gospel is preached, this thing shall be told as a memorial of her." A sweet memorial of a sweet character and loving heart. Considered in the light of the odor and blessing and refreshment which it has shed upon all of the Lord's people throughout this Gospel age, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap.

"Might Have Been Given To The Poor"

Our lesson says that Judas protested against such a waste of money, and explains that it was not because he cared so much for the poor, as that he was a thief and regretted that the amount spent for the perfume had not been handed to him as the treasurer for the group of disciples, so that he might have misappropriated it to himself. This thought is more particularly shown in the revised version, which renders it, "He was a thief, and having the bag took away what was put therein." Matthew says "the disciples"—Mark says, "There were some"—but John mentions Judas only as doing this murmuring against the expense involved in Mary's service to her Lord. Quite probably all the accounts are correct. Judas, no doubt, was the instigator of the murmuring, some more quickly and more thoroughly shared his sentiments, and the remainder of the apostles, probably influenced by the majority, were inclined to yield and to agree that the extravagance was wrong. But Jesus set the whole matter at rest in a few words, saying, "Let her alone; against the day of my burying hath she kept this. The poor ye have always with you, but me ye have not always."

Many of the Lord's disciples to-day need to reconstruct their ideas on the subject of economy. True, it is necessary for us to be provident not wasteful, and economical not extravagant. Our Lord frequently inculcated this lesson, as, for instance, when he directed the gathering up of the fragments of broken food after feeding the multitude. But there is a proper place to draw the line. The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby, as the Scriptures declare, "The liberal soul shall be made fat;" and again, "There is he that scattereth yet increaseth, and there is he that withholdeth more than is meet [proper] and it tendeth to poverty."

It is a different matter for us to learn to be economical in respect to our own affairs and to be liberal to the extent of extravagance in matters which pertain to the Lord and his service. We sometimes sing, "Thou art coming to a King, large petitions with thee bring," but he who brings large petitions to the throne of grace should be sure also that he bring with him a large alabaster box of perfume for the Lord—not hoping thereby to merit the Lord's favor nor to perfume his requests, but as a mark of his appreciation of blessings already received. Those who bring the alabaster boxes of perfume of praise and thankfulness very generally have little to ask. Rather they realize that they are already debtors to such an extent that they can never show properly their appreciation of divine favor. Properly

they recognize that day by day they are receiving at the Lord's hands exceedingly and abundantly more than they could ask or wish, and that in the spiritual blessings alone they have what satisfies their longings as nothing else can do. Such more nearly follow the course of Mary and bring alabaster boxes of perfume to the Lord—their prayers and thanksgiving of heart; and asking nothing, but giving thanks for all things, they receive from the Master such an outpour of blessing that they are not able to contain it.

Those who view the matter rightly must certainly feel that none of us have anything worthy to present to our Lord—that our very best, our most costly gifts or sacrifices, are not worthy of him and but feebly express the real sentiments of our hearts. How glad we are if our humble efforts are accepted of the Lord, and how we hope that ultimately we shall hear the same sweet voice saying of us, "He hath done what he could," "She hath done what she could."

The poet Tennyson beautifully pictures the scene we have been considering in the following lines:

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears."

The Poor Ever With Us

Our Lord's prophecy that poverty would continue throughout this Gospel age has been amply fulfilled. Looking forward into the future, we rejoice to know that then, under the reign of the Kingdom, there will be no more poor, no more sorrow, no more want. "Every man shall sit under his own vine and fig tree, with none to molest or make him afraid." Those changed conditions will not be the result of human evolution, human theories, co-operative societies, unions, trusts, etc. All these various panaceas for making everybody rich and comfortable and happy have failed in the past and will continue to be failures in the future. Because of sin warping and twisting the very fibers of humanity, and through selfishness and ambition and desire working upon the warped and twisted elements of humanity, pain, suffering and want are sure to continue as long as sin continues. And sin is sure to continue until the great Messiah takes to himself his great power and reigns, and subdues sin and all that is contrary to righteousness and truth and establishes the latter upon the earth.

Until that glorious day shall come, all through the night of weeping, for now more than eighteen hundred centuries, the poor have been with us and many of them have been the Lord's precious ones. Poverty has proven itself a blessing in many ways in many senses of the word under present conditions. Not only does the fact of poverty and the fear of poverty help to keep many in line and make them active in the battle of life, and thus develop in them overcoming qualities, but, on the other hand, the fact that there is poverty, the fact that we have friends and neighbors who need our care and need assistance, is a blessing to those who are more comfortably situated themselves, in that it develops their sympathy, patience, love, their desire to do good, their desire to help. He that giveth to the poor lendeth to the Lord and the Lord will repay him. This promise is so rich and so plainly stated that the wonder is that there are not more willing to make investments in harmony with it, and to realize that the Lord not only repays, but gives large interest.

"Me Ye Have Not Always"

The opportunity for honoring the Lord was limited—a little while and his sufferings would be ended and he would be glorified, beyond the evil, beyond the power of

human attention. It was appropriate then, when viewed from the right standpoint, that Mary should spend a great price upon her Lord—that the head upon which fell the slanders and anathemas of the chief priests and doctors of divinity of that day, and upon which shortly the crown of thorns would be placed, should now be honored by one amongst a few of those who realized his true worth, his true grandeur, his Kingship, that he was indeed the Son of God. It was appropriate, too, that those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, and that symbolized the feet of consecration treading the narrow, rugged way, and that so soon would be pierced with the nails on the cross, should now be highly honored by one who appreciated and trusted them, who loved them and who was seeking to walk in the Master's steps.

When we get the right view of the matter, we can indeed sympathize with our Lord's expression, "Let her alone," Trouble her not, Take it not from her—as though when the first motion was made to use the spikenard the apostles had wished to have it spared that they might sell it, and as though our Lord hindered them from using persuasion to that end, saying, Let her alone, do not hinder her.

Spikenard Mary represents one of the most beautiful elements of Christian character amongst the Lord's people from that day until the present. For be it remembered that the entire Church of Christ in the largest sense is the "body of Christ," as expressed by Jesus and also by the apostles. The Mary class, who would rather purchase perfume at a great cost whereby to serve the anointed Church, the body of Christ, than to spend the same upon themselves, is still with us, and has been of the Church for these eighteen centuries. Not only was the Head of the body anointed, perfumed, honored, comforted, cheered, but all of the members since have likewise received a blessing from this class, this spikenard Mary class. It is composed not always of the orators, the wealthy or the wise—its ministry is unostentatious and to many, especially of the world, it seems foolishness and waste—but the Lord appreciates it, and so do the members of his body who are comforted and refreshed thereby. Blessing be upon this Mary class!

Honor To Members—Honor To Head

But if there have been members all the way down who have been comforted in this way, should we not expect some particular blessing of the kind in the end of this age, upon the "feet" members? According to our understanding we are now in the closing of this age—the Head has been glorified, many of the members of the body have passed beyond the veil, and only the feet are here. Perhaps this very picture of Mary's anointing the feet of our Lord as well as his head constitutes a type or picture of what we may expect in this present time. And here comes in a beautiful feature of the divine arrangement—we may all be of the Mary class as well as of the feet class. In other words, each member of the body of Christ may to some extent serve the fellow-members of the body, the fellow-members of the feet, as Mary served the feet of Jesus.

Let each one of the Lord's true people as he studies this matter conclude that by the grace of God he will join the Mary class, and purchase spikenard very costly and lavish it upon the feet of the body of Christ—the Church—the true members. This will mean love, sympathy, kindness, gentleness, patience and assistance and comfort. It will mean large and growing development in all the fruits and graces of the Spirit, whose combined name is Love.

Dear readers, let us each remember that while it is impossible for us to do as Mary did in this lesson, it is the privilege of each to do still more important things for each other, for the brethren of Christ now in the world, the feet members of his body. Hers was a literal perfume and in time lost its virtue; but the little acts of kindnesses and helpfulness which we may render one to another will never lose their merit in the estimation of our Lord, and never lose their

fragrance to all eternity in the estimation of each other. The little things of life, the little words, the little tokens, the kind looks, the little assistances by the way, these and not great things are our possibilities, our perfumes, the one for the other.

"Wash One Another's Feet"

The washing of the feet in olden times in oriental lands was very necessary to the comfort, and hence to wash one another's feet would signify to comfort and refresh one another even in the most menial services. This is the essence of our Lord's lesson to us, that we should be glad for any opportunity for serving one another, for comforting and helping one another, however menial the service. Apply this now to the expression of our lesson. Mary washed our Lord's feet with perfume, and the Mary class, the most loving and devoted class in the Church, are to help one another, to wash one another's feet; and they are to do so not in the rudest and clumsiest manner imaginable, but, inspired by love and devotion one to another, they are to wash one another's feet with the kindness and sympathy and love and appreciation symbolized by Mary's spikenard; and their comforting of one another is to be with that love and solicitation which was represented by Mary's using the very locks of her head for her Master's feet.

We see some evidence that this love, this spikenard-Mary love and sympathy, is growing amongst the members of the Lord's body; that as they perceive the animosity of the world and the flesh and the Adversary against the Lord's anointed they are all the more devoted one to another, and all the more disposed to honor one another with care and love and sympathy, and to speak and act generously and kindly one toward another. We are glad of this—we know of no better evidence of growth in grace on the part of the consecrated. Let the good work go on until we shall have filled the house with the perfume of love, until the whole world shall take knowledge of how Christians love one another—not in a narrow or partisan sense, but in the broad sense that Christ loved all who love the Father and all who sought to walk in the Father's ways.

Let Us Do It Now

If Mary had waited another week she might have used the perfume upon herself but not upon the Lord—within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it and there would have been no opportunity even to have poured it upon his dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest. The parallel is here: it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil "changed."

Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ, the feet of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the feet; let us do our part, let us be of the Mary class, let us pour out the sweet perfume upon others, and the house, the Church of the Lord, will be filled with the sweet odor, even though some disciples might mistakingly charge us with being extravagant with our love and with our devotion, not understanding that the Master by and by will say again, "Let her alone, she hath done what she could." Our Lord's estimate of this spikenard and anointing is that it is all that we can do—nothing could be more or better. It indicates love, great love—and "love is the fulfilling of the law."

"Let us consider one another," said the Apostle—consider one another's weaknesses, consider one another's trials, consider one another's temptations, consider one another's efforts to war a good warfare against the world, the flesh and the Adversary—consider one another's troubles in the narrow way against opposition from within and without, and as we do so it will

bring to our hearts sympathy, a sympathy which will take pleasure in pouring out the spikenard perfume, very costly, purest and best, upon all who are fellow-members of the one body.

Some one has spoken of the great "Society of Encouragers" who do so much to help encourage and uplift the footsore and weary in the pathway of life. It is not a great society so far as members are concerned, but it is a great society from the Lord's standpoint and from the standpoint of all who have been helped and encouraged by it. Spikenard Mary might have been said to have been a prominent member in this society of encouragers. We may well imagine that as our dear Redeemer was thinking of the severe trials, including the cross, of the week already begun, Mary's manifestation of love and devotion would come to him as a special encouragement and refreshment of spirit. So few seemed to understand him! even his disciples did not appreciate the situation. Here was one who at least loved him, had confidence in him. No doubt it gave him courage for the remaining days of his journey.

The Truth Tersely Stated

Respecting the propriety of using present opportunities for the comfort and encouragement one of another, a writer has pointedly said:

"Don't keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while they can hear them. … If my friends have alabaster boxes full of the fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. … I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy. … Flowers on the coffin cast no fragrance backward on the weary road."

Mrs. Preston's poem, "Ante Mortem," expresses the same thought thus:

"… Had I but heard
One breath of applause, one
cheering word—
One cry of *'Courage*!' amid the strife,
So weighted for me with death or life—
How would it have nerved my soul
to strain
Thro' the whirl of the coming
surge again."

Sacrifice Of Sweet Odor

The Apostle, speaking of the ministries of the Church one for another, says that ours is a sacrifice of sweet odor unto God, but again he adds that the Gospel referred to is of life unto life to some and of death unto death to others. That is to say, good deeds, kind words and efforts will be appreciated by those who are in the right attitude of heart to appreciate them, while on the contrary the same good deeds will arouse offence and constitute a bad odor to those who are in a wrong condition of heart. How often have we seen it so, that with our best endeavors to serve the feet of Christ some have been comforted and refreshed, others have been angered—to one the effort was a sweet odor, to the others it was an offensive odor, because of their wrong attitude of heart toward the Lord and toward the body of Christ—because, perhaps, of their ambitions or whatnot that were interfered with.

It was just so at Bethany: the sweet odors that filled the house, and the blessing and refreshment that came to Mary in connection with the ministration, had a very different effect upon Judas. He was angry; his selfishness hindered his appreciation of the honor done to the Lord; he could think only of himself and what he had hoped to get out of the transaction, and how, so far as he was concerned, the whole matter was a waste. The sourness that came to his heart because of its wrong attitude is indicated by the testimony that he straightway went to the chief priests to bargain with them for the betrayal of Jesus. Let us, then,

dear brethren, see to it that our hearts are in a loving attitude toward the Lord and not in a selfish attitude—that we appreciate everything done in his name and for his body, and that we be not self-seeking. Otherwise the result will be with us the savor of death unto death, as it was with Judas.

This concludes our lesson. It was the next day probably that the Jews began to gather in considerable numbers to see Jesus and Lazarus, and to take counsel respecting the putting of them to death—"for the good of the cause." And, by the way, let us remember that the "good of the cause" has nearly always been the basis for every mean and despicable act against the Truth from first to last. Let us beware of such a sectarian spirit; let us see to it that our love for the Lord and all of his brethren is sincere, and not a personal and selfish one for ourselves or some denomination, otherwise we know not into what evils we might be led.

The Deluge Of Fragrance

There's a great, a great alabaster box above us in the sky,
And 'twill be outpoured upon the world of mankind bye and bye.
It is full of sweetest perfume, product of divinest skill;
There's enough to fill each valley and o'ertop the highest hill.

And ere long there'll be a deluge so unlike that other flood,
When in ancient days the rain o'erflowed the home of flesh and blood.
For the coming flood's all sweetness; 'twill be fragrance everywhere;
in the oceans, on the mountains, penetrating all the air.

And that avalanche of sweetness will go in men's eyes and ears,
Till their minds and hearts are sweetened in those aromatic years.
What an atmosphere to dwell in, and how fragrant will be life,
When foul sin is gone forever, with its death and tears and strife.

But our God has wisely ordered that this deluge of delight
Shall be ministered in glory from a plane of highest height,
But all those who from the ointment of their present scanty store,
In an effort weak but earnest daily blessings now outpour

Let us empty then our spikenard, bringing comfort, peace and joy,
To each child of God about us; spending life in this employ
For these words and deeds so unctuous evidence a heart within
Suited well to share with Jesus in eliminating sin.

O! but hearken while I tell you the grand sequel of it all.
Wondrous sweetness in that day on earth's inhabitants shall fall,
But since fragrance rises upward from the thing on which bestowed,
All that perfume will come back to those from whom to earth it flowed.

—*Pilgrim Echoes*, p. 504

"She Hath Done What She Could"

MATTHEW 26:6-13

Golden Text: "She hath wrought a good work upon me."

This study turns us back from the discourse of the Tuesday preceding our Lord's death to the Saturday night preceding his death—the close of the Jewish Sabbath day. In harmony with the prevailing custom, Jesus and his disciples and others were invited to a feast that evening. They had just arrived the previous evening from Jericho as intent upon keeping the feast of Passover at Jerusalem—the feast of which our Lord Jesus said, "With desire have I desired to eat this Passover with you before I suffer." (Luke 22:15) Although Jesus had been telling the apostles that he was going to Jerusalem and would there be crucified, they seemed not to realize the matter, probably because he had spoken so many things to them in dark sayings, as, for instance, when he told them that he was the bread that came down from heaven, etc., and that they must eat his flesh and drink his blood. Perhaps the crucifixion suggested was also hyperbolical language; at least they could not realize that it would be so, even though Peter had been reproved for his disbelief in the matter.

The feast was in the house of Simon the leper. Simon was a common name in those parts at that time, and this Simon was distinguished by the fact that he had been a leper—quite possibly he had been healed by the Lord, and this may have been the beginning of the intimate acquaintance between Jesus and the family of which Lazarus, Martha and Mary were prominent members. One of the Evangelists tells us that Lazarus was one of those who sat at the feast, that Martha was one of those who served, and the lesson before us tells especially of the work of Mary, who, while the Lord was reclining, approached and broke the seal of an alabaster box of precious perfume (not ointment, in the present use of the word). One of the accounts says that it was very precious, another that it was worth 300 pence, which in our money would be about $50.

Such anointings were very rare, usually for kings or princes or nobles; and the disciples, under the lead of Judas, who seems to have been the spokesman (see John's account), were all filled with indignation at the waste. John tells us that Judas was a thief, who carried the bag, the treasurer of the company, and that his solicitous remarks respecting the use of the money for the poor were hypocritical. In any event we may sympathize with the other apostles for falling in line with his arguments, for they were all poor men, unused to such luxury and extravagance, and in this respect probably represented the majority of the Lord's people today, who likewise would consider a perfume bill of $50 a very extravagant waste of money. We are all the more interested to know how Jesus himself regarded the matter. We realize that our conceptions of matters of this kind are more or less biased by our own selfishness or poverty and necessity for economy.

"Why Trouble Ye The Woman?"

Our Lord discerned at once the criticizing, fault-finding spirit amongst his disciples and promptly took the part of Mary, saying, "Why trouble ye the woman? For she hath wrought a good work upon me." Woman's intuition had guided Mary in the doing of the proper thing at the proper time. She realized that she owed the Master a debt that she never could pay, and

that this costly offering of the perfume would be but a small tribute, a small expression of her gratitude. She had found in the Lord an object worthy of her heart devotion; she was not a woman's rights advocate; she found no fault with the Lord that he had not chosen her and Martha to be members of the company of apostles and to go abroad preaching his name and fame. Doubtless she would have gladly undertaken this work had she been so directed, but her womanly instincts did not lead her in this direction nor cause her to take offense at the Lord's showing a difference between the male and the female as respects the promulgation of his message.

Although debarred from the honorable service of a public ministry of the Truth, our Lord declared, "She hath done what she could." She did what pleased the Lord; she illustrated the noblest and truest qualities of the feminine heart, love, devotion, fidelity; she spoke by actions rather than by words, and the perfume of her acts of love and kindness and adoration of her Lord have come down through the ages, filling the entire Church of Christ with the sweet odor of the perfume she poured upon his head and subsequently upon his feet. This is in accord with what our Lord prophetically declared respecting the act, "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there also this that this woman hath done shall be told for a memorial of her."

What a sweet memorial of Mary! How we all love and reverence her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject—they were too cold and calculating, too business like. She made up for this deficiency in the warmth of her loving devotion. Undoubtedly woman has filled profitably just such a niche as this in the Church's history during all the centuries from then until now. Without her part undoubtedly the religion of Jesus would have been much more cold and business like and formal than it is; but the broad, deep sympathy of true womanhood has helped to interpret the heart of Christ, the love of Christ, and has proven a blessing to all of the followers of the lamb.

"The Poor Ye Have Always"

It is a miscalculation to suppose that the moments spent in communion with the Lord, in the study of his plan, and the dollars and hours spent in his service, in the promulgation of his Truth, are wasted, and that thus the poor have less. On the contrary, in proportion as any one has true, loving devotion to the Lord, he will have devotion to his service and to the poor. No one can love the Lord in sincerity without being the more sympathetic and the more generous proportionately to the poor and to all within reach of his benevolence. As the Scriptures admonish us, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"—to want—to poverty of soul as well as poverty of purse. (Prov. 11:24) The Lord's followers are to be prudent, economical but not parsimonious, not miserly, not stingy, not hoarders of wealth. They are to cast their bread upon the waters; they are to do good and trust to the Lord for the results; they are to use freely the riches of the Lord as entrusted to them, both temporally and spiritually, and are to receive their blessing from the exercise or increment of these.

This very act on the part of the devoted Mary and our Lord's commendation of it have doubtless been helpful to the Lord's people along these very lines throughout this Gospel age. Similarly we were once inclined to consider the One-Day Conventions and the General Conventions of the Lord's people to be entirely too expensive, to represent a waste of money that might have been used otherwise; but our experience is that there is a blessing in the using

of the money talent—that whoever fails to do some investing, some sacrificing in the interest of the Truth, will surely fail to get the large returns of spiritual blessing. Whoever on the contrary seeks to use his means in serving the Truth to others and in nourishing his own heart receives proportionately the greater blessing. We are even inclined to think that the Lord makes up to them in temporal matters also; but should this not be the case—should they be the poorer in temporal matters as a result of their spiritual feasting—we know that spiritual nourishment, fatness of soul, prosperity as New Creatures in Christ, is by far the most important matter with which we have to do. It is the very object of our present membership in the school of Christ, association with the fellow-members, that we may grow in this very grace as well as in knowledge and love in the Master's likeness.

Anointed For His Burial

Our Lord declared that Mary's action was a preparation for his burial. We remember that several of the honorable women of the Lord's company came to the tomb early on the first day of the week with spices and ointment, perfume, for his anointing, after the custom of the time, and because they failed to remember and recognize his prophecy of his resurrection from the dead on the third day. Their motive in thus going was undoubtedly a proper one, and yet Mary's conduct in anointing our Lord before his burial was very much more to the point, very much more appreciated by him. And so it is with us: with our dear friends, the brethren and others. It behooves us to anoint them with kindly words, loving sympathies, tender expressions, while they are still in the valley of conflict, before they have reached the end of the journey. We know not how much even the very strongest of the Lord's followers may need a word of sympathy and encouragement at times, and we do our own hearts good when we tender such sympathy.

We do not mean that fulsome flattery should be poured upon one another; but there is a wide difference between flattery and encouraging, sympathetic words; and who is there of sympathetic heart, possessing a heart filled with the love divine, that is not himself an alabaster box of perfume, which should be opened and poured upon the spiritual brotherhood and all of our earthly friends and relatives as we might come in contact with them, and in proportion as the blessing of the Lord would be appropriately theirs. Let us not forget this; let us use these opportunities which are ours day by day of scattering flowers in life's pathway for others, and perhaps as we do this the Lord will allow some one to scatter some flowers also for us. On the principle that he who watereth others shall himself be watered, he who helps others should never go hungry, he who comforts others should never lack comfort. Doubtless the Lord will see to it that in proportion as we have and exercise the proper spirit of benevolence and generosity toward others, we will have our share of rich blessings in return when most needed.

"Of The People There Were None With Him"—Able To Sympathize Fully

Very evidently at the close of his ministry our Lord was feeling more or less of disappointment that a larger number of the Jews had not received his gracious message, had not believed on him. Especially would this thought come to him as he read in the mind of Judas that he already was planning to be his betrayer. Moreover, he saw something of the same spirit of fear in the other eleven of his apostles, for he already knew who should betray him, and knew also that the others would forsake him and flee in fear in the hour of his distress. If his message, if his love, if his Spirit communicated to these men would still leave them so weak in many respects,

it argued that he had accomplished comparatively little in his ministry, and that the other five hundred brethren might not be more devoted than the twelve.

What a comfort it must have been to the Lord in the midst of these thoughts to find that there was one loving soul which did appreciate him and brought the alabaster box and anointed him before his burial. The joy, the comfort, the blessing that came to the heart of our dear Master, and that strengthened him for the experiences of coming days, was worth far more than the 300 pence. Not only was he willing that the matter should be told for a memorial of Mary, but we may safely conclude that in the everlasting future Mary will be ranked very high amongst the faithful followers of the Lord. She may not be one with the apostles upon the twelve thrones of Israel, but we may be sure that she will have some grand, some honorable place near to the one she loved and for whom she showed her devotion.

An unknown writer says, "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

Selfishness Versus Generosity

Our lesson concludes with the account of how Judas soon afterwards went to the chief priests and bargained with them that for thirty pieces of silver he would seek an opportunity and betray Jesus into their hands. What a sharp contrast is here drawn between the love and generosity of Mary and the mean selfishness of Judas! The one was so full of love that she could not do enough for the great Teacher at whose feet she loved to sit, from whose lips she had received so many blessings, such joy of heart, and by whose power her brother had been recalled from the tomb and probably previously her father healed of a loathsome disease. We also should remember how much we owe this same Teacher, that his are the wonderful words of life which have brought unto our hearts joy, peace and blessing. By his words we ourselves have been called from the dead condition, for, as the Apostle declares, we were once dead in trespasses and sins, but now are quickened, energized, by the Spirit of the Lord, by the spirit of love.

We ourselves also had the leprosy of sin, condemnation, were children of wrath even as others, but our sins have been graciously covered by the Redeemer, the leprosy has been cleansed, and we have been made whiter than snow in the sight of our Lord through faith in the precious blood. We, too, have learned to sit at the Master's feet and to enjoy his teachings, and have been transformed thereby by the renewing of our minds. Is it not appropriate that we should feel that no offering we could bring him could in any sense or degree express the gratitude of our hearts? Can we not also find alabaster boxes of precious perfume for the Master? True, the Head has been glorified, and the members of the body, too, are now passed beyond the vail, but his "feet" are still with us, the last members of the body of Christ are here.

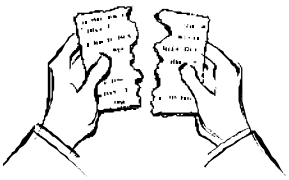
Let us hasten to do all in our power, both temporally, and spiritually, for the feet of Christ; let us do all in our power to cleanse them from earth defilement, even though it cost us tears; let us anoint them with the precious spikenard perfume. The more costly the affection and love that we bestow upon the members of the body of Christ, the very lowest and humblest of them, the better; all should be but an expression of the warmth of love which is in our hearts for Him and His. The time is passing rapidly—soon the last members will have crossed and be beyond the vail, beyond our anointing and beyond the blessed word; "She hath done what she could." Let us earn that expression from the dear lips of our Lord by faithfulness to those who now represent him in the world—to the household of faith, to the members of the body of Christ.

For Thirty Pieces Of Silver

Selfishness seems to lie at the very foundation of all the mean, ignoble deeds of our fallen nature. It was selfish ambition that led mother Eve to grasp the forbidden fruit, and it is safe to say that selfishness ever since has prompted to all the mean and ignoble things of the six thousand years' reign of sin and death. The spirit of a sound mind is what we should each and all strive for. This would mean, on the one hand, that we should not be too extravagant, and, on the other hand, that we should not be too parsimonious. But if we should err on either side would it not be safest and best that we should err on the side of too great generosity rather than on the reverse? Well did the Apostle write that the love of wealth is the root of all evil. This might include not only money but wealth of honor, name, influence or power. The Apostle adds, "which some coveting after have erred from the faith and pierced themselves through with many sorrows." (1 Tim. 6:10)

As an illustration of this class take the case of Judas in our lesson, selling his Master for thirty pieces of silver! No matter if he did reason that Jesus had said that he was about to die, and said that this perfume was associated with his burial. No matter if Judas were sure that all these things would happen to the Lord anyway, and thought that he might just as well have the thirty pieces of silver. It did not condone the offence. Selfishness and meanness had so far been encouraged in his heart that, notwithstanding his intimate association with the Master, his knowledge of his precious words and mighty acts, neither love nor reverence stood in the way of selfishness.

Judas "went to his own place," the Second Death, and that with a realization that it would have been better for him had he never been born. Whoever will allow selfish ambitions of any kind to have control in his heart, whoever will not allow the Lord's grace and truth to come into his heart and enlarge it and fill it with love, will likewise go to his own place, the Second Death. The divine provisions are only for those who will eventually be filled with love, the Spirit of God, the spirit of generosity. Let us all then more and more avoid the Judas spirit, the heart of selfishness, money love, self love and ambition, and let us more and more have the loving heart of Mary and her humility, which not only made her willing to spend her means to serve the truth, but made her willing also to humble herself even to the extent of tears and the use of woman's highest ornament, her hair, in the service of her Master, her Lord, and that upon his humblest members, the feet of him.



Memorial Meditations

The Triumphal Entry

Our Lord's Typical Triumph

MATTHEW 21:1-17—LUKE 19:29-48; JOHN 12:12-19; MARK 11:1-11

Golden Text: "Hosanna: blessed is he that cometh in the name of the Lord."

The lessons of this quarter carry our minds step by step through the painful scenes attending the last days of our Lord's life in the flesh, ending with his crucifixion, and then introduce us to the risen Lord, mighty to save, having the keys of death and the grave. In the course of the last quarter we saw his rising popularity with the masses of the people, attracted by his miracles and astonished and fascinated by his teachings; and, with them, we have marvelled at the gracious words that proceeded out of his mouth, and have hung upon his words, and our hearts have burned within us while the spirit of God has applied to us also the balm of his counsel. And now as we mentally proceed with him through the last few days of his human life, let its solemn scenes bring our hearts into yet closer fellowship and sympathy with that wealth of love and tenderness which so freely sacrificed all things for our sakes.

Three and a half years of public teaching and works which testified to the truth of his claims as the Messiah, ending with the raising of Lazarus from the dead, culminated in a seeming triumph which raised high the hopes of his disciples and of many in Israel that now their king, their Messiah, had indeed come and that the glory of Israel foretold by the prophets was soon to be realized. In this state of the public mind the Lord saw his opportunity to fulfill the prophecy of Zech. 9:9, by publicly essaying to assume the kingly office. And not only were the circumstances thus propitious, as foretold, but the time had come.

According to God's covenant with their fathers (Acts 3:25, 26), the gospel of the Kingdom was to be to the Jew first. Yet God knew beforehand that, as a nation, they would neither appreciate nor accept it, and by his Prophet foretold that only a remnant of the nation would prove worthy of the covenant favor, and that the rest would be blinded (as they were by their prejudices and hardness of heart), while the great covenant blessing would be accepted and realized by some from among the Gentiles, who should be accounted the seed of Abraham to whom pertain the promises—children not according to the flesh, but according to the spirit, having the faith of Abraham; for, as Jesus said, God was able of the very stones to raise up children unto Abraham. —See Rom. 9:27; Isa. 10:22, 23; Rom. 11:7, 11, 12; Acts 13:46; Gal. 3:9, 16, 28, 29; Matt. 3:8, 9.

It was on account of this covenant of God with their fathers that Jesus, instructed by these and other prophecies, offered himself thus to fleshly Israel as their King, although he knew that, while the masses would give him a royal welcome and hail him with hosannas, their unstable and fickle minds, swayed by their false teachers and unwilling to act upon their convictions in the face of opposition, would, only a few days later, cry, Crucify him! crucify him! (John 12:1, 12, 13; 19:6, 7, 14, 15)

Why then, is it asked, did Jesus go through this form of assuming kingly authority when he knew how it would result? We answer that, according to the teachings of the Apostle, this action was performed as a part of that great system of types which foreshadowed good things to come.

This triumphal entry into Jerusalem, together with its chronological order, prefigured the coming of Christ as king, in the end of this Gospel age, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances (see Vol. 2, chap. 7). According to this remarkable parallelism we find the year 1878

A.D. to be the point of time in this age when the king, our risen Lord, was due actually to take his great power and begin his reign.

That such is the accomplished fact we have no hesitancy in stating. We have ample proof from the sure word of prophecy that the time is at hand for the setting up of the Kingdom of God in the earth under the dominion of his Anointed—the Church (see Vols. 2 and 3). Around this fact cluster truths of deepest moment, not only to Christians, but to the whole world, if they were only wise enough to hear and heed.

Many are blinded to the fact of the Lord's presence, so clearly indicated in the Scriptures, by their misapprehension of the manner of his coming. Expecting to see him in the flesh, and his coming to be announced by the blast of a literal trumpet and visible to the natural eye in the literal clouds, they are unable to see, to recognize, him as having come and as now present, not in the flesh, but a spirit-being, invisible to the natural eye, yet clearly attested to the eye of faith by the sure word of prophecy, and to discern his presence and power in the midst of the clouds of trouble now so rapidly casting their dark shadows over the whole world. Nevertheless, these are facts, and of most solemn import, especially to all that name the name of Christ. You that are faithful they bid to "look up, and lift up your heads; for your deliverance draweth nigh" (Luke 21:28); while you, professed Christians who have grown lukewarm and indifferent, and you that are of the world seeking to satisfy your soul's cravings with the husks of worldly pleasure, all unmindful too of the cries of the oppressed and the woes of the suffering, you they bid beware of "a time of trouble such as never was since there was a nation"—a trouble even now imminent. (Dan. 12:1)

The authoritative course of the Lord upon this occasion, in overthrowing the tables of the money-changers in the temple (Matt. 21:12, 13), saying, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves," as a typical act, indicates what is elsewhere also stated, that in the end of this age judgment begins with the professed house of God (1 Pet. 4:17), and his great displeasure against those who make merchandise of the truth.

Then followed the healing of the lame and the blind who came to him in the temple (Matt. 21:14), showing how the spiritually lame and blind in the church here may also be blessed by his healing touch. (Rev. 3:18, 19)

And when the chief priests (Matt. 21:15, 16; Luke 19:40) expressed their displeasure against those who glorified the new king (as the chief priests—the clergy—do to-day against those whose blindness and lameness the Lord has healed), Jesus said, "I tell you that if these should hold their peace, the stones would immediately cry out." Why? Because the Prophet Zechariah (9:9) had foretold the shouting and rejoicing, and now the time had come and the prophecy was sure to be fulfilled—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee," etc. So it was in the type then; and so it is in the antitype now. As truly and as necessarily as there was shouting and rejoicing there, so there is and must be now. Great is the joy now among the saints as they recognize the King; and their proclamation of his presence and Kingdom is the "shout," heard, if not believed. "Yea," said the Master, "have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Even so is it now also in this antitype of that day; for it is not from the chief priests, the clergy, of to-day that the hosannas rise in recognition of the King's presence and power here, but out of the mouths of the common people—"of babes and sucklings" are heard the notes of praise and jubilee—"Hosanna to the Son of David" who has come to reign, and who is even now setting up his Kingdom.

Hosanna! Blessed Is He That Cometh!

MATTHEW 21:1-17

"Blessed is he that cometh in the name of the Lord!"

After the feast of our last lesson, the next morning, the first day of the week (our Sunday), our Lord early began his preparations for his triumphal entry into Jerusalem as a King. Although he well knew that "his own" people would not receive him, but, as he had already testified to his disciples, that he would be put to death by the rulers, and intimated the night before that Mary's anointing was for his burial, it was nevertheless necessary as a part of the divine plan that he should formally offer himself as King to the Jews, and thus fulfill to that people God's promise that his favor should be "to the Jew first."

Our Lord had previously resisted the disposition of some of the people to take him by force and make him King, withdrawing from their midst, etc. (John 6:15); but now the time, the due time, having come, and that to the very hour, he deliberately planned his triumphal procession, instead of, as previously, hindering it. He sent some of the disciples for the ass and colt, manifesting his superhuman power by designating where and how the animals would be found. An ass was used rather than a horse, and tradition tells us that so all the kings of Israel were accustomed to ride to their coronation.

When the animal arrived the disciples and the whole multitude seemed to enter into the spirit of the arrangement; for it would appear that quite a number of those who came up from Jericho, and who had witnessed our Lord's power and teachings *en route* to the Holy City and the Passover, lodged at Bethany over the Sabbath, as he did. These, with the disciples, constituted quite a little band, who began to hail Jesus as the King, and to do him homage, as was customary with notables at that time, by spreading their outer garments in the way for his beast to tread upon; and by plucking grass and flowers, and branches of palm trees, and strewing these also in the way.

Jesus, in the honored position, riding at the head, was followed by this multitude on the road toward Jerusalem. Then another multitude from the city, having heard that the great Prophet and Teacher was at Bethany, came forth to see both him and Lazarus, and these, meeting the Lord and the shouting company behind him, turned about and became a vanguard, shouting like the rest, "Hosanna to the Son of David," which meant the King, one of the royal line. They probably were deterred from using the word "king" lest they should bring upon themselves charges of treason against King Herod, and against the Roman empire, which sustained him in power.

It was a grand or a ludicrous triumphal entry into the city of the Great King, according to the standpoint from which it was viewed. From the standpoint of the disciples and the multitude, full of Messianic enthusiasm and hopes that the longed-for blessings upon Israel were about to be realized, and full of faith that this great Prophet, who had the power to raise the dead and heal the sick, could in his own time and way make himself and them invincible against all enemies, and amply fulfill all the glorious things foretold by the prophets—for these it was a grand occasion, a real triumph. For, notwithstanding the fact that Jesus had previously told them repeatedly of his death, and had even reproved Peter for speaking to the contrary, nevertheless his disciples and others seem to have been unable to receive his words in their true meaning, and to have interpreted them as merely a part of his "dark sayings" which would undoubtedly later become luminous in some grand significance. This is attested

by their language, even after his death and resurrection—"We trusted that it had been he which should have redeemed Israel." (Luke 24:21)

From the standpoint of Herod, Pilate, the chief priests and scribes, this triumphal procession was merely the parade of a fanatical leader and his ignorant and fanatical dupes. They saw in it evidently no more than this. King Herod and Pilate evidently had no fear that this despised Nazarene and his company would ever be able to organize and equip an army which would be of any force as against the order of things of which they were the heads. The religious leaders feared merely that the fanaticism might spread in some manner, and bring down upon them the wrath and further oppression of the secular powers, who might make them an excuse for further interference with the liberties of the Jews. Quite evidently none of these chief rulers believed in Jesus as the Messiah sent of God for the fulfillment of the gracious promises of their Scriptures. To this the apostles testify, saying, "I wot that through ignorance ye did it, as did also your rulers;" "If they had known they would not have crucified the Lord of glory." (Acts 3:17; 1 Cor. 2:8)

That procession was viewed from still another standpoint by our Lord himself and by the invisible multitude of angels, ministering spirits, sent forth to minister for those who shall be heirs of salvation. These joined in the enthusiasm of the multitude, but from a totally different standpoint—realizing this triumph as merely a part of the divine plan, and merely a prelude to a greater triumph on our Lord's part through the completion of the sacrifice of himself and the attainment thus of "all power in heaven and in earth;" and as a foreshadowing, too, of his coming glory and is triumphal entry upon the Kingdom on his return from the far country (heaven) armed with a plenitude of power and authority, to put down sin and to bring all things into subjection to God; and to lift up out of the horrible pit of sin and disease and death all desirous of coming back into full harmony with the Father and the laws of his empire. This, the most glorious standpoint of view of that triumphal march, it is our privilege, by the grace of God, to enjoy; and we may well say in our Lord's words, "Blessed are our eyes, for they see; and our ears, for they hear."

Luke's account of this matter informs us that certain of the Pharisees who were with the multitude at the beginning, although they could not object to anything which our Lord said or did, complained that he should permit his disciples and others of the multitude to hail him as a King, shouting Hosanna! (Salvation, Blessing, Praise!) Then it was that Jesus, knowing of the prophecy bearing upon this subject (Zech. 9:9), not only refused to rebuke the disciples and hinder their acclaims, but informed the Pharisees that since God himself, through the Prophet, had said, "Shout, O daughter of Jerusalem," therefore there must be some shoutings; and that if the people had not arisen to that amount of enthusiasm to give such shoutings the very stones would have cried out, so that the prophecy should not be unfulfilled.

Though distance is quite short to Jerusalem from Bethphage, where the Lord mounted the ass, nevertheless the city was hidden from view by the Mount of Olives, and it was when the Lord had reached the top of Olivet, and the city of Jerusalem came suddenly into view, that he halted the procession and wept over the city; saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes … because thou knewest not the time of thy visitation." (Luke 19:41-44) From this language it is evident that our Lord did not consider the multitudes who were with him, as in any sense of the word, representing the city and nation; for although these who were with him were shouting the very words, "Blessed is he that cometh in the name of Jehovah!" our Lord's language indicates that a time is yet to come when the heads of Israel, the chief ones representing the people, shall gladly acknowledge him

as King of kings and Lord of lords, at his second advent; but in the meantime their failure to recognize the time of their visitation meant to them a great loss of privilege; meant to them that their house must be left desolate, abandoned of the Lord during this Gospel age, during which he would gather from amongst the Gentiles a sufficient number to complete the elect number, in conjunction with the faithful ones of Israel, the remnant who had or would receive him. —See Matt. 23:39.

The objective point of this triumphal march was the Holy City, the capital city, the City of the Great King. But our Lord did not go to Herod's palace, to demand possession of it; nor to Pilate's palace, to demand recognition of him; but as the representative of Jehovah, as the Messiah, sent of God to be the Savior of Israel and the world, he went appropriately to the Father's house or palace—to the Temple.

The scene in the Temple must have been a peculiar one. It was undoubtedly crowded with pilgrims from all parts of the civilized world, who at this season of the year came, to the number of hundreds of thousands, to worship the Lord and to observe the Passover, according to the Law. Probably many of them had heard something about Jesus of Nazareth, "mighty in word and deed." Many of them had been healed by him, or had friends who were thus blessed; and we can well imagine the commotion created by the multitudes coming with Jesus and crying, "Hosanna in the highest," etc. The Pharisees, scribes, and chief priests, who were used to dominate the people in religious matters, and especially in the Temple, although filled with anger against Jesus, recognized themselves powerless to do him injury under the circumstances, for he was doing nothing contrary in any sense of the word to the Law, and this would be manifest to all. On the contrary, as though to show that he was only doing what was in his power, our Lord began to exercise it as would be befitting a spiritual King—by reproving those who were violating the holy Temple and its precincts, driving out of it those who sold doves for offerings, and the money-changers who were reaping a profitable harvest from the necessities of the worshipers from a distance, whose money, not being Jewish, could not be accepted at the Temple, and which they must therefore have exchanged, at a loss—the profit of the moneychangers. We are not to understand that our Lord was interfering with the proper laws of the land nor of the Temple—he was in every sense law-abiding. On the contrary, he was thoroughly authorized, as was any Jew, under the directions of the Law, to use so much force as was necessary in the maintenance of the sanctity of the Temple.

Blind and lame people came to our Lord in the Temple and were relieved of their infirmities, and then he taught the people—continuing the healing and the teaching for several days, returning at night to Bethany and coming the next morning to the Temple, but without any further demonstration, as a King, for that one demonstration had served the purpose intended. It had given to the officials of the city and nation the opportunity to formally accept him as king, but their contrary spirit is shown by their coming to him while the children in the Temple courts were crying "Hosanna!" requesting that he should put a stop to the matter; but our Lord answered them, quoting from the Scriptures, that this was in harmony with the divine plan: "Out of the mouth of babes and sucklings thou hast perfected praise." The worldly-wise did not appreciate this, and were blinded by self-interest; but little children, and especially those who in simplicity of heart and meekness became like little children, should be the instruments the Lord would use in shouting his praises.

Many of our Lord's parables and special teachings were uttered during those days in the Temple, between his triumphal entry and presentation on the tenth day of the month Nisan and his crucifixion on the fourteenth, as the Passover Lamb. (See Exod. 12:3, 6) These parables, etc., are recorded in Matthew, chapters 23-25, in Mark,

chapters 11-13, and in John, chapters 12-16. Among other things he declared that the favor of God was, there and then, taken from fleshly Israel, saying—

"O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!" (Matt. 23:37-39)

In considering the best lessons we at the present time can draw from these incidents, we suggest that their typical feature be not forgotten—that all shall remember that the events in the close of our Lord's ministry, and everything pertaining to the rejection and dissolution of the fleshly house of Israel, is typical and illustrative of the things which are to be expected to transpire in the present time, in the end of the Gospel age—in the rejection and dissolution of nominal Israel of today, "Babylon." As already shown in Vol. 2, page 235, the time which corresponded to the Lord's formal offering of himself to fleshly Israel and his rejection was the year 1878. There nominal spiritual Israel was rejected, as previously the first or fleshly house had been rejected; yet in both cases all Israelites indeed receive him and receive corresponding blessings at his hand.

It is since this date (1878) we understand that our Lord has been in his spiritual Temple, the true Church, teaching in an *especial manner* all those who have an ear to hear, opening the blinded eyes and helping those who are spiritually lame to walk in his ways. It is since that time that all who belong to the Temple class of true worshipers are permitted to hear and see wonderful things out of the divine Word; and it is during this time also that the Lord is casting out of his Temple all those who make merchandise of the truth and who are not true worshipers—the money-changers and dove-sellers, etc.; and it is during this time that out of the mouth of babes and sucklings the truth is being proclaimed so often to the offense of the scribes and Pharisees of today.

Shortly, the last members of the body of Christ, the feet, already being anointed for burial with the sweet odors of the truth, will complete their sacrifice shortly, the first resurrection will be complete and all the members of the body of Christ be glorified together with him—and then, the sufferings of Christ being ended, the glory will speedily follow. But meantime before the glory is revealed, there will come a great time of trouble, symbolically a time of fire (trouble) and smoke (confusion) upon the world, and especially upon rejected "Babylon," and all who do not escape from her before the great tribulation comes, even as similar fiery vengeance came upon Israel after the flesh, and all who had not escaped from her. (Luke 3:16, 17; Matt. 13:38-43)

"Hosanna, In The Highest!"

JOHN 12:12-26

Golden Text: "Blessed is he that cometh in the name of the Lord." Matthew 21:9

Thousands of people were gathering in Jerusalem, not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. It is estimated that at some of these Passover feasts a couple of millions assembled within and on the outskirts of Jerusalem. This was according to the divine commandment respecting the observance of the Passover feast. It is but reasonable to suppose that the majority—coming from a distance at considerable expense of time, etc.—if not pious, were religiously inclined, although some doubtless regarded it merely as an excursion. The purely mercenary had little to expect, for there were a sufficient number so inclined already residing in Jerusalem, who would secure the best opportunities for money-making in merchandising, money-changing, etc.

Our Lord and his disciples, as we noted in our last lesson, were amongst these pilgrims to the holy city, and these, we saw, took up their abode at Bethany. On the morning after the feast at which our Lord was anointed with the spikenard, he sent two of the apostles for an ass—a donkey. On its arrival garments were spread on it as a saddle, and our Lord, riding thereon, with the company of his disciples and the friends of the family and those who had witnessed the calling forth of Lazarus from the tomb, started as a little procession for the city. En route they were met by quite a company of people coming from Jerusalem to Bethany, because they had heard that the Lord was there, and because they desired to see the one of whom they had heard as the mighty miracle-worker who had even raised Lazarus from the tomb.

Branches Of The Date Palm

Our Lord's fame had spread abroad, and evidently divine providence had much to do with this entire arrangement, the meeting of the two companies, etc. Many of the people broke off branches of the date-palm trees growing in that vicinity, fernlike in shape and sometimes ten feet long. These were symbols of rejoicing and honor, symbols representing in this case that our Lord was the hero of the hour, whom they delighted to distinguish. At the meeting, there was a joyous uproar of praise and thankfulness to God; they were carried away with the enthusiasm of the moment. They spread the palm branches before the beast upon which our Lord sat, and those who had no palm branches spread their outer garments as an honor to the one who thus rode triumphantly, and picking up their palm branches and garments after our Lord's beast had walked over them they went ahead with these and strewed them afresh, thus in every way seeking to do honor to the one whom God had so signally recognized. In doing this the people were but expressing the pent-up feelings of their hearts.

For over sixteen centuries, since they had come into Canaan, they had been waiting for Messiah and the glorious fulfillment of the Oath-Bound Covenant made to Abraham, confirmed to Isaac and Jacob and their posterity. The majestic personality of our Lord fitted to their grandest conceptions of Immanuel, and had been attested by the wonderful miracles of which they had heard, the most prominent of which was evidenced before their eyes in the person of Lazarus and those who had borne testimony that they had seen him come forth from the tomb after he had been dead four days. Their hearts were right; they had not yet been spoiled by the doubts and fears of human wisdom, which in the worldly wise insisted upon seeing the

money, and the soldiers, and corresponding influence before it could believe in or accept any one as the Messiah, the Deliverer from the Roman yoke.

So it sometimes is with the Lord's people to-day. In the simplicity of our hearts we see precious promises in his Word and are ready to believe them; then the Adversary brings along objections, fears and doubts, and queries as to how, and the faith becomes diluted and loses its power to control our lives and conduct further. Our Lord, therefore, urges upon his followers that they should have the faith and obedience of little children and not be of the worldly wise. His Word assures us that the wisdom of the world is foolishness with God, and that God's wisdom and God's plan seem to the world to be foolishness. We must take our choice as between human wisdom and divine wisdom. Blessed are they who walk by faith and not by sight, and accept the wisdom of the divine Word. The end of the Lord's plan will fully justify their confidence, and work out abundantly more and better things than they ever dreamed.

Hosanna In The Highest

The word Hosanna is an acclaim of praise and confidence and expectancy and very closely resembles in thought the word hallelujah. Collecting the different exclamations of the people as given in the different Gospels we have these: "Hosanna," "Hosanna to the Son of David," "Blessed is he that cometh in the name of the Lord," "Blessed is the King," "Blessed is the King of Israel, that cometh in the name of the Lord," "Blessed is the Kingdom of our father David, that cometh in the name of the Lord," "Peace in heaven and glory in the highest," "Hosanna in the highest." Our Lord, of course, understood the whole situation—"He knew what was in man." He knew the depths of the sincerity behind these exclamations and acts of reverence; he knew, too, of the forces of evil and their power to make light appear darkness and darkness appear light.

He knew that he was to be the Passover Lamb, and that within five days another multitude, led by religious teachers, would be crying "Crucify him! Crucify him!" He knew that this shout now around him, gladly hailing him as the Messenger of the Covenant, would be disconcerted by the wolves—that they would be fearful of their own lives and interests as they would realize the power of the rulers and the mob under their control. He realized that with their little knowledge they would not dare to trust their own judgments as against those of their religious teachers; he knew that the Shepherd was about to be smitten and the sheep to be frightened and scattered, yet he said nothing; he allowed the divine program to be enacted; he was going as a sheep to the slaughter, but he opened not his mouth to appeal for aid, to defend himself, to explain the true situation. He could, but he would not, deliver himself out of the hands of those who sought his life; for this very purpose he had come into the world—to die, to be sacrificed for sins.

"The Very Stones Would Cry Out"

Some of the Pharisees had come along, perhaps through curiosity or perhaps to act as spies—perhaps some of those with whom Judas was conferring, and who were endeavoring to decide when and how the Lord should be taken, not realizing that their powers were limited until his hour was fully come. These spoke to the disciples, requesting them to call to the attention of Jesus the language of the multitude, and to suggest that it was not appropriate for him to permit them to thus proclaim him the Messiah and King. We are to remember that Jesus did not sound a trumpet before him, prominently announcing himself as the Messiah, as impostors were in the habit of doing. For three years he had preached the Gospel, gathering his disciples, performing his miracles, but had said nothing about his being the Messiah. He allowed his disciples to wonder and the public to wonder.

Some said he was a prophet, others that he was one of the prophets risen from the dead, others that he was Elias, but Jesus himself said nothing until a few months before the time of the lesson, when he broached the matter to his disciples by asking whom they considered him to be, and Simon Peter, speaking under a measure of inspiration or guidance, declared him to be the Messiah. From that time on Jesus began to explain to them that although he was the Messiah he must suffer, and they understood not. To them it seemed that, so far from his death being near, the very reverse was true. Some of the people were just getting awake to his greatness and power, others were just finding out that Messiah had really come—it could not be, they thought, that their Master would be crucified. They considered this one of his dark sayings.

But Jesus would not bid the multitude stop. On the contrary, he explained that their shouts were but a fulfillment of a prophecy made centuries before by Zechariah (9:9)—"Shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly and riding upon an ass." Furthermore, by way of emphasizing the matter, by way of convincing his disciples that he was the very one mentioned by the prophet, he declared that if the multitude had not broken forth in a shout the very stones of the ground must have shouted, because thus God had caused it to be written aforetime in the prophecy, and not one jot or tittle of the divine declaration could fail. A little later on, when our Lord and his followers had reached the Temple, the shoutings of "Hosanna" were renewed; and in that connection it is particularly mentioned that the children joined in the shouting, in accord with the words of the Scripture—"Out of the mouths of babes and sucklings thou hast ordained praise."

The Time Of Their Visitation

How remarkable is this scene!—the people of Israel waiting for Messiah for centuries, striving to be ready to be his peculiar people, to be associated with him in his Kingdom work, in the blessing of all the nations of the earth their religious teachers, with broad phylacteries and many outward manifestations of piety, zeal for the law and for the Sabbath, and claiming to be waiting for the Messiah, were all unprepared, not in the heart condition which alone would be able to recognize the Messiah—"blind," leading the blind multitude who were too confidently trusting in them.

On the other hand the apostles, ignorant and unlearned men from Galilee, at a distance from the advantages of Judea, were the chief supporters and backers of Messiah. The crowd around him and favoring him, recognizing him, shouting his praises, were common people, many of them strangers to those parts, who had fewer advantages religiously than the people of Jerusalem. Amongst the number to give him praise were the little uninstructed children. How strange the scene appears, and yet it is no more strange than at present. Again we are in the days of the Son of man —again the doctors of the law, doctors of divinity and chief priests and scribes and learned professors and prominent church people, professing faithfulness to the Lord and praying continually, "Thy Kingdom come, thy will be done on earth as it is done in heaven," are blind to the fact of our Lord's second coming, to the fact that we are now living in the days of the Son of man." (Matt. 24:37-39)

Only a few realize the situation and they are chiefly of the Nazareth and Galilean type, not highly esteemed amongst men and in religious circles—thought to be rather peculiar at very best. These alone today are hailing Emanuel, shouting his praises and laying at his feet their garments of praise and the palm branches of such victories as they can gain on behalf of the Truth in conflict with the world, the flesh and the devil.

"Your House Is Left Unto You Desolate"

The little procession was not long in passing from Bethany to the knoll of the Mount of Olives, which overlooks Jerusalem. Here the Master stopped and the multitude with him, their attention riveted upon the city and the King. They knew not the importance of the moment, they realized not that the great clock of the universe was striking, that a new dispensational change was taking place, that the favor which God had for centuries bestowed upon Israel as a nation was about to pass from them, because they were not as a nation in heart readiness to receive the blessings and privileges proffered to them.

And it is not for us to mourn that they were not ready—rather it is for us to realize that the plan of God was not thwarted nor hindered by their unreadiness; and in God's providence, as he had foreknown and foretold, the fall of natural Israel from divine favor was about to open the way for so many of the Gentiles as were ready for the blessing, to come into divine favor, and become with the elect of natural Israel members of spiritual Israel. The Master saw all this, and as it was the marked-out divine plan he murmured not in any particular, and yet he wept as he beheld the city, as he thought of the privileges that were about to be removed from Israel as a nation, and how instead of blessings there would come upon them as a consequence of their rejection of their opportunities a "great time of trouble," awful trouble. He felt now as he expressed himself a few days later as they wept with him on the way to Calvary, "Weep not for me, weep for yourselves."

By way of identifying the transpiring events in the minds of his followers, even in this day, our Lord uttered audibly the words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.' " (Matt. 23:37-39)

What The Sentence Implied

Our Lord's words emphasize five points:

(1) The Jews as the natural seed of Abraham had the first opportunity under the divine arrangement of becoming fully and exclusively the elect of God, the Church, the Bride, the Lamb's wife. But only a remnant of them were worthy, because only a remnant were in the heart condition of Israelites indeed. The majority were praying to the Lord with their lips while their hearts were far from him, as Jesus declared.

(2) The time had come for the end of their national favor. The "house of Israel" according to the flesh had received all the favor God intended for it up to this time, and now, being found wanting, it was cast aside—"Your house is left unto you desolate."

(3) When that typical house of servants was left desolate it furnished the opportunity for the installation of the antitypical house of sons. The Apostle expresses this, saying, "Moses, verily, was faithful as a servant over his house, but Christ as a Son over his house [house of sons]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:5, 6)

(4) Our Lord's absence during the period of the selection of spiritual Israel is indicated by his statement that natural Israel should see him no more "until *that day*." Spiritual Israel would see him, but only with the eye of faith, as our Lord again expressed it—"Yet a little while and the world seeth me no more, but ye shall see me."

(5) Our Lord's words indicate further that when that day shall come the blindness of natural Israel shall be turned away, their eyes of understanding shall open, and they also will see out of the obscurity, out of the darkness under which they were then laboring and under which they have been

for more than eighteen centuries of this Gospel age.

The Apostle emphasizes this point, telling us that as soon as the spiritual Israel class has been completed and glorified, then favor shall return to natural Israel, and the blindness which came upon them because of the rejection of Messiah and because their house was rejected from the Lord's favor will pass away—"All Israel shall be saved" from their blindness. The Lord through the prophet tells the same thing, assuring us that in *that day* he will pour out his Spirit upon the house of David and the house of Judah, and they shall look upon him whom they have pierced and shall mourn because of him. He assures us that in that day he will pour upon them the spirit of prayer and supplication.

How glad we are for these assurances that God hath not cast away perpetually the natural seed of Abraham, whom he foreknew and to whom pertained the promises, and who are sure to get a share in those promises, although they have forfeited their privileges as respects the chief part, concerning which the Apostle declares, Israel hath not obtained it, but the election hath obtained it, and the rest were blinded. So, then, while sympathizing with Israel in their loss, we rejoice that in God's providence our eyes have seen and our ears have heard of the King and his Kingdom, and that we have become his spiritual Israel and are to be with him the seed of Abraham, through whom all the families of the earth will be blessed, natural Israel being the first of those who will receive the divine favor.

"Ride on triumphantly, O Lord,
Pride and ambition at thy feet we lay.
Our eyes are opening and we hear
thy Word;
We are thy followers, lead thou the way
To victory over sin and death
and grave."

Spiritual Israel's Antitype

The Scriptures clearly indicate that spiritual Israel, as the antitype of natural Israel, will similarly have a great testing in the end of this period or age; that a harvest time for the gathering of the wheat is the consummation or closing of both the Jewish and the Gospel ages; that a terrible time of trouble, symbolized by fire upon the chaff of the Jewish age and by fire burning the tares in the end of the Gospel age, will prepare the way for the grander dispensation to follow the glorious reign of Messiah. The Scriptures declare that as our Lord proved a stone of stumbling to the great mass of nominal Israel after the flesh at his first advent, so he will be for a stone of stumbling to spiritual Israel, his second house, at his second advent.

We are, therefore, to expect that now in this harvest as in the harvest at the end of the Jewish age, the great mass of the Lord's professed people will be unready, and stumble, and go into the great time of trouble which will wind up this age. While sympathizing with the conditions, while weeping as our dear Redeemer wept over the natural house, while saying, Babylon is fallen, as he then declared, "Your house is left unto you desolate," we nevertheless learn to rejoice in the outworkings of the divine plan, realizing them to be the very embodiment of justice, wisdom, love. And the more deeply we inquire into the Word of the Lord, the more do we see that his love has still wonderful provisions in the future for many who are not found worthy to be of the very elect, the house of sons, but who may come into divine favor on a lower plan during the Millennial age.

Those who did receive the Lord at his first advent, those who were "Israelites indeed in whom there was no guile," not only were kept from stumbling over the Lord, but, instead of becoming a stumbling-stone to them, by the grace of God he became a stepping-stone to the higher and grander things of this Gospel age, to the great spiritual blessings which began at Pentecost. And so now, while the mass of nominal spiritual Israel, Christendom, are stumbling in the time of the second presence, we need have no doubt that all who

are now spiritual Israelites indeed will be found of the Lord and gathered into his garner; and that while the masses of professors will stumble, all of this class will find the Lord and the present Truth a stepping-stone to the still grander and still higher new dispensation to which we will be ushered in, not by another Pentecost, but by the glorious change of the first resurrection, which shall make us like our Lord, spirit beings, partakers of the divine nature.

This class, prepared for this blessing and exaltation, will be found—much like the class at the first advent—to contain not many great, not many wise, not many learned, but Israelites indeed, sincere lovers of the Truth, willing at heart at least to lay down their lives for the Lord and for the brethren. To them also come the Lord's comforting words, "Blessed are your eyes, for they see; and your ears, for they hear." Even in the present time they have a blessing, before the change.

The Jews Sought Signs, The Greeks Wisdom

John's account does not give all the details respecting the entry into the Temple, but, passing over some of these, enumerates an incident that occurred probably a day or two afterward while our Lord was preaching in the Temple. Certain Greeks, realizing that the Lord was not appreciated by his hearers, apparently thought to invite him to go with them to their homes, not realizing the plan of God in respect to his great sacrifice. They requested an audience with Jesus, and, naturally enough, went to Philip and Andrew, whose names of Greek origin implied that they had a knowledge of the Greek language. These made known the matter to Jesus, who, however, merely used the incident for an opportunity to impress still further the lesson of the hour, that the time had come for him to be glorified—not glorified in the way that his disciples and friends had expected and hoped, but glorified in the higher sense which our Lord realized. He knew that his hour was approaching in which he was to be crucified, and that his obedience unto death, even the death of the cross, was the condition upon which his high exaltation in the divine plan was made to hinge. His heart, fully consecrated, was merely waiting for the opportunity to finish the work which the Father had given him to do.

"If A Grain Of Wheat Die"

Our Lord answered in a dark saying, in a parable, "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." No wonder that the apostles and the Jews were mystified by such statements of the truth. Indeed we know from other Scriptures that the majority of our Lord's teachings were not expected nor intended to be understood until after Pentecost—after the holy Spirit of adoption would enlighten their understandings. Now, by reason of this enlightenment, we are privileged to appreciate the rich depths of our Lord's statement.

We see that if Jesus had kept his life, had not sacrificed it, he might indeed have maintained it forever, but he would not in that event have been privileged to bestow life upon the Church and the world. His death, the just for the unjust, applied to his believing disciples, justified them to life, "through faith in his blood." His death thus brings forth choice fruit in his Church, his Bride, his Members. And, indirectly, the fruitage will be still larger, for his disciples, justified through faith in his blood, are invited and privileged to lay down their lives with his, to become dead with him. The results or fruitage in their case as members of his body means a still larger crop in the age to come. Otherwise stated, our Lord as the one grain brings forth much fruit, an hundred and forty and four thousand, besides the "great company"

whose number is known to no man. And through the hundred and forty and four thousand, his representatives, his members, the result will ultimately be a still larger fruitage, when all the families of the earth shall have the fullest opportunity of reconciliation to the Father and of life everlasting upon the divine conditions.

Terms Of Discipleship

Stating matters far beyond the comprehension of his hearers, our Lord proceeded to mark out the course of his immediate followers in language which they would understand after the begetting of the Spirit, after Pentecost, saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." That is to say, if we esteem highly our present existence, under present imperfect conditions, we will not be willing to lay down our lives in the Lord's service in the hope of future life, seen only by the eye of faith.

We must love less the present life under present imperfect conditions in order to appreciate more the eternal life under better conditions. Whoever is satisfied with the sinful and imperfect condition in the present life is in no state of mind to become the Lord's disciple. Being satisfied with present conditions, he will be unwilling to sacrifice them for the really better ones which the Lord commends. We have no reason to think that the Lord's words apply beyond this Gospel age—in the Millennial age things will be greatly transformed, reorganized. The Lord's language limits the matter saying, "in this world"—that is, this *kosmos* or order of things.

Still continuing to explain the requirements of present discipleship, our Lord declares, If any man will be my servant let him follow me; where I am there will also my servant be. By this language our Lord shows that his faithful followers shall ultimately share his divine nature in the spirit realm. Again he states the same matter in different language, saying, "If any man will serve me, him will the Father honor." The Father honored the Son because of his faithfulness even unto death; the Father accepts as sons the followers of the Son, justified through his blood; and those who are faithful in walking in his steps the Father will surely honor as he honored Jesus, the first-born, whom he raised from the dead to glory, honor and immortality, far above angels, principalities and powers and every name that is named. Let us all be faithful followers.

All To Thee

Christ gave his life for me,
His precious blood he shed,
That I might ransomed be,
And quickened from the dead.
He gave, he gave his life for me;
How grateful I should be!

His Father's house of light,
His glory-circled throne,
He left for earthly night,
For wand'rings sad and lone;
He left, he left it all for me,
Have I left all for thee?

He suffered much for me,
More than I now can know,
Of bitt'rest agony;
He drained the cup of woe;
He bore, he bore it all for me,
What have I borne for thee?

He now has brought to me,
Down from his home above,
Salvation full and free,
Pardon and life and love.
He brings, he brings rich gifts to me,
Lord, I give all to thee.

—*Hymns of Dawn*, #28

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Coming In The Name Of The Lord

MATTHEW 21:1-17

Golden Text: "Blessed is he that cometh in the name of the Lord."

In our last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho. En route Jesus gave the parable of the talents; and Bethany, the home of Lazarus, Martha and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about two miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come out from Jerusalem to Bethany to see him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage, a little village on the Mount of Olives, Jesus stopped and sent two of his disciples to another village close by to bring to him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events his request was honored, and Mark tells us, according to the revised version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of his riding. Evidently the reason for riding at this time was not weariness. He was about to present himself to the people after the manner of their kings of the past, who we are told rode in triumph on white asses.

The Object And Significance Of The Ride

A prominent writer on this lesson seems to present a very wrong view of our Lord's course and program, saying: "Jesus now for three days made his final attempts to persuade the Jewish nation to accept him as the Messiah and thus save themselves from destruction, and become a great power for bringing in the Kingdom of heaven among men. He uses every possible means, in a great variety of ways, for accomplishing his purpose. He presents himself to them as a king. He shows his royal authority by cleansing the temple, his Father's house. He performs royal deeds of power and of mercy in healing the sick. He argues, he discourses, he pleads, he teaches, he answers objections, he threatens, he warns."

To the very contrary of all this, we find that our Lord here studiously avoided arousing the people, lest they should "take him by force to make him a king." (John 6:15) He taught the people in parables and dark sayings, which he did not explain except privately to his disciples, saying, "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without all these things are spoken in parables: that seeing they may see and not perceive; and hearing they may hear and not understand." (Mark 4:11, 12) Just a few days before this our Lord had expressly told his disciples that he would be set at naught by the rulers of the nation and would be crucified and rise again the third day. They had at least partially understood this matter, for they endeavored to dissuade him from such a view, and he had explained to them

that his Kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones judging the twelve tribes of Israel.

Our Lord knew that he would be rejected, and before he entered the city, viewing it, he wept over it and said, "Your house is left unto you desolate." He evidently had not the slightest intention of alluring the people to his support and for the establishment of an earthly Kingdom. We cannot doubt what a power he would have had if he had but spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marvelled that he offered no defense. All this was in harmony with the prophecy, which declared, "As a sheep before her shearers is dumb, so he opened not his mouth."

Jesus sought to influence only those Jews who were "Israelites indeed," in whom there was no guile; and he understood the Father's plan to be that his message, as directed under the leadings of providence, would attract this class—and he did not wish for others. It was not the Father's will, as he declared. The remainder of that nation, aside from the "Israelites indeed," the holy ones, according to the divine plan and arrangement, would reject our Lord, crucify him and be blinded for more than eighteen centuries until, at the time of his second advent, their eyes of understanding would be opened and they would "look upon him whom they have pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn." (Zech. 12:10) Meantime the Lord's favor during this Gospel age, as intended, would pass throughout the world, making disciples of the pure in heart, a zealous class of various nations, peoples, kindreds, tongues, for the purpose of selecting joint-heirs in the heavenly Kingdom, which was not intended to be established as an earthly Kingdom nor a heavenly one until God's due time—at the second coming of our Lord.

The Fulfillment Of Prophecy

Two prophecies combine in the testimony here recorded: "Tell ye the daughter of Zion, Behold your King cometh unto thee, meek and riding upon an ass, and upon a colt the foal of an ass." (Compare Isa. 62:11; Zech. 9:9) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. It was necessary, according to the divine program, that our Lord should literally, actually, do what the prophets had foretold, that Israel might be without excuse in their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon him whom they have pierced and mourn for their rejection of him, they will find themselves without excuse, they will realize that the Lord had performed unto them as his covenant people all his good promises, and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart they were proud and boastful; whereas he was pure and unselfish, they were impure and self-seeking and not fit for the Kingdom. In a word, God did for natural Israel everything that he had purposed and promised, and certified thereby that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion, and while they shouted "Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. It had been a custom amongst various peoples for long centuries to thus treat their honored rulers. In countries where flowers abounded these were used, in others the branches of trees, and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of

them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact, narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of the Lord to the matter, pointing out to him the impropriety of such proceedings.

The modesty of our Lord in respect to his Messiahship is noteworthy. Not on a single occasion we know of did he announce himself as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by the Lord. For instance, on the first occasion when Jesus inquired of his disciples, "Whom say men that I am?" and later, "Whom say ye that I am?" when Peter, speaking for them, replied, "Thou art the Messiah, the Son of the living God," Jesus indicated his assent by the words, "Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now it was the multitude that heralded him the son of David, the Messiah, and he merely held his peace—only when others objected did he declare that the shouting was necessary to the fulfillment of the prophecy which declared that there should be a shout, saying, "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." The third place where his Messiahship was referred to was before Pilate, who asked him, "Art thou a king then?" He answered, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

"Hosanna In The Highest"

Had this procession and the shoutings of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation—a presentation to them of their King—to be accepted or rejected? They had no other meaning at the time, but indirectly they have a lesson for us spiritual Israelites at the end of this age; because we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and his Kingdom.

Natural Israel waited 1845 years for the Lord to come as their King, to establish righteousness in the earth, and to use them as his channel for blessing to all mankind according to the terms of the Abrahamic Covenant. When Messiah came they were unready to receive him and unfit to be his co-laborers—except the few Israelites indeed whom he gathered out of that nation and constituted the nucleus of the new nation. When the Jewish nation, natural Israel, were cast off, rejected, the Lord began the selection of spiritual Israel out of all the nations as he had foreseen and foretold. Nominal spiritual Israel waited a similar period of time, 1845 years, from the death of Jesus to the time when he was due to present himself as King.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel, viz., in 1878 A.D. (for prophetic testimony on the subject see Vols. 2 and 3.) At that date also we believe nominal spiritual Israel—Churchianity, "Babylon"—was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize

this rejection—neither did natural Israel realize its rejection and that its house was left desolate, left to go to destruction. As the 37 years following our Lord's rejection of natural Israel brought them to the utter destruction of their city and polity, so we anticipate that 37 years from 1878 will bring "Christendom" to its destruction in the great time of trouble predicted in the prophecy.

Cleansing The Temple

We are still in the time when spiritual Israelites are deciding for or against Messiah—accepting him as their present Lord and King, or rejecting him; shouting in their hearts "Hosanna to the son of David, who cometh in the name of the Lord," or, on the other hand, amongst those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to incorruptible conditions in the First Resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction saying, "Your house is left unto you desolate: ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord," he ceased all efforts in connection with that nation—their trial was ended as a nation, but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of its merchants and money changers, driving them out with a scourge of cords. He was backed by the authority which belonged to any Jew in any station of life, but was additionally backed by his own kingly presence and the multitude which thronged about him, which would have been ready to support him with physical force: all this of course aside from his heavenly power.

The Antitypical Temple Cleansing

To our understanding the chief force of this feature was its typical one—illustrative of a great truth now applicable to spiritual Israel. The Temple built by Herod was only the type. The true Temple is the Church of the living God. This Church Temple may be considered from two standpoints: (1) The Church of glory in the future, of which the Lord's faithful ones of the present time are the living stones, now being chiseled, prepared. (2) The Church in its present condition of humiliation, imperfection, more properly the tabernacle in which the Lord dwells. As there were strict regulations governing the worship and worshipers in the types, so there are positive regulations in God's Word for those who constitute the priests and Levites doing the services of the tabernacle in the present time, preparatory to the establishment of the glorious Temple of the future.

The Scriptures clearly indicate that in the end of this Gospel age God purposes a cleansing of his sanctuary, his temple—Christendom. There will be nothing in or connected with the Temple in glory that will need to be cleansed, nothing impure, nothing that defileth will enter therein; but the Temple, the Church of the present time, stipulated to be composed merely, solely, of the consecrated believers, has become a mixed multitude, so that under the name of Christian and Church are many persons and parties thoroughly unchristian, connected with the things of this world on a purely selfish basis. The Lord proposes a cleansing of this sanctuary, as testified through the Prophet Daniel—unto 2300 days [years], then shall the sanctuary be cleansed. That was merely a typical cleansing which our Lord accomplished in the typical Temple; the antitypical cleansing is the one of real importance and we are living now in this time of cleansing. (See Vol. 3, Chap. 4.)

The type gives us a suggestion respecting the character of the cleansing, that it mainly affects those who make merchandise of holy things—those who are associated with the Lord's work for selfish reasons, because "their bread is buttered on that side," because they can have more honor of men, more of the advantages and comforts of life, and better business prospects by reason of their identification with Churchianity. All of this class must be driven out: the Lord himself will see to the work. The Lord's house is not to be a house of merchandise. The Lord seeketh such to worship him as worship him in spirit and in truth, and not those who seek the loaves and fishes or any earthly advantage. He will therefore present the truth in such a form that it will be a blessing to the proper class, and separate all of the improper class by a measure of odium in connection with the King and his faithful. At the present time the Lord, the Truth, with a whip of small cords, is injurious only to those who are in the Temple for purposes of merchandise, and not injurious to others. There are money changers today in the nominal Temple who are robbing the people by accepting salaries for that which is not food, who, while professing to teach the way of the Lord and receiving honor of men and other emoluments, are really misrepresenting the Lord and his Truth. All such will be separated from the true Temple class, all such will be angry with the Master and his followers, as were the merchants and money-changers in the typical Temple, and they will have their sympathizers also, as they did.

The Temple A Den Of Thieves

Thieving, robbery, is usually done secretly, deceptively. The thief usually represents himself as the very reverse. He poses as an honorable man; but slyly, under cover, he secures to himself that which is not properly his. Is not this the case with very many professedly Christian ministers and teachers and elders in various quarters of Churchianity? Are there not many who pose as ministers of the cross of Christ and of the Word of God who deny the Word of God and to whom the cross of Christ is foolishness? Of this class are those who tell us that they are Evolutionists; that instead of man falling from God's likeness and needing to be redeemed by the blood of the cross and needing the second coming of the Lord to restore him, the very reverse is their conception of truth, viz., that if man has fallen at all he has fallen upward, that he has no need to be redeemed, and that to look for the second coming of the Lord for the salvation of the world is foolishness. Are not these men receiving money under false pretenses? and is not such a system of thievery the very worst kind in the world? Is not this an open robbery? Do they not rob God in that they detract from his honor? and do they not rob the people in that they take from them money and honors, etc., while deceiving them, selling them that which is not bread, which satisfieth not?

The Father's house, his Church, should be composed solely of those who worship him in spirit and in truth. It is meet, it is proper, that all others should be cast out, and the Lord will see to this now because the due time for it has come. The sanctuary shall be cleansed; then in due time the glory of the Lord will fill it—the Royal Priesthood will be changed and become the Temple of glory, honor, dominion and power, from which will proceed the blessing of the world of mankind.

The people in general were thoroughly aroused by the triumphal entry and then the scourging of the money-changers. To the inquiry, Who is this? came the answer, "This is Jesus, the Prophet of Nazareth of Galilee." The news spread, and the poor and the lame of the city began to flock to the temple. Doubtless they had heard before about this great Prophet, and many of them found this their opportunity for receiving a blessing at his hands. So it will be in the future, when the spiritual Temple will have been fully cleansed, and the Lord of the Temple will be in it in power and great

glory, the healing and blessing of all the families of the earth will be in order and will be accomplished—all who will may then be blessed.

The shoutings of the multitude on the way had doubtless ceased, yet the children in the Temple had apparently taken it up, and doubtless without any particular meaning were singing over and over, "Hosanna, hosanna, to the son of David." This illustrated how by and by the praises of the Lord shall fill his Temple, and the Pharisees who heard the children were annoyed by it. We may presume that they endeavored to stop them unsuccessfully, and then appealed to the Master, as the one whose authority would be recognized, to rebuke them; but he answered them this was fulfilling prophecy again, as it is written, "Out of the mouths of babes and sucklings thou hast perfected praise." What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer the Lord caused to be accomplished even at the mouths of babes. Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word cooperate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the Kingdom.

I See Him There

I gaze far down thru ages past
And there behold my Lord.
That lowly, humble Nazarene,
The only Son of God.
In fancy now I follow Him
As reverently He goes
Along the Jordan's shady bank
And there—I see Him pause.
Here John the Baptist standeth by,
A teacher sent of God.
Proclaiming Him who in their midst
Stood listening to His Word.
My Lord steps down within the stream
And says: "Baptise thou me,
My consecration hour has come
So suffer this to be."
The Father over all looks down,
His heart o'erflows with love,
As He proclaims His blessed Son
By a descending dove.
When that most holy, sinless one
His all so gladly gave,
Upon the cross His life poured out
The human race to save—
Should *I* not follow in His steps
And give MY little all?
Delight to do my Father's will
E'en tho my offering's small?
And so beloved child of God
'Twas said "Why tarriest thou?
Arise this day and be baptised
As symbol of thy vow."
Thou need'st not fear,
though rough the way,
Because thou art His own.
He goes beside you in the yoke—
Thou shalt not walk alone.

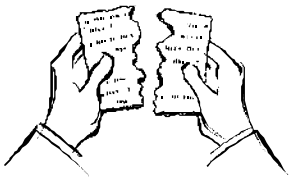
—*Poems of the Way*, p. 164

"She Hath Done What She Could"

The Feast was spread at Simon's house, and as they sat at meat,
A woman came and silent stood within the open door—
Close pressed against her throbbing heart an alabaster box
Of purest spikenard, costly, rare, she held. With modest fear,
She dreaded to attract the curious gaze of those within,
And yet her well-beloved Friend was there, her Master, Lord.
With wondrous intuition she divined that this might be
Her last, her only opportunity to show her love;
She thought of all that he had done for her, the holy hours
She spent enraptured at his feet, unmindful of all else,
If only she might hear those words of *Truth*, those words of *Life*.
She thought of that dark hour when Lazarus lay within the tomb
And how he turned her night to day, her weeping into joy.
Her fair face flushed, with deepening gratitude her pure eyes shone.
With swift, light step she crossed the crowded room. She bravely met
Those questioning eyes (for Love will find its way through paths where lions
Fear to tread); with trembling hands she broke the seal and poured
The precious contents of the box upon her Saviour's feet,
And all the house was filled with fragrance wonderful and sweet.
She could not speak, her heart's devotion was too deep, her tears
Fell softly, while she took her chiefest ornament, her long
And silken hair and wiped his sacred feet—when suddenly
A rude voice broke the golden silence with, "What waste! This might
Have sold for much, *to feed the poor*!" She lower bent her head—
To her it seemed so mean a gift for love so great to make!
Again a voice re-echoed through the room, her blessed Lord's.
(He half arose and gently laid his hand upon her hair)—
And how it thrilled her fainting heart to hear him sweetly say,
"Rebuke her not, for she hath wrought a good work, what she could;
Aforehand, to anoint me for my burying she hath come,
And this her deed of love throughout the ages shall be told!"

How oft since first I read the story of this saint of old,
My own poor heart has burned with fervent, longing, deep desire,
That *I* might thus have ministered unto my Lord and King—
"The chiefest of ten thousand, altogether lovely One."
And now, to learn—Oh! precious thought, *'tis not too late*, I still
May pour Love's priceless ointment on "the members" of his Feet!
Dear Lord, I pray, Oh! help me break with sacrificial hand
The seal of Self, and pour the pent-up odors of my heart
Upon thy "Feet!" Oh! let me spend my days and nights in toil,
That I, perchance, may save from needless wandering, and help
To keep them in the narrow way that leads to light and life.

—*Gertrude W. Seibert* (R4203)



Memorial Meditations

Washing the Disciples' Feet

Feet Washing

In Eastern countries, where sandals were worn, and the feet thus exposed to the sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Jesus had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the kingdom he had promised to share with them. He had rebuked this spirit, which he foresaw would injure them in proportion as it grew and strengthened. So indeed it did in the fourth to the sixth centuries, blossom and yield bitter fruit in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain. He had taken a little child and set him in the midst of the disciples, and said, Except ye become (artless and simple) as a little child, you are not fit for the kingdom for which I am calling you. He had said, Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would be chief, let him become chief servant. (Mark 10:42) They who serve you most, you must mark as your chief ones. I am the chief servant myself, for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service towards you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their service sake. (1 Thes. 5:13)

But for all this, the spirit of pride and a desire to "lord it" over others, and be reverenced as chief, was there, even after three years and a half spent with the Master, and under his example; and as he was about to leave them, Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So after the Passover supper was over, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for Him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am: If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby and helped in my service, and prepared for the kingdom in which I have promised you a share. (John 13:4-17)

That the lesson had its designed effect we can scarcely doubt, as we look at the course of several of the Apostles, and see how, with much self-denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done"? —was the example in the principle, and lesson of service one toward another? or was the example in the method of service, in the ceremony of feet washing? To suppose the latter would be to hide the real lesson under a form. And if the example

was in the form, then every item of the form should be observed: an upper room—a supper—sandals should be worn—the same kind of garments—the towel girdle, etc. But no; the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner, is what we should follow—and blessed will we be, in proportion as we do follow it. In that proportion we shall be prepared for the everlasting kingdom and service of God.

Those now living in Eastern countries where sandals are still worn, may find an opportunity now to follow the example in other forms, as well as in the same form which the Master used; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we refresh them? How can we show them our love and sympathy according to the Lord's "example"? Not in this climate by washing their feet—this would be an inconvenience the very reverse of a pleasure, and a service to them, and therefore contrary to the "example." But we can *serve* the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them —figuratively speaking, to wash their feet.

Don't wait until they ask you to assist; for in proportion as they are developed disciples, they will not beg your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of the Master's spirit, they will not be complainers, but will live "always rejoicing"—rejoicing in tribulation even.

Be not ashamed of but seek and rejoice in such service of the "body"—"ye do serve the Lord, Christ." But still more important than temporal service, is our service one of another as new creatures. The washing of the body with the truth—the sanctifying and cleansing of it with the word, is in progress now. (Eph. 5:26, 27) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-denial, the greater you will be in the eyes of the Master, the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and its service.

Follow on then the noble "example" of Jesus; wash and be washed one of another, cleanse and purge away the defilements with which each comes in contact in the world daily, that ye may be clean "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.

Feet Washing

Some feel that the feet-washing mentioned in John 13:4-17 is as important as the Memorial Supper; and hence we will here consider the subject: although only one of the Evangelists remembered even to mention it.

In Eastern countries, where sandals were worn, and the feet thus exposed to sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Our Lord had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the Kingdom he had promised to share with them; and, foreseeing that this spirit would injure them in proportion as it grew and strengthened, he had rebuked them for their lack of humility. So indeed it did, in the fourth to the sixth centuries, blossom and yield bitter fruit, in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain.

To illustrate the proper spirit which should characterize all who would be his disciples, he took a little child and set him in the midst, and said, Except ye become (artless and simple) as a little child, you are not fit for the Kingdom for which I am calling you. Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would be chief, let him become chief servant. (Mark 10:35-45) They who serve you most, you must mark as your chief ones. I am the chief servant myself; for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service toward you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their works' sake. (1 Thes. 5:13)

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If ye know these things, happy are ye if ye do them. If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby, helped in my service, and prepared for the Kingdom in which I have promised you a share. (John 13:4-17)

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Was the example in the *principle*, in the lesson of service one toward another? or

was the example in the *method* of service, in the ceremony of feet-washing? To suppose the latter would be to hide the real lesson under a form. And if the example were in the form, then every item in the form should be observed: an upper room; a supper; sandals should be worn; the same kind of garments; the towel girdle; etc. But no: the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner is what we should follow—and blessed will we be in proportion as we do follow it. In that proportion we shall be prepared for the everlasting Kingdom and service of God.

Those now living in Eastern countries, where sandals are still worn may find an opportunity now to follow the example, the same form which the Master used, as well as other forms; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we show them our love and sympathy according to the Lord's "example?"

Not in this climate by washing their feet —this would be an inconvenience, the very reverse of a pleasure and service to them, and therefore contrary to the "example."

But we can serve the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them—figuratively speaking, to wash their feet.

Do not wait until they request your assistance; for in proportion as they are developed disciples, they will not ask your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of our Master's spirit, they will not be complainers, but will live "always rejoicing"—rejoicing even in tribulations.

Be not ashamed of such service of the "body," but seek and rejoice in it—"ye do serve the Lord, Christ."

But still more important than temporal service is our service one of another as "new creatures."

The washing of the body with the truth —the sanctifying and cleansing of it with the word—is in progress now. (Eph. 5:26, 27) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-interest, the greater will you be in the eyes of the Master, and the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and service.

Follow closely, then, the noble "example" of Jesus: wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean, "through the word spoken unto you."

Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all. (2 Tim. 2:20, 21)

"I Have Given You An Example"

JOHN 13:1-17

Our Lord's ministry was about ended. He had met with his twelve chosen disciples to celebrate the Passover supper, declaring, "I have greatly desired to eat this passover with you before I suffer." (Luke 22:15) The passover lamb which they were to eat *typified* our Lord himself, and the eating of it by his disciples represented how believers of the Gospel age were to feed upon Christ in their hearts, and by faith appropriate to themselves the blessings secured to them through his death, "For even Christ our Passover [Lamb] is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8) But, inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should be discontinued; and hence it was that our Lord, following this last typical Supper, instituted the Memorial Supper of unleavened bread and fruit of the vine as representing the *antitype*—his broken body and shed blood.

According to the Jewish custom the Passover supper was celebrated by families, and the twelve apostles, specially chosen by our Lord and giving their allegiance to him as their Head, constituted the nucleus of the family of God—whose hearts and hopes and aims were one—for "ye are all called in one hope of your calling." (Eph. 4:4) Judas was not excluded, although our Lord evidently knew beforehand that it was he who would betray him. This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. After the evil of the heart has manifested itself in words or deeds is quite time enough to separate ourselves from others who profess the Lord's name and desire to fellowship with us. True, the evil begins in the heart, before the outward act, but we should always hope that the brethren may gain the victory, and should seek to do nothing to stumble any, but everything to help them to overcome the influence of the Adversary, and the weaknesses of their own flesh.

John does not give a particular account of the Passover supper, but seems merely to bring in certain valuable features and lessons connected therewith, omitted by the other Evangelists. His declaration is that our Lord knew beforehand that he had reached the end of his earthly career, and was specially solicitous of improving the closing hours with his particular, chosen friends and companions, by inculcating some good lessons. "He loved them to the end"—completely, fully: his own sharp trials, present and approaching, did not distract him, nor absorb his attention. He was, as heretofore, still thinking of and endeavoring to bless others. Nor need we suppose that this love for the twelve applied to them exclusively; rather, that he viewed the twelve as the representatives of "them also which should believe on him through their word"—as he expressed the matter in his prayer to the Father. With this view in mind we can realize that what our Lord said and did to the apostles was intended to be applicable and instructive to all who are his since then. (John 17:20)

From Luke's account it would appear that on this occasion there was a strife amongst the apostles, a contention, respecting which of them should be esteemed greatest. (Luke 22:24-31) This strife may not have been solely one of selfishness, in the evil sense of the word, but partially prompted by love for the Master—it may have been in respect to their several positions at the table, the coveted position possibly being closeness to our Lord's person. We remember how James and John had made request that they might be on the right and on the left of our Lord in the Kingdom, and we remember that in connection with this narrative it is declared

that John was next to our Lord, and leaned upon his bosom.

Quite possibly this dispute respecting greatness arose in part from the fact that they were not in this instance treated as guests, but merely had the upper room put at their disposal; having no host, no provision was thereby made for the usual washing of the feet, and it was neglected. The matter of feet-washing in eastern countries, when sandals were worn, was not merely a compliment, but a necessity, the heat of the climate, the openness of the sandals, and the dust of the roads, making it almost indispensable to comfort that the feet be bathed on arriving at the house after a journey. Apparently this question of who of the twelve was greatest, and of which should perform the menial service of feet-washing for the others, had developed the fact that none of them were anxious to take the servant's position.

Apparently our Lord permitted them to thus disagree, without settling their dispute, without appointing any of their number to the menial service. He allowed them to think the matter over—time to relent and reconsider, and they even proceeded to eat the supper, contrary to custom, with unwashed feet.

Then it was that Jesus arose from the supper, laid aside his outer garment, and attaching a towel to the girdle of his undergarments, took a basin and a ewer for the water, and began to pour the water and wash the feet of his disciples. It was not the custom of the East to pour the water into the basin and put the foot into the water, but to pour the water upon the foot being washed; thus each had clean water, and little was wasted—for water is much more scarce and precious there than with us. We are to remember also that in the East at that time tables and chairs such as we use were not in vogue. On the contrary, the tables were low and shaped somewhat like a horseshoe, and those who sat really reclined, lying upon the table, with the left elbow resting upon a pillow or divan, their heads toward the inside of the horseshoe, where there was a space provided for the food, and also a space for a servant to enter and place the food. Thus it will be seen that the feet extended backward, and could quite easily be reached without disturbing those who were eating.

Our Lord very evidently had already washed the feet of several of the disciples before he came in turn to Peter. Seemingly none of them offered objection, although no doubt the thought of their own contentions upon this subject, and unwillingness to serve one another, brought them blushes of shame and confusion of face. But when it came to Peter's turn, he protested. It would never do, he thought, to permit our Lord to perform so menial a service. He asks, "Lord, dost *Thou* wash *my* feet?" But our Lord did not stop to reprimand Peter—to give him a thorough "setting down" and scolding, as some of his followers might be inclined to do under such circumstances: he merely insisted on continuing, and treating Peter the same as the others, saying that he would explain the matter later, and that if he washed him not, he could have no part with him.

One cannot help admiring the noble traits in Peter's conduct, even though with the same breath we be forced to acknowledge some of his weaknesses, and herein all the Lord's followers find a lesson of encouragement, for though they find weaknesses and imperfections, if they find also the heart-loyalty to the Lord which was in Peter, they may continue to have courage and hope to press on as he did, from victory to victory, and at last to have the prize, the reward of faithfulness.

When Peter learned that there was more meaning to the washing of the feet than merely its kindness and comfort, and its reproof of the lack of the spirit of humility amongst the disciples, he wanted, not only his feet, but also his hands and his head washed. Noble, thorough-going, whole-hearted, fervent Peter! But our Lord explained that this was not necessary, saying, "He who has been bathed has no need except to wash his feet, but is wholly

clean." (Verse 10—*Diaglott*) Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet; and this seems to be the inference of our Lord's remark. The apostles had been with our Lord, and under the influence of his spirit of love, meekness, gentleness, patience, humility, for three years, and had been greatly blessed by "the washing of water through the word" spoken unto them. (John 15:3; Eph. 5:26)

There is an intimation in the Lord's words, too, that this spirit of pride which had manifested itself among them had been inspired to some extent by their treasurer, Judas,—as evil communications always are corrupting. (1 Cor. 15:33) This final lesson from their great Teacher was a very impressive one upon the eleven, whose hearts probably were in the right condition to receive the reproof and the lesson, but upon Judas, although his feet also were washed, the effect evidently was not favorable. The spirit of evil which had entered into him before the supper—the desire to obtain money, and the proposition to obtain it by betraying the Lord, evidently continued with him, and instead of being moved aright by our Lord's humility and service, he was the more moved in the opposite direction—to think little of him. So it is with all who have professed the Lord's name in every time. Those instructions, examples and experiences, which are working out blessing and proving beneficial to some, are proving injurious to others. The Gospel, in its every phase, is either "a savor of life unto life, or of death unto death." As it was God's goodness and mercy that hardened Pharaoh's heart, so it was the love and humility of Jesus that hardened Judas' heart, and these principles are still at work, and may be witnessed in the harvest siftings to-day. (2 Cor. 2:16; Exod. 7:13)

After accomplishing the work of washing the feet of all, our Lord resumed his outer garment and reclined again at the supper (this was the Passover Supper—the Memorial Supper of bread and wine being instituted afterward). Our Lord now improved his opportunity and explained to them the meaning of what he had done. He pointed out to them that this menial service did not signify that he was not the Lord and Master, but did signify that as Lord and Master he was not unwilling to serve the lesser members of Jehovah's family, and to minister to their comfort, even in the most menial service; and that they should not have been unwilling, but glad, to have rendered such service one to another.

The example which our Lord set was not so much in the kind of service (feet-washing), as in the fact of service. Nothing in this example, as we understand it, was in the nature of a ceremony to be performed by the Lord's people, annually, weekly, monthly, or at any other time; but the principle of his service constituted the *example*, and is to be observed amongst his followers at all times—they are to love one another and to serve one another, and to consider no service too menial to be performed for each other's comfort and good.

Those who have interpreted this to signify a ceremony similar to the symbolical ceremony of the Memorial Supper and the symbolical ceremony of Baptism, are, we think, in error. There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility which is to attach to every affair of life. If any of the Lord's people need washing, or need any other assistance of a menial character, their brethren should gladly and joyfully serve them; and whoever possesses the spirit of the Lord will surely render such service; but to insist, as some do, that each of the Lord's people should first wash his own feet and have them clean, and then that each should wash one another's feet

ceremoniously, is contrary to his *example* which he instructs us to follow. The example was a *service*, and not an inconvenience and ceremony.

Once a year, on the day before "Good Friday," the pope washes the feet of twelve aged paupers who are brought from the streets and duly prepared by a preliminary washing in private. The pope's ceremonious washing is done in the presence of many notables. A similar ceremony is performed annually by Emperor Joseph of Austro-Hungary. Neither of these ceremonies, however, is, to our understanding, according to our Lord's example, but contrary to it—likewise the ceremonious washing performed by some denominations of Christians.

All who are truly the Lord's followers should heed carefully and follow exactly the true example of the Master's spirit of meekness, humility and service to the members of his body. The whole thought is contained in his words, "The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things [if you appreciate these principles applicable to all the affairs of life], happy are ye if ye do them [if you live according to this rule, loving and serving one another]."—Verses 16, 17.

Feelings of emulation, strife and vainglory seem to specially beset any of the Lord's people who are possessed of any degree of talent or ability or honorable situation in life, and especially those who are in influential places in the Church; and while these, therefore, need to be specially on guard against this besetment of the flesh, it should not be forgotten that, as some one has said, "There is a pride that looks *up* with envy, as well as a pride that looks *down* with scorn." The Lord's followers are to remember that pride in any person, in any station, respecting any matter, is highly reprehensible in God's sight and displeasing to him. "The Lord resisteth the proud, but showeth his favor to the humble." Hence, all who would abide in the Lord's love have need to be very careful along this line—to keep very humble, very lowly in conduct, and particularly in mind. (James 4:6; 1 Pet. 5:5)

Saviour, Help Us

By thy birth, and by thy tears;
By thy human griefs and fears;
By thy conflict in the hour
Of the subtle tempter's pow'r—
Saviour, look with pitying eye;
Saviour, help us, or we die.

By the tenderness that wept
O'er the grave where Laz'rus slept;
By the bitter tears that flowed
Over Salem's lost abode—
Saviour, look with pitying eye;
Saviour, help us, or we die.

By thy lonely hour of prayer;
By thy fearful conflict there;
By thy cross and dying cries;
By thy one great sacrifice—
Saviour, look with pitying eye;
Saviour, help us, or we die.

By thy triumph o'er the grave;
By thy pow'r the lost to save;
By thy high, majestic throne;
By the empire all thine own—
Saviour, look with pitying eye;
Saviour, help us, or we die.

By thy kingdom promised long;
By thy pow'r to right each wrong;
By thy church upon thy throne,
Thou will seek out all thine own;
Saving all of those who cry,
Saviour, help me, or I die.

—*Hymns of Dawn*, #26

Washing One Another's Feet

JOHN 13:1-14
Golden Text: "By love serve one another." Galatians 5:13

Our lessons can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds, and the coming of the Greeks to inquire for him, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future—respecting their identity with the Lord, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good, blessing a larger number of people, etc.

The thirteenth of Nisan apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instruction, made ready beforehand; and now, as they assembled without a host to appoint them their places at the Supper, a discussion as to their prominence and their rights to the most honorable places, nearest to the Master, is not surprising. Our Lord twice before had rebuked them on this very line, assuring them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the Kingdom. And only a week before, while en route to Jerusalem, James and John had made the request that in the Kingdom, when established, they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

Selfishness Even In Love

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather we should suppose that Peter, James and John, whom the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, but largely because of their love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, insisting that they should have the most honorable position. But however we view the matter, it is evident that a wrong spirit had been engendered, one very inappropriate to the occasion, especially inappropriate to the Memorial Supper which our Lord intended to institute after the Passover Supper.

It is difficult for us to gage our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful—that it needs scruti-

nizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death. He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds —all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings —especially beyond our service for the Lord and for the brethren.

The first verse of our lesson calls attention to our Lord's love as the basis of all his dealings with "his own." Because of his love he laid aside his glory and became a man; because of his love he devoted himself as the man Christ Jesus; because of his love he was now anxious to help his dear disciples over a difficulty which, if not conquered, would hinder their usefulness as his followers both in the present and future. This love not only led our Lord to administer the reproof necessary, but led him to do it in the wisest and best and kindest manner. His example in this respect should be observed and copied by all his followers, especially those who in any public capacity or service are his representatives in the Church.

Had our Lord and his disciples been the guests of some host on this occasion, it would have been considered the duty of the host to have sent some menial to wash their feet. This was the custom of the country, and very necessary to comfort. The open sandals or imperfectly sewed shoes allowed the dust of the highway to soil the feet, and really made washing a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to have performed the menial service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to have volunteered this service to the others. What an opportunity they all lost!

A Favorable Opportunity Lost

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself servant of all: he waited until the supper was being served (not ended, as in our common version;) then arising from the table he laid aside his outer garment or mantle and took a towel and girded himself—that is to say, tightened the girdle worn around the waist, which would hold up the flowing under-garments and keep them out of the way of his activity. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined (as illustrated in a previous lesson). The method of washing feet was different from ours: the basin was merely a receptacle for holding the soiled water, the water being poured from the pitcher in a small stream while the foot was being washed, rubbed, rinsed.

Apparently the apostles were so astonished at our Lord's procedure, and so felt the condemnation which his course implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar combination of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet? —It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman." But our Lord answered that although Peter did not discern the full meaning of the matter, he would explain to him later when he had finished the washing of all. Peter's second remark was less praiseworthy than his first. He said, "Thou shalt never wash my feet."

It was hard for Peter to realize that he was the disciple and the Lord was the Teacher—that it was for him to obey and not to dictate; but Jesus' answer, "If I wash thee not, thou hast no part with me," at once brought out the better side of Peter's impulsive nature. If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. Going even to the other extreme again, fearing to leave matters in the Lord's care, he cried, "Lord, not my feet only, but also my hands and my head." There is a lesson for us in this matter: We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways that he has not directed. This is a hard lesson for some dispositions to learn—continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O, Lord, thy way and in thy time—"Thy will, not mine be done."

Washing The Feet Of The Bathed

Our Lord's answer in our common version is somewhat obscure; the revised version is better—he that is bathed needeth not save to wash his feet to be clean every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's intimation, then, signified that having bathed they merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean, but not all." This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.

The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. But there was one in the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests, and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were also his subsequent words recorded in verses 18, 26, 27, 28. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the willful intention which marked his crime and enforced the meaning of our Lord's words when he called him the "son of perdition," and declared that it would have been better for him that he had never been born. The quotation from the Psalm was, "He that eateth bread with me hath lifted up his heel against me."

Patience To Its Limit

We may be sure that our Lord's conduct in dealing with Judas is not only a proper outline of what our conduct should be to any of a similar class, but additionally we should note the lesson that the Lord is long suffering toward all who become his disciples, not willing that any should perish, but disposed to do for them until the very last, and to bring to their attention the error of their ways repeatedly, in hope that thus they may be turned therefrom. The latter lesson has associated with it the thought that those who have received the Truth, and who in spite of all the favors connected therewith encourage and develop in themselves the spirit of selfishness, are apt to become so hardened, so calloused, that not even the Master's reproofs and the words of the Scriptures will influence them. This reminds us of the Apostle's words, "It is impossible to renew them again unto repentance"—to a proper course—if once the Spirit of the Lord has been fully subjected to the spirit of selfishness in their hearts.

In harmony with what he told Peter—that he should know later on the significance of the washing—our Lord explained the matter after he had gone the rounds of all the apostles. He said, "Know [understand] ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

The Meaning Of The Lord's Action

Here we have the entire lesson explained. In their fear to be the least, all the disciples had shunned the opportunity of service for the Master and for each other. Our Lord, their acknowledged Head and Master, the Messiah, had humbled himself to serve them all, and had thus rebuked their in humility, and at the same time set them an example that would apply to every affair of life, namely, that they should be glad to serve one another on every proper occasion, in the high things or in the common affairs of life. This washing of one another's feet we may readily see applies to any and every humble service of life, any and every kindness, though specially to those services and kindnesses which would be along the lines of spiritual assistances and comfort.

From this standpoint it will be seen that we do not understand that our Master here enjoined a form or ceremony as our Dunkard friends and others believe. We do not even see in the matter the groundwork for the custom of the pope of Rome, who once every year, at this season washes the feet of twelve poor men, perhaps beggars, who are first prepared by a general washing and then brought in while the pope performs the special public service in the washing of their feet. We see no such formality in our Lord's intention. Indeed so far from it being a comfort or necessity to literally wash feet in our day and under our conditions, the reverse would be true. On the contrary, the Apostle points out, to wash the saints' feet in olden times was a mark of special hospitality, and entitled the performer to a loving respect in the Church. (1 Tim. 5:10)

How many blessed opportunities we have for comforting, refreshing, consoling one another and assisting one another in some of the humblest affairs of life, or in respect to some of the unpleasant duties, experiences or trials of life. As our Golden Text expresses it, we are in love to serve one another and not through formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, we may be sure has the divine approval and blessing. Let us lose no opportunities of this kind; let us remember the Master's example; let us, like our Master, not merely assume humility or pretend it, but actually have that humility which will permit us to do kindness and services to all with whom we come in contact, and proportionately enjoy this privilege as we find the needy ones to be members of the Lord's body—the Church.

As our Lord said to the disciples, "He that is bathed need not save to wash his

feet," even so we may realize that all who are justified and consecrated members of his body have already had the bath, the washing of regeneration, and are already clean through the word spoken unto them. (John 15:3) Nevertheless, although thus cleansed and sanctified, so long as we are in contact with the world we are liable to a certain degree of earthly defilement, and it especially behooves each one not only to look out for himself but to help one another to get rid of earthly defilements, thus serving his brethren, helping them in the weaknesses, trials and imperfections of the flesh, assisting them to become overcomers. In these respects he is cooperating in the great work of washing the saints' feet, cleansing from all filthiness of the flesh and spirit, and perfecting holiness in the reverence of the Lord. (2 Cor. 7:1)

Our Resurrection

Had we been there beloved Lord
When on that night you knelt
With anguished prayer upon your lips,
Would we your grief have felt?
Had we been there?

Had we been near, O precious Lord
When traveling Calvary's road
You fell beneath the cross you bore,
Would we have born the load?
Had we been near?

That early morn would we have gone
And sought thy sacred tomb
That we might thus anoint thee there
With spice and sweet perfume?
That early morn?

What joy is ours, for thou art raised
And nevermore shalt die.
Thy blood was shed that we might live,
Thy name we glorify!
What joy is ours!

We'll follow on, the call is clear
For all to consecrate.
A life anew in us begun,
All else do we forsake.
We'll follow on!

Then raised with him when life is o'er,
A crown for every cross.
What resurrection joy we'll know!
What gain for every loss!
When raised with Him!

—*Poems of the Way*, p. 91

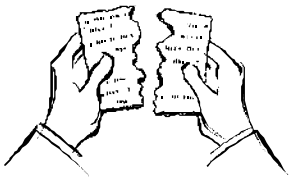
The Angel Of Gethsemane

'Twas midnight, and the Man of Sorrows took his chosen three,
And sought with weary step the shelter of Gethsemane
To pray, his soul exceeding sorrowful, e'en unto death,
And heavy laden with the sin and woe of all the world.
In agony of bloody sweat he fell upon his face,
And cried, with tears, "My God, my Father, if it be thy will,
Oh, let this cup of shame and numbering with transgressors pass—
If it be possible! Yet, not my will, but thine be done!"
And then his thoughts turned to the sacrifice—a fear bore down
With agonizing weight upon his heart, lest to comply
With every jot and tittle of the Law, he might have *failed!*
He saw the priestly type, he knew eternal death awaited,
Should he seek to pass the second vail unworthily.
Eternal death! Oh, anguish inexpressible—to see
No more his Father's face! He sought his well-beloved three,
Perchance they might refresh his fainting heart with some sure word
Of prophecy. Alas, their eyes were heavy and they slept.
Three times he sought them, and three times in vain! Yet he was heard
In that he feared. The Father sent a heavenly comforter
To touch with tender, strengthening hand that dear, devoted head,
And whisper, 'I the Lord in righteousness have called thee, I
Will hold thine hand and keep thee, neither shalt thou *fail* nor be
Discouraged.' Lo, thou art 'a priest *forever,* and a king
Upon thy throne, like to Melchizedek.' *And thou shalt see*
The travail of thy soul, and shalt be satisfied." His heart
Revived, he knew his Father's faithful word could never fail;
He knew it would accomplish that whereunto it was sent.
He rose, and from that hour went forth to trial and to death,
In peace—a calmness born of perfect confidence in God.

How oft, throughout the many-centuried "night" of this dark age,
The Father's "little ones" have knelt in sad Gethsemane
To pray! E'en now the Garden's shade re-echoes with the cry
Of God's elect, "*How long,* oh Lord, how long until we see
The travail of our soul? How long until thou shalt avenge
Thine own elect, who cry to thee, with tears, both night and day?"

Dear Lord, oh, use me as the angel in Gethsemane!
Oh, fill me with thy holy Spirit of divinest love!
Oh, make me sympathetic, wise, that every anguished heart
May come, nor seek in vain for consolation from thy Word,
And strengthened, comforted, go forth to prison and to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, then calmly say,
" 'Tis finished," and *with faith unwavering pass beneath "the vail!*"

—*G. W. Seibert* (R3785)



Memorial Meditations

The Words of John 14-17

"I Am The Way, The Truth And The Life"

APRIL 23—JOHN 14:1-14

After washing the disciples' feet, and after the sop had been given to Judas, and he had gone out; and after telling the disciples that they all would be offended that night because of him, and answering Peter that he would deny him thrice before the cock crew, we may well suppose that the hearts of the eleven were heavy, disturbed, troubled with fearful forebodings. Had they indeed been deluded, or had they misunderstood the Master when he told them that he was the Messiah, the heir of the Kingdom, and that they should sit with him in his throne? How could they interpret his language, seeing that only five days before he had received the hosannas of the multitude as the Son of David, the King of Israel, when riding on the ass? What could it mean that the Master was now "exceeding sorrowful" and spoke of betrayal, and of their dispersion and of his own death?

It was in answer to these their troubled thoughts that our Lord spoke to them the beautiful words of comfort and consolation recorded in the 14th, 15th, 16th and 17th chapters of John's Gospel, beginning—"Let not your hearts be troubled: ye believe in God, believe also in me."

The apostles were already consecrated to God as his servants, before they came in contact with Jesus; they already believed in God, trusted in him, were Israelites indeed without guile. This is testified to further by our Lord's prayer, in which he says, "Thine they were, and thou gavest them me." The trouble in their hearts was not in respect to the foundations of their hopes, for these were all established. They not only knew and trusted God, but knew and trusted also the promises of God respecting the Kingdom and the blessing that should come to all the families of the earth through it. The whole question before their minds was respecting Jesus:—Was he indeed the Messiah, or had they built some false expectations upon his wonderful words and deeds? How should they understand it if now, after three and a half years of ministry he should die at the hands of his enemies, instead of establishing his Kingdom and subduing all things to himself, as they had expected? He had said that he was going away, and that whither he went they could not come. How could they understand these matters, and harmonize them?

They had not yet learned the meaning of the words which early in his ministry our Lord had addressed to Nicodemus—"Except a man be born again, he cannot *see* the Kingdom of God;"—"Except a man be born of water and of spirit, he cannot *enter into* the Kingdom of God." (John 3:3, 5) But these were spiritual truths, and could not be appreciated until Pentecost would bring them the anointing of the holy spirit, and permit them to "comprehend with all saints the lengths and breadths and heights and depths" of the divine plan. But they did need some comfort, and the Master proceeded to give them the best and the strongest spiritual food, instruction, that they were able to receive. He had many things to tell them, but they could not bear them then, could not understand them, until the anointing of the holy spirit would prepare their hearts.

Our Lord began by reviving in them their faith in the Father and in his plan, saying, Ye believe in God—believe also in me: recognize the fact that all of the Father's plan will be accomplished, and inasmuch as you have seen my loyalty to the Father in word and in deed, and inasmuch as you have seen the Father's power unto good works manifested in me, let faith's anchor hold; continue to trust me, continue to have confidence, and you shall have a blessing; wait for the development of the divine plan, and it will more than satisfy your highest expectations. You are per-

plexed because I said that I am going away —going to the Father, but let me explain to you that my going is in your interest: I go to prepare a place for you in my Father's house of many apartments; and as surely as I do this I will come again and receive you unto myself, that we may henceforth be together forever.

Thus, in a few words, the Master declared the work of the Gospel age, pointing to his second advent and the glorification of the Church at the end of the age. He did not here stop to give them detailed explanations of the trials of faith and of patience through which they must pass; this he had done on other occasions, warning and cautioning them (Matt. 24); now their hearts were troubled, and he would merely console them with the assurance that his going away was necessary, that his second coming would be certain, and that the gathering of all to everlasting fellowship with him in the mansions prepared was assured.

The Father's House is really the Universe, and figuratively speaking heaven is his throne, the earth his footstool. Divine providence has made abundant arrangement for the everlasting blessedness of all the sons of God. In the divine arrangement a provision had been made for man when in harmony with God, before the fall, but by reason of sin all of man's rights to a place in the everlasting abode of the just had been forfeited, and at the time of our dear Redeemer's discourse he was in the world for the very purpose of redeeming man and all his forfeited rights and possessions. (Luke 19:10; Eph. 1:14) The purchase had not yet been completed—our Lord intended to finish the arrangements therefor within a few hours at Calvary. But this would cost the sacrifice of himself—the full surrender of the man Christ Jesus as a man, and he could be with them no longer as a man. The hope was that by his obedience to the divine will he should not only redeem Adam and his race by the sacrifice of himself, the man Christ Jesus, but that he would be raised from death to a new nature on a higher plane—the divine nature. Thus it was necessary that he should go away from them as the man Christ Jesus, and that they should see him no more as the man, but that in due time, at his second coming, they also should be "changed" from human conditions to spirit conditions, and "be like him and see him as he *is*." (1 John 3:2)

It was necessary, also, that, after laying down his life, he should ascend to the Father and present his sacrifice as on man's behalf—as man's ransom—and this he did: the Pentecostal blessing was the divine attestation that the sacrifice for sins was accepted of the Father on man's behalf, and that hence the resulting blessing came forth upon all who accepted Jesus as their Redeemer.

The interim between our Lord's death and his second advent is not long from any standpoint of faith. (1) It is not long from God's standpoint, for, as the Apostle Peter declares, "A thousand years are as one day" with the Lord. (2 Pet. 3:8) (2) It is not long from the standpoint of true believers, for to none of them is the average of life and waiting above fifty years. We are not to take the longest and most incongruous view of this period—not to feel as though we had been living for eighteen hundred years in waiting expectancy: "Sufficient unto the day is the evil thereof," and sufficient to each individual is his own share in the trials, polishing and preparations for the coming of the Bridegroom to receive him unto himself. While it is an affair of the Church as a whole in one sense of the word, it is an individual affair in the most important sense of the word to each of the Lord's followers.

"And whither I go ye know, and the way ye know." For three years our Lord had been making himself known to his disciples, and also making them acquainted with the Father's character; and hence,

when he now informed them that he was going home to the Father, they were to feel that they knew the Father better than ever, and could better than ever appreciate such a home of righteousness and true happiness as he would provide and maintain. Moreover, their experience with the Lord, and under his instructions and leading, had made them acquainted with the way to God, even though they did not recognize it as such. Hence our Lord's declaration, "I am the Way, the Truth and the Life —no man cometh to the Father but by me."

Our Lord was the "Way" in that only through his sacrifice, the "ransom," imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. He was the "Truth" in the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. He was the "Life" in that all the race was dead, under divine sentence—had forfeited the rights of life—and none could come again into life conditions except through him—through the life which he gave for ours. Thus he is our Ransom, or Way; our Teacher or Instructor in righteousness, in the truth, and our Lifegiver—"Neither is their salvation in any other." "No man cometh unto the Father but by me"—no man need hope for any place in any of the mansions of the Father's house by any other way, by any other truth, by any other life. (Acts 4:12; John 14:6)

And so also Christ will be the Way, the Truth and the Life to the world of mankind in the Millennial age. And as the Lord, by his sacrifice and offering, opened for the Gospel Church, his bride, an abode in the heavenly division of God's mansion, or house, so by the same sacrifice he redeemed and will restore and give to mankind (to as many as obey him—Acts 3:23) a home in the earthly divisions of the Father's house, which will then again become a Paradise of God.

Much as the apostles esteemed the Master, it was difficult for them to grasp the thought of his perfection—that he was the very image of God in flesh. (1 Tim. 3:16) They had heard him tell, and indeed knew also from the Law, that "God is a spirit"—not flesh, and hence not visible. They had heard him declare previously, also, "No man hath seen God at any time; the only begotten Son, … he hath *revealed* him." (John 1:18) But they had never grasped the thought that in seeing Jesus they saw the most that was possible to be seen of the divine character—its likeness, its *perfect image* in flesh. It was therefore necessary that the Master should call their attention to this fact, saying, "He that hath seen me hath seen the Father." He did not mean them to understand that he was the Father, for this he had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which he did were done by the Father's power. (John 14:28, 10) Nor did he mean them to understand that in seeing him they had seen an invisible being, as God is invisible. He did mean them to understand that in seeing his character, his motives, his love, they had seen a true expression that most faithfully represented the Father in all these particulars.

He would have them understand the unity subsisting between the Father and himself, his will was buried into the Father's will, he would have no other; "Not my will, but thine, be done." He would have them understand that the Father, by his power, by his spirit, dwelt in him also, so that his words and works fully and completely represented the Father. He declared to them that the works which they had witnessed during his ministry fully attested this power of the Highest resting upon him and operating through him. And this seems to have fully satisfied the apos-

tles, and to have brought rest to their hearts.

As a further explanation of the necessity for his going to the Father, our Lord declares that as a result of his going his followers should do greater works than he had done. It may perhaps be proper to think that some of these "greater works" will occur after the Kingdom has been established—the great work of awakening the world of mankind from the sleep of death and restoring the willing and obedient to the full perfection of human life. That, truly, will be a greater work than our Lord Jesus accomplished at his first advent, for then his greatest work was the awakening of the sleeping ones without bringing them to the full perfection of human nature.

But in our opinion this is not the only sense in which the Lord's followers are to understand that their works shall be greater than those of the Master. The Lord's works were on a fleshly plane as a matter of necessity. The holy spirit had not yet come—could not come until after he had given the *ransom price* and had presented it to the Father, and it had been accepted. Consequently, those to whom he ministered (even his disciples, not being begotten of the spirit) could not be instructed from that standpoint. Their ears were heavy as respected earthly things, but in regard to heavenly things they could understand nothing; for, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." It is since Pentecost that "God hath revealed them [spiritual things] unto us by his spirit," which "searcheth all things, yea, the deep things of God." (1 Cor. 2:10, 14; John 3:12)

In the midst of the house of servants, not yet begotten of the spirit—not yet granted the privilege of sonship (John 1:12), our Lord could do and teach on no higher plane than the earthly, except as he "spoke unto the people in parables and dark sayings," which in due time the Church would understand, under the leading of the holy spirit. It was in consequence of this that our Lord's miracles were all physical, and his plain understandable teachings were all on a plane appreciable by the natural man.

But when the holy spirit was come, after Pentecost, the Lord's people, in his name, and as his representatives, began to do greater, more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually diseased. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach a Gospel by which many "passed from death unto life" in a much higher sense. And these privileges of these still greater works are yet with the Lord's people. Blessed are those who appreciate their great privileges, and are about the Father's business with energy, with zeal. But those who, having received a talent of the Lord, bury it in the earth—in business, in pleasure, in society—cannot expect to be received of the Master at his second coming, nor to hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

As indicating how fully he would still continue to be the active agent of the Father in all things relating to the Church, our Lord assures us that such things as we ask of the Father he (*Jesus*) *will do for us*, that the Father may be glorified in the Son. The Father hath committed all things into the hands of the Son; nevertheless, in everything the Son acknowledges the Father and gives glory to his name.

"He Shall Give You Another Comforter"

JOHN 14:15-27

Continuing his discourse to his troubled disciples at the time of his instituting the Memorial of his own death, our Lord not only promised to come again and receive them to himself in due time, but additionally he promised the Comforter, the Holy Spirit, during the interim of his absence. Since he was about to lay down the human nature he could no longer be with them as the man Christ Jesus—in his resurrection he would become again a spirit being like unto the Father, and could no more be seen by his disciples than the Father could be seen by them, until the time would come when the entire Church, complete, would be "changed," made "like him" (and like the Father) and see him, and be with him, and share his glory. His resurrection "change" made necessary either the leaving of his disciples alone, without any help or aid during the Gospel age, or else that help be granted them in some other manner. The few occasions on which our Lord appeared to his disciples after his resurrection, for a few moments each, were miraculous manifestations, simply for the purpose of assuring them that he was no longer dead, and that having risen from the dead he was no longer controlled by human conditions. Hence, as a part of the lesson, the flesh bodies in which he manifested himself appeared miraculously and disappeared likewise—he came and went as the wind. (John 3:8; Luke 24:26, 31; Acts 1:3, 4)

The holy spirit would be another Comforter, but the comfort would be of the same kind. Indeed, our word "comfort" does not properly represent the thought of the text, which rather is, to strengthen, to sustain: the holy spirit would not be merely a consoler of woes, a soother of fears, in the sense of our word comfort, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as divine providence might permit to come upon them for their correction in righteousness, and in order to make them "meet for the inheritance of the saints in light."

The holy spirit or holy influence that should come to the Church and abide with it through the age, to supervise and direct in the interest of the faithful, was to be a representative of both the Father and the Son. Indeed, the thought that the holy spirit is the representative of the Lord Jesus with the Church is so strongly put that sometimes the Lord himself and his spirit or influence are spoken of interchangeably; as for instance, when he said to them, "Lo, I am with you alway, even unto the end of the age." (Matt. 28:20) And again, "I will not leave you comfortless; I will come to you [through the holy spirit]." And again, "In that day ye shall know that I am in my Father, and ye in me, and I [through the holy spirit] in you … and I will manifest myself to him [through the holy spirit] … And we [the Father and the Son] will come unto him, and make our abode with him [through the holy spirit]." (Verses 18, 20, 23)

Thus it is that those who receive the holy spirit, the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of Christ, are enabled to *see* Jesus, and have a new life begun in them. (Verse 19) They *see* with the eyes of their understanding, and do not walk in darkness. They *hear* the voice of the Lord, saying, "This is the way; walk ye in it." They *taste* the good Word of God, and realize that he is very gracious. They *feel* the love of God shed abroad in their hearts, producing in them love for the brethren and all the good fruits of the spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. (Isa. 30:21; 1 Pet. 2:3; Rom. 5:5; Col. 3:12, 13)

These experiences, however, are promised conditionally—they are not promised to those who have never heard of the grace

of God, but to those who have heard, to "as many as the Lord our God shall call," who, hearing his commandments, are moved by responsive love to do them. Such have the Father's love, such have the love of the Son, and such shall have the fellowship both of the Father and the Son through the medium or channel of the holy spirit. This is declared in the 15th and 16th verses, and again in the 21st, 23rd and 24th. Not only are faith and obedience of the heart necessary, before any can come into the spirit-begotten condition, but a continuance and growth in faith and in obedience are necessary in order to a continuance and growth in the spirit of holiness, or the holy spirit, the spirit of fellowship with the Father and with the Son.

It is one thing to have a begetting of the spirit, and quite another matter to attain to that condition urged by the Apostle, saying, "Be ye *filled* with the spirit." (Eph. 5:18) The measure of our filling will correspond with the measure of our emptying of the spirit of selfwill, and filling with the spirit of faith and obedience. And although the obedience cannot do otherwise than manifest itself in the daily life, nevertheless it is the obedience of the *intention*, of the *will*, of the *heart*, that the Lord regards in his consecrated people, and not merely the control of the earthen vessel. Hence, some whose hearts are thoroughly loyal to the Lord may be pleasing to him, while not the most pleasing to some of those with whom they come in contact; while others, "highly esteemed amongst men" because of outward moralities, may be an "abomination" in the sight of God, because of coldness or dishonesty of heart. (Luke 16:15) Nevertheless, he that hath the new hope in him, and the new spirit, will seek to purify himself, not only in his thoughts, but also in his words and deeds and all his affairs, inward and outward. (1 John 3:3)

It should not be overlooked that, although the holy spirit, like all other favors, is of the Father, it, like all others of his gifts, comes to us through the Son, and not by any direct relationship between the Father and us. As we saw in our previous lesson that our prayers addressed to the Father are to be answered by the Son—"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son: If ye shall ask anything in my name I will do it;"—so we see in this lesson that the gift of the holy spirit comes to us, not because of any direct relationship between the Father and us, but at the instance of our Lord Jesus. "*I* will pray the Father, and he shall give you another comforter"—at my request and my account the Father will do this for you. (Verse 16) The same thought is again expressed in verse 26, "The holy spirit whom the Father will send in my name."

The lesson to us here is, that our only standing before the Father as yet is a *reckoned one*—in Christ, as members of his body—our Lord Jesus represents the Father to us and represents us to the Father. The comfort and strength of the holy spirit imparted to us is the Father's, the spirit of truth, all of which emanates from the Father: it reaches us not directly, but only through our Lord and Head, Jesus. In a word, we have no standing whatever with the Father, and will not have any, until by his grace, through our Lord Jesus, we shall have been "made meet for the inheritance of the saints in light," and by the "change" of the first resurrection shall be perfected in his likeness, which is the divine likeness: then and thereafter, being actually perfect, and not merely reckonedly perfect, we may have an individual standing with the Father, but not before.

Hence it is that if any one lose his relationship to Christ through the loss of his faith in the precious blood, or through the loss of the holy spirit, through wilful sin, such an one falls out of the protection, the care, the covering of Jesus, the Mediator of the New Covenant—and falls into the hands of the living God—which means a judgment according to facts and works; and to all imperfect creatures this means death. (Heb. 10:31) Hence also the exhortation of the Scriptures, that we abide in him, that

we remain under the blood of sprinkling, that we abide in his love. (John 15:4, 6, 10; 1 John 2:24-29)

Our Lord pointedly declares that he who does not seek to please him by conforming to his instructions, thereby manifests that he does not love him. (Verses 23, 24) Surely there can be no better test of love than devotion, and no better test of devotion than obedience. Our enlightened consciences render hearty assent to the Master's words, and with the Apostle we exclaim, "The love of Christ constraineth us, for we thus judge that, if one died for all, then all were dead, and that he died for all, that they who live [justified and begotten to newness of life] should henceforth not live unto themselves, but unto him who died for us, and rose again." (2 Cor. 5:14, 15)

The Master pointed out to us distinctly that in keeping his sayings we are not merely pleasing and obeying him, but that he is in all this matter the mouthpiece of Jehovah, the Father, and consequently that in pleasing and obeying him we are pleasing and obeying the Father. This much he could tell them while still with them, but he had many things that he desired to make known to them, and that were necessary for them to know, but that they could not receive as yet, because the holy spirit had not yet come upon them, and could not until after the ransom sacrifice had been made at Calvary and offered in the Holy of Holies, after he ascended up on high, there to appear in the presence of God for us. (John 7:39; Heb. 9:24)

Our Lord's assurance is that this Comforter or strengthener, the holy spirit of the Father, sent on account of and at the instance of Jesus our Redeemer, Mediator[1] and Head, will be our instructor—using various instrumentalities for bringing the instruction to us—the Word of truth, the writings of the apostles, and the various helps and agencies which the Lord, through the holy spirit, has and shall from time to time, as needed, provide to his flock.

How beautiful, how consoling to their troubled hearts, and how refreshing to ours, is the legacy of love and peace left to us by our dear Redeemer, as expressed in the 27th verse! "Peace I leave with you, *my peace* I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." This peace and joy which surpasseth human understanding, was not given to the world, nor is it given to the nominal Christian professor, nor to the formalist and ritualist, however zealous they may be. It is intended for and can be had only by those who receive riches of grace through the holy spirit —those who by obedience to the truth and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace—the lengths and breadths and heights and depths of the love of God.

This is not worldly peace, not the peace of indifference and carelessness, not the peace of sloth, not the peace of self-indulgence, not the peace of fatalism; but it is the peace of Christ—"my peace." Looking back we can see that the Master preserved his peace with God under all conditions. It is a peace which implicitly trusts to the divine wisdom, love, justice and power, a peace which remembers the gracious promise made to the Lord's faithful—that nothing shall be any means hurt his faithful, and that all things shall work together for good to them that love God. This peace can accept by faith whatever divine providence permits, and can look through its tears with joyful expectancy for the ultimate blessings which the Master has promised, and of which the present peace and joy are merely foretastes.

1. See "The Word Mediator Used Differently" (R4309) for a clarification of the use of this word.

"I Am The Vine—Ye Are The Branches"

JOHN 15:1-11, 15

The Apostle gives this as one of our Lord's discourses following the Memorial Supper on the last night of his earthly life. It was probably suggested by the drinking of the "cup," representing the blood of the New Covenant, and may have been uttered after Judas had gone out, and before the Lord and the eleven went to Gethsemane. Or it may have been suggested by the vineyards which they passed on their way to Gethsemane. Or possibly it may have been suggested by the great golden vine over the door of the golden gate of the temple (the "Beautiful Gate"), which Josephus says was very large and "had clusters as long as a man." Another writer says, "Leaves and buds were wrought of gleaming reddish gold, but its clusters of yellow gold, and its grape-stones of precious stones." The moon being at its full would display this vine to good effect. The statement of Chap. 18:1, "When Jesus had spoken these words he went forth with his disciples," seems to favor the first supposition. This view would imply a considerable tarrying in the upper room after the Supper was ended, probably to near midnight—after our Lord said, "Arise, let us go hence." (John 14:31)

"I am the *true* vine," institutes a comparison, and suggests to the mind a counterfeit or false vine; and this reminds us of the fact that our Lord, through this same writer, subsequently explained that there would be two harvests—a gathering of the fruit of the true Vine, and subsequently a gathering of the clusters of the "vine of the earth." (Rev. 14:18-20) If, as we shall see, the true Vine represents the true Church, then the vine of the earth represents a false Church, an untrue, ungenuine one.

The heavenly Father is the husbandman who planted, who owns, who cares for the true Vine, and to him it yields its fruit. The word "husbandman" here does not signify merely caretaker, but rather the vineyard-owner. This is in accordance with all the presentations of Scripture: God is therein set forth as the author of man's hope, his Savior, through whom alone comes the deliverance from sin and death. The fact that God accomplishes this through an honored agent and representative, his beloved Son, and the further fact that he proposes to use an elect Church as a Royal Priesthood, under his Son, the appointed Chief Priest, does not alter the fact that he himself is the fountain from which proceeds every good and every perfect gift. (1 Cor. 8:6; James 1:17)

"Every branch in me," should not be understood to signify every nominal Christian, every professor, nor even those who render a nominal assent to the facts of Christianity, and who are in sympathy therewith. The "*justified*" believer is just ready *to become* a branch in the Vine, but his faith, and justification by that faith, do not make him a branch. The branches are those only who have first taken the step of justification through faith, and who subsequently have presented themselves to God as living sacrifices, and thus by consecration have been "immersed into Christ" by being "immersed into his death."

This procedure, by which we are inducted into *membership* in Christ (as branches of the Vine), is clearly expressed by the Apostle in Rom. 6:3-5. Be it noted that we, no more than the Apostle, are here making an immersion in water the condition of entry into the body of Christ (as our Baptist brethren mistakenly do); but we are insisting, as the Apostle insists, that none enter the body of Christ except by the immersion of their wills into the will of Christ—their consecration to be dead with him—a self-surrender as justified human beings to death and to be henceforth new creatures in Christ Jesus, under and controlled by him, as their Head or Guide in all things.

Amongst those who thus, according to divine arrangement, now become branches of the true Vine, there are two classes—fruit-bearing branches and non-fruit-bearing branches known as "suckers." But both of these conditions are developments: every branch begins as a very small shoot; every branch develops leaves; every branch has the same opportunities for nourishment, sap from the main stem, Christ, and from the same root of divine purpose and promise. All the branches of the Vine have a *tendency* to spend their strength upon themselves—in branch-making rather than in fruit-producing, and yet there is a difference. Vine-dressers tell us that they can very early discern the fruit-buds on the proper branches, and that the suckers lack these fruit-buds.

Just so it is with the Lord's consecrated people; he does not expect of them much and fine fruit immediately, but he does look for the buds or evidences of effort in the direction of fruit-bearing; and these fruit-buds will manifest themselves early in those who are proper branches of the true Vine. And those who do not manifest a desire to bring forth fruitage to the Lord's glory, by serving him and his cause, but who on the contrary make use of the knowledge and blessings derived through union with Christ simply to advance themselves before men, and make a fair show in the flesh, are counted unworthy of retention, and are cut off, taken away—cease to be recognized in any sense of the word as branches. They may retain their freshness, green leaves, etc., for quite a little time after being rejected of the Lord, but it is only a question of time until they lose every evidence of fidelity—they wither away. Nor does the fact that they were branches avail anything after they cease to be branches, for the wood of the vine is of no practical value. They are burned, destroyed.

But as even the best branches in the vine, which give evidence of fruit-bearing, require pruning, so even the most honest and earnest of the Lord's people require the Lord's discipline and providential care—otherwise they might soon run to wood-making also, and fail to bring forth much fruit. The husbandman's skill recognizes how much of the branch and sprout and leaf are necessary to the bringing forth and proper maturing of the fruit which he seeks, and so our heavenly Father knows perfectly the conditions, etc., most favorable to us that we may bring forth much good fruit. He sees the sprouts of our ambitions in various directions, and knows, as we do not, whereunto these might lead us; and by his providence nips in the bud many of our propositions, deeming it better that the strength and energy which we thus intend to put forth should be expended rather in other directions—in bringing to maturity our good fruits already started and in progress.

The true child of God whose will has been entirely immersed into the will of the Lord is neither offended nor discouraged by these prunings. He has learned something at least of his own unwisdom, and has confidence in the wisdom of the great Husbandman; hence when divine providence estops his efforts in some directions he takes the thwarting of his plans joyfully, assured that the Lord's will and the Lord's way are the best, and intended to work out a blessing.

As the Father's representative, Jesus had been keeping the first branches of the Vine. He had purged or pruned by his reproofs or counsels, so that now, at the close of his three and a half years' ministry, he could say, "Now ye are clean through the word [teaching] which I have spoken unto you." As he again said, in his prayer to the Father, "Those that thou gavest me I have kept [as branches, disciples, members], and none of them is lost save the son of perdition." But henceforth, as the same prayer expressed the matter, the pruning and care of the branches would not be done by our Lord Jesus in the same manner, but through the operation of the holy Spirit—the Spirit of the Father and of the Son.

But it is not sufficient that we be first justified, and then sanctified through a consecration to the Lord; nor is it sufficient that we get into the body of Christ and become branches of the Vine. It is good to be a little shoot, it is good to have buds of promise, it is good to grow as a branch and put forth tendrils, but however large or small the branch may be, however old or young, we must remember that the sap which produces the fruit can only be obtained by *continued* union with the Vine and its root of promise. If ever separated, all hopes must wither. Only as we are in Christ, and through him heirs of God, have we part or lot in this matter; and only so can we bring forth the fruits which the great Husbandman seeks. It would be folly for the branch to say, I needed at first to be united with Christ the Vine, but now I can stand alone. Whoever stands alone, whoever is separated from the Vine and from the other branches, will speedily wither away; and whoever abides in the Vine must surely continue to have *fidelity* to the Vine, must be at one with all the other true branches of the same Vine. And here we see the importance of being in the *true* Vine and at-one with the *true* branches.

The wrong thought on this subject of the Vine and the branches is frequently expressed by our friends of various denominations, who claim that the branches of the Vine are the various denominations of Christians. This inculcates a serious error, namely, that it is the duty of every individual Christian to get into membership in one of these branches—as for instance, the Presbyterian branch, or the Methodist branch, or the Lutheran branch, or the Roman Catholic branch, or the Greek Catholic branch. The correct thought, on the contrary, is that each individual Christian in consecrating himself to the Lord becomes an individual branch in the *true* Vine: and his labors thenceforth should be not to bring forth denominational and sectarian fruits, but to bring forth the fruits or graces of the spirit of God in his own character and life.

One writer, in pursuing this wrong thought respecting the branches, says, "God does not desire to have fruitless churches large and prosperous; he lets them wither away. The churches that keep nearest to Christ will grow the fastest." It should not be difficult for any to discern the fallacy of such reasoning. If this were the correct view it would imply that the church organizations which are the largest in numbers and most prosperous in wealth and honor amongst men are those which have the most truth and which most directly receive the sap of the holy Spirit from the Lord. But let us see: amongst Christians this would constitute Roman Catholicism the holiest and best and nearest to the Lord; Greek Catholicism would claim to be second; Methodism third, and so on. Intelligent people scarcely need to have the fallacies of such an interpretation pointed out.

But what is incongruous when applied to denominations as branches, is thoroughly logical and in harmony with the facts when applied to the individual Christian and his spiritual life. Those who abide in Christ in faith and trust and consecration to his service—to the bringing forth of the fruits which are pleasing in the sight of the great Husbandman—find themselves in a narrow way indeed, often hedged up by providence, and their efforts in various directions changed, or rather, their intentions thwarted; but they find, as a result of all this experience, rightly received, that they are growing in grace—in the knowledge and in the love of God, the fruits of the spirit. (Rom. 8:28)

The close union between the Vine and the branches is brought to our attention by our Lord's words, "He that abideth in me and I in him:" the Vine and its branches have such a oneness that wherever we touch a branch we touch the Vine itself. It is one Vine *composed* of branches, and so is the body of Christ one body, composed of many members. Wherever a member or branch of the body of Christ is found, all the various characteristics of Christ himself are found—in spirit, in intention, as "new

creatures." This oneness in Christ is the secret of the power and of the fruit-bearing and of the acceptableness of the branches with the Father, the Husbandman.

"Without me ye can do nothing," is a statement well worthy of being deeply engraved in the heart of every truly consecrated member of the body of Christ. But to abide in Christ means to be subject to all the will of the great Husbandman, and gladly and meekly submit to all the prunings which his wisdom sees best to permit. Respecting this necessity for pruning and discipline, Trench, the celebrated theologian, has well said:

"It fares exactly so with God and some of his elect servants. Men seeing their graces, which so far exceed the graces of common men, wonder sometimes why they should suffer still, why they seem to be ever falling from one trial to another. But he sees in them—what no other eye can see—the grace which is capable of becoming more gracious still; and in his far-looking love for his own, who shall praise him, not for a day, but for an eternity, he will not suffer them to stop short of the best whereof they are capable. They are fruitbearing branches, and just because they are such, he prunes them that they may bring forth more fruit."

Remarking upon the fact that sometimes a vine or tree may attempt more fruit than it is capable of bringing to perfection, and likening this to Christian experience and efforts, another writer (H. L. Hastings) suggests:

"The best way is to *shake the tree*, and free it of extra fruit. Prune, clip, cut, pluck, and reduce the fruit, until it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not *overloaded* with fruit which never will reach its full development."

This is a very correct thought, as relates to the fruitage of efforts put forth in the Lord's service on behalf of others; for many waste their efforts because they do not concentrate them sufficiently.

The talented Apostle Paul gives his testimony as to the wisdom of shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those which we can best bring to perfection, ripeness, saying, "This one thing I do." (Phil. 3:13) The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord personally, and to do with his might what he could to assist others into the same condition. But the fruitbearing of works for others we do not understand to be the principal thought in this lesson. The first thought is that we should have the fruits of the Lord's spirit in our own hearts, the graces of the spirit well developed. This, however, implies activity and self-sacrifice in the Lord's service, for only so by the Lord's arrangement can our personal fruits and graces be brought to maturity.

Our Lord gives us an intimation that the growing of much fruit is not wholly dependent upon ourselves, and that even while we abide in him as fruit-bearing branches the quality and quantity of the fruit is to be improved by our having proper ideals before our minds, and earnestly seeking their realization. Thus he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The intimation is that the desire and the asking of the Father at the throne of the heavenly grace is a means by which we may more and more receive of the sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. It will be noticed that nothing here implies the seeking or finding of earthly good things. These are to be left wholly to the Lord's wisdom and providence, and his people, the true branches of the Vine, are to desire and to seek for the holy spirit, which the Father is more willing to give to them than earthly parents are to give good gifts to their children. (Luke 11:13)

Incidentally the Lord here points out the value of the Scriptures to his true branches or disciples, when he says, "If my words abide in you." It is not only necessary and

proper that we seek divine grace, but it is equally proper that we avail ourselves of the divine revelation respecting what is the good and acceptable and perfect will of God our Father, the Husbandman of the true Vine. Hence it will be found that those who bear much fruit and good fruit not only have been justified through faith, and sanctified through consecration, and thus accepted into membership in the true Vine, but that additionally they are seeking to be fruit-bearers—seeking to abide in the Vine, and to have all the characteristics of the Vine, seeking grace to help in every time of need, and availing themselves not only of the sap which flows through the roots, but also of the light of truth and grace which shines upon them through the Word of the Lord. And only by following these conditions can we be fruit-bearers, and only by being bearers of fruit can we be the Lord's disciples—to the end; for we are to remember that the Church of the present time is merely the probationary Church, a company of those who have professed loyalty, love and obedience. The Lord will bring testing to prove the sincerity of their professions, and only those who thus prove the sincerity of their professions will be accepted as members of the Church glorified, symbolized by the golden vine of the Beautiful Gate of the Temple.

Our Lord would have all the true branches realize his love, his interest, his care for them, his desire that they might make their calling and their election sure by compliance with the conditions of membership in the Vine: hence he assures them of his love in the strongest possible language. He tells them that his love for them is of the same kind as the Father's love for him. Even with all the various evidences of the truthfulness of this statement, corroborated by the "exceeding great and precious promises" of the Lord's Word, it is far too wonderful for us to fully comprehend. We can readily see how and why our Lord Jesus was greatly beloved of the Father, and called his well-beloved Son, but it astounds us to know that this same love is exercised by our Lord in turn toward us. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" for our Lord Jesus expressed and fully manifested the Father's love. (1 John 3:1; John 14:7)

But then comes a limitation, namely, that this intense love is only for the "little flock." True, "God so loved the world," and our Lord Jesus loved the world also, in the sense of sympathetic love, and a desire to do them good. But the love which the Lord is here declaring is a different one. It is only for those who have made a full consecration to him—indeed, that consecration is the secret of his special love. The Father loved the only begotten Son because he was full of faith and trust and obedience—"unto death, even the death of the cross." And likewise this same love extends to those justified ones who, filled with the Master's spirit, desire to walk in his footsteps, to take up their cross and follow him. God's love, of the same kind that went out toward our dear Redeemer, goes out to all such; and the Redeemer's love goes out to them; and the good message comes to them, "All things are yours, for ye are Christ's, and Christ is God's." "Who shall lay anything to the charge of God's elect? It is God that justifieth. … It is Christ that died." (1 Cor. 3:22, 23; Rom. 8:33, 34)

But as this special love is in view of the consecration and obedience of this class, so it depends upon the continuation of that spirit of consecration and obedience. If their loving devotion grow cold, and they become filled with self-love and the spirit of the world, to that extent they grieve the holy Spirit—they turn from them this special love of the Lord: and hence the injunction of our Lord, "Continue ye in my love." These words show that it is possible for us to forfeit the Lord's love and to become castaways—to fail to make sure our calling and election to the exceeding great things which God hath in reservation for them that love him with this supreme love. (2 Pet. 1:4-11; 1 Cor. 9:27)

It is important that we keep in mind that true love on our part will manifest itself in obedience, and hence that disobedience is an evidence of the loss of love as viewed from the Lord's standpoint; and we must all agree that this is a reasonable standpoint of judgment. Some may say, How would it be if we disobeyed through ignorance? We answer that the Lord has made provision against our ignorance: first, he has given us the Word of truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto every good work;" and secondly, he has promised to supply such helps in the spirit of holiness, and the understanding of his Word as will enable us to do those things which are pleasing in his sight. (2 Tim. 3:17; John 16:13) Thus, carelessness respecting the Word of the Lord is one evidence of the lack of love. Our Lord points out that his continuance in the Father's love, as the well-beloved Son, with all that this implies, was because of his obedience to the Father's will, and that following the same line he must require that we shall be obedient to him if we would abide in his love, share his throne and glory.

"These things have I spoken unto you that my joy might be in you, and that your joy might be filled-full." Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, as the most fruitful branches well know, obedience to the Lord's words, and the privilege thus obtained of abiding in him and his love, is the greatest joy—a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace that passeth all understanding, which rules in the heart, and which brings with it the promise, the assurance, not only of the life which now is, but also of that which is to come.

My Redeemer

I will sing of my Redeemer
And his wondrous love to me.
On the cruel cross he suffered,
From the curse to set me free.

I will tell the wondrous story,
How, my lost estate to save,
In his boundless love and mercy,
He the ransom freely gave.

I will praise my dear Redeemer,
His triumphant power to save,
How the victory he giveth
Over sin and death and grave.

I will sing of my Redeemer,
And my call to glory too;
He from death to life hath brought me,
Heav'nly glory brought to view.

Sing, O! sing of my Redeemer;
With his blood he purchased me;
On the cross he sealed my pardon,
Paid the debt and made me free.

—*Hymns of Dawn*, #132

The True Vine And Its Fruit

JOHN 15:1-12

Golden Text: "Herein is my Father glorified, that ye bear much fruit." Verse 8

Following the institution of the Memorial Supper, the Lord and his disciples, excepting Judas, who had gone to betray him, went forth from the upper room toward the Garden of Gethsemane. It was while the disciples were troubled in heart in respect to various things the Lord had said unto them and his declarations respecting his coming death, and while the Lord, too, had in mind the parting from his disciples and their future experiences, that he gave them the parable of the Vine. Some have inferred that this, like other of the Lord's parables, was an object lesson—that something seen by them all suggested it. Some surmise that the vineyards on the route offered the suggestion, and others that their journey probably led past the golden gate of the Temple, on which there was a large golden vine, which Josephus describes as having had clusters as large as a man: another Jewish writer declares that its "leaves and buds were wrought in gleaming, reddish gold, but its clusters of yellow gold and its grapestones of precious stones." According to Jewish authorities, this vine kept growing by means of offerings of a leaf or a cluster or a branch by the wealthy, just as some to-day present memorial windows to churches. In any event the Lord and the apostles must frequently have seen this golden vine.

The Lord announced himself as the true Vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. The expression "true vine" suggests a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. There he speaks of the gathering of the fruitage of the "vine of the earth," and the casting of the same into the wine-press of the wrath of God at the end of this age. (Rev. 14:19) There was, therefore, a deeper meaning in our Lord's words, "true vine," than the apostles could have possibly gathered from them. We who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity for noticing the difference between the two vines, and of noticing also that the vine of the earth is a counterfeit of the heavenly vine. In proportion as we see this matter clearly it will assist us not only in the understanding of the Lord's parable, but also in our application of it in our daily lives. We will be in less danger of misunderstanding, misconstruing and being deceived by the false vine, or by the false branches and the false principles represented in connection with its development, for it is not under the divine Husbandman's care.

The Vine Of The Earth

The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is cathedrals, temples, tabernacles, chapels, orphanages, hospitals, etc., political power, honor of men, wealth and social standing. It is great and influential in the world, and has the spirit of the world running through its branches and governing all of its affairs, and brings forth a fruitage which is not entirely bad, but which is entirely earthly, and which is relished and appreciated because it is earthly and practical rather than heavenly. This vine has grown wonderfully, has some three hundred branches and claims four hundred million adherents, and through its untold wealth of property and in its adherents it may be said to practically control the wealth of the world.

Great is the vine of the earth, wonderful in the eyes of men. But the harvesting time will show that these nominal systems are not the vine of Jehovah's right-hand planting (Isa. 60:21), and it is, therefore, the system which the Lord declares he will utterly uproot and destroy, and whose destruction is so graphically described in Revelation. In the wine-press of the wrath of God, in the great time of trouble which is nearing—which we believe the Scriptures to teach will be fully upon the world ten years from now—the blood of Babylon's grapes will mean a flood of trouble and anguish to the world. By that time, however, the true vine and its branches will all have been glorified, and the results of their proper fruit-bearing will mean blessings to all the families of the earth.

Let us consider carefully the "true Vine" and our relationship as branches of it, and the character of the fruit which the great Husbandman expects, that this last of our Lord's parables may greatly profit us, strengthen us, encourage us, assist us as it was intended that it should.

The True Vine

In the true Vine the branches are not sects, parties, and it is only by delusions of the Adversary that any who are his people recognize these systems of men. As the apostles were not Presbyterians, Methodists, Lutherans, etc., neither should any of the Lord's followers be such, and it is only because we have been blinded by the Adversary's misteachings that any of the true children of God are in such error, and so we understand this parable and other teachings of the Word. The apostles did not join each other, but each Apostle was united in heart, in faith, in hope, in love, in devotion to the Lord himself. And so we should not join the apostles, nor say, I am of Paul, I am of Peter, etc., but each should individually join the Lord as a member, as a branch; each must have the sap of the vine if it would bear fruit. Sectarian sap is of no value in producing the real fruitage which the Lord desires—it is only a hindrance. By this we do not mean that none of the branches of the true Vine are by mistake associated with the nominal Church system, the vine of the earth. We recognize that this is so, and we also recognize the Lord's voice calling—"Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"—the great troubles coming upon her, mother and daughters.

As the branches do not represent denominations and sects, but the individuals who are united to the Lord, so the teaching of the parable is that our Lord does not prune sects and denominations but the individual Christians, whoever and wherever they may be—"The Lord knoweth them that are his." Our Lord's word on the subject is, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bear more fruit." Everything in the Scriptures teaches us that our salvation and our relationship to the Lord are individual, personal matters; that we are not saved by congregations and sects and parties and families, but that individually and personally we must be united to the vine if we would have the sap, if we would have the life, if we would be counted members of the Church, which is his body.

Many Illustrations Of Our Oneness

It is remarkable how fully the Lord has covered the whole range of illustration in describing the oneness subsisting between himself and his consecrated followers. He gives us an illustration from the mineral kingdom, saying that we are living stones built together upon him as the foundation and capstone, to be the Temple of our God. From the animal kingdom our Lord drew illustrations of this oneness, likening himself to the good Shepherd and his true followers to the sheep under his care, one with him in fellowship. From the vegetable kingdom he drew the illustration of this lesson —I am the Vine, of which my true disciples are the branches. From the family relationship he drew an illustration of the true hus-

band and true wife, and their complete, thorough union of heart and of every interest. From the family again he drew another illustration representing the Creator as the Father, himself as the elder Son and all of his followers as brethren. From the human body we have another illustration, Jesus himself being the Head over the Church, which is his body, for, as the Apostle declares, we are members in particular of the body of Christ. In proportion as our faith can grasp these declarations, in proportion as we can realize their truthfulness, in that same proportion we may have strong faith and confidence that he who has begun the good work in us is both able and willing to complete it. Whoever of a loyal, obedient heart can exercise faith has thus provided for himself strength and grace for every time of need, for every hour of trial, for every difficulty and perplexity and for all the affairs of life—the ballast which will give equilibrium and enable us to profit by all of life's experiences, the bitter as well as the sweet.

Our Lord's declaration that where two or three of his disciples are met together in his name they constitute a Church or body of Christ, and he as the head is with them for their blessing in proportion as their hearts are loyal to him and seeking his guidance, leads us to conclude likewise that wherever two or three of his members are there we have a representation of the vine, and they may have all the blessings of branches and all the privileges of fruit bearing. Very evidently, however, the Lord did not wish us to understand that in every little company of those who have named the name of Christ there would be so thorough a purging, so thorough a burning, that only the true branches would remain. His intimation is that he deals with us individually, as well as collectively, and that if we would maintain our personal relationship to him it must be by the receiving of the sap from the vine, the receiving of the holy Spirit, as one of the results of the union and fellowship with him.

So surely as we receive the holy Spirit into good and honest hearts the result will be a tendency to fruit-bearing, but the illustration our Lord gives teaches that some may become true branches in the vine and yet overlook and not possess the fruit-bearing disposition. Sometimes a healthy, strong branch develops from a good stock and root but has no fruit-bearing qualities. The husbandman with a trained eye discerns between buds which would bring forth grape clusters and the buds which would have only leaves. Those which do not have the fruit buds are known as "suckers" —because they merely suck the juices of the vine and bring forth no fruitage such as the husbandman seeks. These are pruned or cut off, so that the strength of the vine may not be wasted in such merely outward splendor, but may be conserved for its purposes of fruit bearing. Evidently a class of true professors resemble these suckers, who selfishly would draw to themselves as much of the righteousness of the Vine as possible, and would make a fair outward show in the world with leaves or professions, but would have no thought of bringing forth the fruitage which the Lord requires and which can only be brought forth through sacrifice.

The Object Of Pruning

Aside from the suckers there are branches which, while having fruit buds, would never bring the fruit to a good ripe development if allowed to take their own course and to develop themselves as branches merely, and hence the wise husbandman, noting the bud, is pleased with it, and pinches off the sprout of the vine beyond the bud, not to injure the branch but to make it more fruitful. So with us who have not only joined the Lord by faith and consecration and been accepted as branches, but who as branches desire to bring forth good fruitage, which the Lord seeks in us—we need the Husbandman's care so that we may bring forth the much fruit, so that the fruit that we bear may be more to his pleasement, large fruit, luscious fruit, good fruit,

valuable fruit. The methods of the Lord's prunings should be understood by all the branches, otherwise they may be discouraged and droop and fail to bring forth the proper fruitage.

It would appear that the great Husbandman prunes the branches of the Christ sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes he prunes us by permitting persecutions and the loss of name and fame, and sometimes he prunes by permitting the loss of earthly friendships toward which the tendrils of our hearts extended too strongly, and which would have hindered us from bearing the much fruit which he desires. Sometimes he may permit sickness to afflict us as one of these prunings, as the prophet declared, "Before I was afflicted I went astray." Many others of the Lord's dear people have found some of their most valuable lessons on the bed of affliction.

Some have written us how they were too busy, too much absorbed in earthly matters and interests that seemed to press for attention, so that they had not the proper time to give to the study of the Divine Plan of the Ages and the cultivation of their own hearts and the bearing of the fruits of the Spirit, and how the Lord in much mercy had laid them aside for a season, and given them the opportunities which they needed for thought and for Christian development, for growth in knowledge that they might have growth in grace. So far, then, from the true branches esteeming the prunings of the Husbandman to be injuries and wounds, they should conclude that according to the good promises of the Word all things are working together for good to them that love him—to the true fruit-bearing branches of the true Vine. Such prunings, instead of causing discouragements, should be to us, rightly understood, sources of encouragement. We realize that the world is left to itself; that the vine of the earth has not special prunings of the Lord, and that when we have these special prunings it is an evidence that the Father himself loveth us and is caring for our best interests.

"Now Ye Are Clean"

Applying this lesson to his disciples our Lord intimated that the proper pruning work had already been done on them up to date, and in the Lord's providences they had been purged of an unfruitful branch, Judas. He therefore said to them, "Now ye are clean through the word I have spoken unto you"—you are justified and accepted because of your faith, obedience and loyalty. What a joy the eleven must have felt when they heard those words, and what a joy we may properly feel as we realize the truth of the same words applied to ourselves. Praise the Lord for this great gift of his favor through Christ—that we have in him not only the forgiveness of sins and the covering of his robe of righteousness, but that through him we are accepted of the Father as branches of the true Vine, clean through the acceptance of the message or word sent to us. But this is not all, this is merely the beginning. The thing necessary to be remembered is that our ultimate blessing and acceptance of the Father will depend upon our abiding continually in this blessed close relationship of branches in the Vine.

If we will not bear the fruitage we may not remain in this relationship; if we do bear the fruits, if we have that spirit and disposition, and desire the Lord's grace and strength and assistance, his grace will be sufficient for every time of need and we will come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and as his fruit is born in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do

nothing, have no fruit that the Father will accept.

What is the nature of this fruit-bearing? How may we know the fruitage which the Father seeks? We answer that many, under the misguidance and wrong example of the vine of the earth, incline to think of grand earthly temples, orphanages, etc., as being the fruits which the Lord desires to see well developed. We answer, No. If these were the fruits, then Jesus and the apostles bore no fruits: they built no churches or cathedrals or temples, they neither built nor founded orphanages or asylums or hospitals. If these were the fruitage which the Father seeks, then the Lord and the apostles erred totally. But we hold that they did not err, that the error rather has come from another quarter; that the vine of the earth guided by the spirit of the world has taken a utilitarian direction, and is bringing forth the fruitage of the kind which the world approves.

The World Makes Provision

We are not saying a word against hospitals, asylums, etc.—we believe them to be very good, very desirable, very proper adjuncts of society and civilization—but we believe that the world is thoroughly capable of providing for all those things, and that the world is quite ready to provide for them; indeed we find that the world really does make provision as it is. For instance, the various St. Francis, St. James, and St. Agnes hospitals, asylums, etc., Protestant and Catholic, all seek support from the donations of the State for their maintenance and all get them, and the State might just as well, and better in some respects, have full charge of these. And indeed we are not sure but that it does have full charge of them now as fully as possible. Not that we wish to intimate that there are none of the true branches of the true Vine connected with any of these earthly institutions; but we hold that these are not their fruitage according to the Lord's parable, and that if they are members of the body as well as members of Babylon, they must bear the fruit of the Vine of the Father's planting as well as be identified with other good fruits.

The fruits of the Spirit are sometimes taken to be activities in the service of the Truth, as, for instance, the scattering of the Truth, the talking of the Truth, the bringing of some out of darkness into the light and knowledge of the Truth, the expenditure of money for the publishing of the Truth—all these are sometimes considered the fruits which the Lord expects of the branches. Not so! The fruits are something still nobler and grander than these things, and are described by the Apostle as the fruits of the Spirit. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must be in every branch. These fruits of the Spirit are enumerated—meekness, gentleness, patience, long suffering, brotherly kindness, love; if these things be in us and abound, says the Apostle, they make us to be neither barren nor unfruitful in the knowledge of our Lord and Savior.

These fruits are all one in some particulars: that is to say, the essence of proper Christian patience is love; the essence of hope and faith and joy is love for our Father, and our confidence in his love, as expressed in his promises to us. So the name of all these fruits and graces of the Spirit is expressed in the one word, Love. These are the fruits which must be found in every branch if it would retain its place as a branch and be of the glorified Vine by and by. Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without these. The other things, the good works, the seeking of the Truth, the distribution of the literature, etc., are only to be acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The Apostle expresses this forcefully when he says, If I should give my body to be burned and all my goods to feed the poor, and have not love, it would profit me nothing.

The same thought is true in regard to service to the Lord: if we should spend every day and every hour in harvest work, if

we should give all our money to printing tracts and books, or use ourselves in any other way for the service of the Lord's cause, it would profit nothing unless it were the result of love in our hearts. We see, then, that the thought is that we must cultivate in our hearts the graces of the holy Spirit, meekness, gentleness, patience, etc., love, and that we must have these in abounding measure to be pleasing to the Lord, to bear "much fruit." The expression of these fruits, therefore, undoubtedly will be through various channels, perhaps of giving goods to the poor, perhaps of such faithfulness in the presentation of the Truth as might lead us to martyrdom, that our bodies might be burned. If the burning of the body or the loss of all our goods comes in such a course through our faithfulness to the principles of righteousness, through our love and loyalty to the Lord, then happy are we indeed.

Withered Branches Burned

The declaration that those who will not bear the fruit of the Vine will be cut off from being branches and will wither and ultimately be burned, seems to imply the second death, utter destruction of the class indicated. This is not the worldly class, for they were never united to Christ, never were branches in the Vine and hence never were on trial in this respect. It refers only to those who have gone the lengths of making a full consecration to the Lord, a full union with him, a thorough consecration and begetting of the holy Spirit. These words, then, seem to correspond with the Apostle's declaration, "It is a fearful thing to fall into the hands of the living God."

The world is not in the hands of the living God, but is at the present time reckoned as dead in Adam, under the Adamic sentence, not being judged by the Lord. The Church only is reckoned as free from Adamic condemnation and placed on trial or judgment, and these only, therefore, could fall out of the hands of Christ, the Mediator[1], and into the hands of the Father in the sense here indicated. Being cut off from Christ their case is hopeless; for such we can look forward to nothing better than the second death. Even then we are glad that the theory of eternal torment is not true; that when they die the death of utter extinction they have suffered all that God has pronounced, terrible as that loss will be to those who appreciate everlasting life.

This statement about the branches cut off, withered and burned does not seem to take cognizance at all of the household of faith class, which, though believing in Jesus, never comes to the point of becoming branches or members in the Christ. Nor does it seem to take into consideration the great company. Indeed this class is mentioned in but few Scriptures and then obscurely, the Lord thus indicating, we believe, that none were called to such a company. The Apostle speaks of some as being "saved so as by fire," and a little suggestion in this same line might be taken from the Master's words that, being cut off as branches, they wither and are burned—burned as branches, destroyed as members of the company to which they originally were by covenant attached, but not necessarily destroyed individually to all eternity. The Apostle speaks of this class saying that themselves shall be saved so as by fire, but their works shall suffer loss. Perhaps we should consider these as being included in this manner in the Lord's statement.

Fruits Of Membership In The Vine

Our Lord proceeds to tell us what some of the fruits of this union with him will be:

First, such may ask whatsoever they will and it shall be done unto them. There is only one condition or limitation, namely, that before they are thus prepared to ask they must see to it that they give attention to the Lord's word that they may ascertain what is his will and what they may ask

1. See "The Word Mediator Used Differently" (R4309) for a clarification of the use of this word.

according to his will. Those who abide in Christ must have no will of their own, theirs must be the will of their Head, and their Head has already declared that his will is the Father's will. These, then, are the limitations, that we have the Father's will in our hearts and the Father's promises in our hearts; then our requests will be in conformity to these and the Lord will be pleased to grant all such.

The second fruitage or result will be that the Father will be glorified the more in proportion as our fruit increases, and on these terms our discipleship shall continue, namely, that we shall habitually seek to know and to do the Father's will and to glorify and honor him by lives obedient to his will. Anything short of this would forfeit our discipleship. Not that it would be forfeited instantly, as though the Lord would take occasion to cast us off lightly; but that it is a part of our covenant relationship that we will grow in grace, grow in knowledge, grow in harmony with God, grow in the fruits of the Spirit, and if we turn from this engagement or contract we cannot be considered as retaining our relationship as disciples, members.

The third fruit or evidence of this membership in the Vine and of our continued growth as branches is stated in verse nine, namely, that as the Father loved the Lord Jesus, the Vine, so our Redeemer loves us, his branches or members. What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear—our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments.

By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with him, namely, "Even as I have kept my Father's commandments and abide in his love." We cannot expect to abide in the Lord's love and be careless of his injunctions. The measure of our faithfulness to him will be indicated by our obedience to him, as the measure of his love for the Father was indicated by his obedience to the Father. The Apostle intimates this same thought and adds a little to it, saying, "For this is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3) It is not enough that we keep the commandments, but that we keep them lovingly and loyally, of good pleasure, that we do not consider them grievous but rather are to be glad to be in line, in harmony, with all the Lord's righteous provisions and arrangements. Let us all more and more seek this spirit of full heart-harmony with all the principles of righteousness laid down by our Lord Jesus—his commandments.

Our Lord's commandments are not the ten commandments of Moses, but more or less according to the standpoint of expression. They are less in the sense of requirements on our flesh; they are more as respects the requirements on our hearts. Briefly summed up he tells us that his law is love with all our heart, mind, soul, and strength to the Father and for our neighbor as for ourselves. This is possible to our regenerated hearts though not possible to our imperfect flesh. The Lord's requirement, therefore, is that with our hearts we serve this law of God and with our flesh we shall do to the best of our ability, and we have the assurance that in the resurrection we shall have the new bodies in which we shall be able to serve the Lord thoroughly, completely, satisfactorily.

My Joy Remain, Your Joy Be Full

Our Lord concluded this little lesson, so short and yet so full of meaning and depth,

by an illustration of why he gave it, saying, "These things have I spoken unto you that my joy may be in you and that your joy may be filled full." This is my commandment that ye love one another even as I have loved you." Wonderful words of life are these that have come down to us through the centuries, that have helped to cheer and encourage so many of the Lord's followers in the narrow way.

Many are the objections that are raised to pure and undefiled religion: Some complain that it is gloomy, joyless, a fetter upon heart and brain; that it drives men from every temple of pleasure with a whip of small cords; that it posts notice, "No trespassing here," in every field of enjoyment. Our answer must be that this is a mistake: that these are the words of those who know not, neither do they understand the things whereof they speak. Those who have truly made a covenant with the Lord, who have truly accepted him, who have truly laid down their lives at his feet and become his followers in sincerity, are filled with his joy, as he promised; and it is an increasing joy, which day by day and year by year becomes more nearly complete—a joy which will not be complete, however, until that which is perfect shall come and that which is in part shall be done away, until in the resurrected condition we shall see as we are seen and know as we are known and appreciate to the full the joys of our Lord, hearing his welcome invitation, "Enter thou into the joys of thy Lord."

We enter now into those joys through faith, through anticipation, through rest of heart, but by and by we shall enter upon them in the actual sense. Meantime it is the world, that has not submitted itself to the Lord, that has not appreciation of the joys of the Lord, that is full of selfishness and ambition and strife and envy; it knoweth us not even as it knew him not; it knows not of our joys in the Master's service even as it never appreciated the joys of our Lord in doing the Father's will, even at the sacrifice of his life.

"As I Have Loved You"

It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, "As I have loved you." How can we love one another with the same love which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the Spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one's own time and convenience. Thus Jesus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the Law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam's race.

Some one has said, "Do not imagine that you have got these things because you know how to get them. As well try to feed upon a cook book." There is a good and an important thought here: it is very important that we should know these things and understand the Lord's plans and appreciate the principles laid down in his Word, but though we had all knowledge it would not benefit us unless we used it. Let us not think of getting the benefit of the Lord's gracious provisions by merely learning how to get them, but let us take the necessary steps—see that we are fully his, see that we live close to him, see that we are fruit bearers, see that we abide in his love, in the Father's love, in the love for one another, which he has enjoined.

The Holy Spirit Promised

JOHN 16:4-15

Golden Text: "I will pray the Father, and he will send you another comforter, that he may abide with you forever." John 14:16

Our Lord, on the way to Gethsemane on the night of his betrayal, gave the discourse of this lesson to his disciples. He had been telling them what they must expect as his followers; that they would be misunderstood, persecuted, reviled, because of their faithfulness to him and to the brethren whom he represented—"But these things have I told you that when the time shall come ye may remember that I told you of them." (verse 4) He had not told them of all that they might expect, intimating this when he said, "I have many things to tell you, but ye cannot bear them now." The same may be said to be true of all that ever become the Lord's disciples. They see a sufficiency of light for one step at a time, but the trials and difficulties future are graciously held from them that they may not be overwhelmed by them. "Sufficient unto the day is the evil thereof." This was not deception, not the alluring of his disciples into doing something contrary to their wills. At the very outstart the Master assures us that unless we take up our cross and follow him we cannot be his disciples. If we take this step honestly and sincerely we see plenty of difficulty in connection therewith, without knowing particulars of the troubles to come. Indeed, if we knew of our future trials we should be unjustly overwhelmed thereby, since at first we could but imperfectly appreciate the meaning of our Lord's words, "My grace is sufficient for thee; my strength is made perfect in your weakness," and the assurance that he will not suffer us to be tempted above that which we are able, but will with every temptation provide a way of escape. (2 Cor. 12:9; 1 Cor. 10:13) Hence, as the Lord's people take one step after another they find these promises quite true; they find themselves sustained, they find they have no more than they can bear, and that although their trials are indeed severer than at the beginning of the way, yet these can be overcome, because of growth in grace and knowledge.

The power by which the Lord would grant his aid to his persecuted followers during his personal absence was something difficult for them to understand. In our lesson the Master makes the matter as plain as possible, calling the power, the influence which he would exert on their behalf the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of the truth. As the influence thus to be exerted upon them would be sustaining and comforting, the Lord denominated this Spirit or power a comforter, a sustainer, a helper. He did not say that he would send another person to deal with them; no other person could deal with them better than himself. It was a spirit, an influence, a power which he would send, and this would fully represent the Father and fully represent himself, so that in having the holy Spirit they would be having the fellowship of the Father and the fellowship of the Son. This holy Spirit is properly enough spoken of in the masculine, even as the Father and the Son are represented in the masculine. As it stands the propriety is obvious.

The Holy Trinity

During the "dark ages" a great deal of confusion of thought prevailed and the clear teachings of the Scriptures were lost sight of. Indeed, the Bible for a time was little in use. The Bishops were credited with being the equals of the apostles in inspiration, under the doctrine of the Apostolic Succession. Hence, when these met in councils their vote or decision on a doctrine was accepted as apostolic, authoritative. Seemingly it was overlooked that the Lord

chose but twelve apostles and said nothing about any successors to them, and that in Revelation he intimated there would be no successors when he pointed out the New Jerusalem with twelve foundations only, and in those twelve foundations the names of the twelve apostles of the Lamb. (Rev. 21:14)

Quite early in the second century the influence of the Grecian philosophy upon the Church is quite noticeable, and various errors became prominent. One of these especially related to our Lord, practically putting him on a par with the Grecian philosophers, Socrates and Plato, and denying his special birth and his pre-human existence. In combating those errors some, loyal to the Lord, went to the other extreme and declared him, contrary to his own words, equal to the Father. (John 10:29; 14:28) Next came disputation respecting the holy Spirit, and these same extremists took the ground that there are three gods, the Father, the Son and the holy Spirit, "equal in power and glory."

Peculiarly enough, after claiming that they were equal, which implies that they are not the same in person, but different persons, the claim was made that they are really *one in person*. Of course, such unscriptural, illogical reasoning cannot support itself, and hence those taking this position were driven to various expedients and subterfuges of argument. At times some of them claimed that there are really three Gods in one person, while others claimed that there are really three persons in one God, and not being able to explain either of the nonsensical statements, they have resorted to that word so useful to error and superstition, namely, "Mystery," "Mystery." They tell us that the matter of the Trinity is so mysterious that neither they nor anyone need to understand it. If they do not understand it they, indeed, should not discuss it; but this should not hinder others who can understand it, and who see most clearly that the entire mystery is of their own making; that the Bible teaching on the subject is most clear, simple, harmonious and satisfactory.

When the Apostle discusses the question of God he says to us, There is one living and true God, not three! He proceeds to say that this one living and true God is the Father; then he adds that there is one Lord Jesus Christ. (1 Cor. 8:6) As we have already seen this same Apostle declares that the Father highly exalted the Lord Jesus and gave him a name which is above every name; that all men should honor the Son even as they honor the Father. (Phil. 2:9, 10; John 5:23) This means that there are two persons, for in no other way could one exalt and honor another; and if the Son is to be honored as is the Father it follows, as other Scriptures show, that he is now partaker of the divine nature and that he was exalted to this high honor and dignity—"far above angels, principalities and powers"—as a reward for his obedience to the Father's will, in having come into the world and redeemed mankind at the cost of his own life in pursuance of the divine purposes. This we have already seen from John 1:1—that our Lord, before he came into the world, before the world was made by him as the Father's agent, was the Logos, the Word, the Messenger of the God, Jehovah, and that he was a God, a mighty one, superior to angels, the one "by whom all things were made that were made; and without him was not anything made that was made."

It will be noticed that the Apostle, in speaking of the Father and the Son, refers to them as separate persons, and that he does not refer to the holy Spirit as another God, nor as the third part of God. Not that the Apostle ignores the holy Spirit however, for throughout all of his epistles it is recognized as the Spirit of the Father and the Spirit of the Son, representing both Father and Son in the Church. Nor are we to understand that the holy Spirit is a spirit being—as when we read, "God is a spirit"—but that the word used signifies the spirit of a being, the power, influence, will, purpose, strength or whatever proceeds from the person. The holy Spirit is said to proceed

from the Father and from the Son as an influence or power, and this influence or power in the Church of consecrated believers operates in turn upon those with whom they mingle. It is always a good and holy spirit or influence, and is thus clearly distinct from the spirit of the world, the disposition of the world, the influence of the world, the spirit of sin, the spirit of anti-Christ, etc.

"The Holy Spirit Was Not Yet Given"

Our Lord gently broke to his sorrowing, bewildered disciples the news of his prospective departure to the Father who sent him. They did not ask where, for they believed his word, that he had come forth from the Father and that he would return to the Father who sent him. But sorrow had filled their hearts. What would they do without the Lord! How could the promise of the Kingdom ever be fulfilled if he went away! Had they been following a delusion for three years? They would not doubt the Lord, but they were perplexed. Our Lord, therefore, explained that if they understood matters properly, it would relieve them of much of their distress, as it really was to their advantage, in their interest, that he should go away. Had he not gone away it would have been impossible for the Father to beget them of the Spirit and recognize them as sons of God; hence it would not have been possible for them ever to be more than human beings, ever to become spirit beings or partakers of the divine nature, together with its glories and honors. Indeed, without the departure of our Lord it would have been impossible for them to attain even to human restitution, for the entire work of salvation, both as respects the Church and the world, was dependent upon our Lord's fulfilling the demands of justice. On the following day, as the Lamb of God, he died for the sin of Adam, which rested upon the entire race, and on the third day the Father raised him up by his own power. In this great transaction on our behalf a most important work was accomplished; but the benefits of that work, under the divine arrangement, could not come either to the Church or to the world, until first our Lord would ascend on high and appear in the presence of the Father and present the merit of his sacrifice as an oblation on behalf of his people. Had Jesus remained with his followers all through this age, even as a spirit being (as he was with them during the forty days), no one could have been begotten of the holy Spirit. It was necessary for Christ to ascend and present the merit of his sacrifice before we could be accepted and adopted, before we could receive the holy Spirit.

When the apostles received the holy Spirit at Pentecost, they said, "This is that which was spoken of by the Prophet Joel"—not, This is he who was spoken of by the Prophet Joel. They called it a baptism with the holy Spirit! A baptism with a person is not a conceivable or proper thought; nor could it be a proper thought that the holy Spirit as a person is personally present in each believer's heart! Whenever we attach the thought of personality it implies place. Thus we see that God is a spirit, not that God is spirit; but we do not speak of the holy Spirit as being separate, as though it were a person separate and distinct from the Father and from the Son; it is referred to in the Scriptures as the Spirit of God, belonging to God, emanating from God; a Spirit of Christ, emanating from Christ; a Spirit or influence or power which is all pervasive, which can exercise itself in any place or in any number of places at any time and perform any kind of work or mission. How much more satisfactory is the true thought respecting the holy Spirit than the absurd and unscriptural ones! We might remark in this connection that the word "him" of verse 7 in the Greek could, with equal propriety, be translated "it"—"I will send *it* unto you"—nevertheless, we have no objection whatever to urge against the use of the word Him, since this holy Spirit or influence is of or from him, the Father. Similarly the word "he" in verse 8 could, with equal propriety, according to the Greek, be translated "it."

Not The Spirit Of The World

Among the various false ideas of the operations of the holy Spirit is one which claims that the holy Spirit as a person has been busy going hither and thither all through this Gospel Age convincing people of sin and converting them to righteousness. Some go so far in the erroneous thought as to tell us that no one could be converted from sin unless God's holy Spirit miraculously operated upon him. If these thoughts approximated the truth in any degree they would imply that God alone is responsible for the fact that the world is not converted today, because the holy Spirit has failed to do its part in converting and reproving and convicting. But all this is a serious mistake.

The holy Spirit does not operate at all in the hearts of the world; but, as our Lord declares, It shall be in you, his disciples, the Spirit of the Father, the Spirit or disposition of the Son, the spirit of the truth, the spirit of a sane mind, the spirit of holiness to the Lord. None of these qualities of the holy Spirit is found in the sinful world; they belong to and are intended only for the "sanctified in Christ Jesus." The power of God operates upon the hearts that are fully consecrated to him, energizing them, cleansing them, separating them from the spirit of the world and using them in the divine service. The spirit of the world is the spirit of sin and selfishness; the Spirit of the Lord is the spirit of holiness and consecration to the divine will.

"He Will Reprove The World"

How, then, will the holy Spirit in *you* reprove *them*? We answer that all of the Church, begotten of the holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reproves the world is the holiness of the Church. The Spirit of the Lord, the disposition of the Lord in his people, brings reproof to those who are living in sin. It was so in our Lord's case, as he declared. The Father's Spirit was imparted to him in this special sense at the time of his baptism; as John testified, "I beheld the holy Spirit descending and resting upon him and abiding." He received the Father's Spirit without measure, without limitation, for, as the perfect one, in the image and likeness of God, he could receive the Spirit of God in full measure. We, on the contrary, imperfect, defective through the fall, can receive the Spirit only in limited measure because of our defects—some more and some less; but, thank God, it is the privilege of each to be more and more filled with the holy Spirit and sanctified by it as the days go by. Our Lord's light, which he let shine before men, was a great one. Our lights are feeble in comparison; but we are to emulate our Lord's example, and be more and more filled with the spirit of the truth, the light of the truth, and let it shine forth with wisdom upon all those who are in range of our influence.

The effect of this will be three-fold, as stated in verses 8-11.

(1) "It will reprove the world of sin"—that is to say, it will make the world conscious of its sinful condition; it will show to the world more and more the exceeding sinfulness of sin. Many of the world have so lost the image of God and are so devoid of conscience that they cannot with great distinctness discriminate between honesty and dishonesty, between truth and falsity, between righteousness and sin. The world has been in the habit of measuring itself with itself; but now in Christ and his Church the Lord has established a new standard for the world; and the Church, not only by its words, but also by its actions, is to uphold the glorious standards of the Lord's words along the lines of justice and love.

(2) It is not enough that the world be convicted of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of righteousness is possible and that the difficulty in attaining it is due to the fallen nature. The world is to be convinced that righteousness is the proper standard, the only one which God could recognize, and

that in his wonderful plan he has arranged for eternal life to be granted only to the righteous. In this connection it is unavoidable that those who give the instruction, the spirit-enlightened ones, will find it necessary to make clear that no one can come into accord with the Father through any works of righteousness of his own, but that the forgiveness, the covering for sins provided through the merit of Christ's sacrifice is necessary.

(3) The Spirit of the Lord in his people will convince their neighbors, all who come within the range of their light and their message, that the present life is not all that there is, that there is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. Whoever hears this message must concede its reasonableness, and it becomes a basis for joy and hope to all those who desire eternal life. Such as are rightly and deeply exercised by these convictions will seek the Lord and his various means of grace in the present life that they may also have their judgment and trial as part of the Church. But such as are not thus exercised or influenced are to be instructed through the Church; in proportion, however, as they have light or knowledge they have responsibility. In God's plan he has provided a day of judgment in the future for the world, in which all shall have full opportunity of being judged, of being tested along the lines of their loyalty to the Lord. Nevertheless their conduct in the present life has to do with that future judgment or trial. In proportion as they may disobey their conscience and fail to follow the leadings of the truth in the present time, they will have stripes, difficulties to overcome in the future, and to whatever extent they now seek to live in accord with righteousness they will lay up for themselves a blessing which shall assist them in that day of judgment.

"Because They Believed Not"

The holy Spirit of truth in the Church will make known to the world that their continuance in the attitude of sinners, "children of wrath," is because they do not believe in and accept of Christ and his meritorious sacrifice for sin. The holy Spirit in the Church will make known to the world that there is such a thing as righteousness, an imputed righteousness which has been secured by our Lord Jesus through his sacrifice, which he presented before the Father. The holy Spirit in the Church will instruct the world that the present order of things cannot continue, that a new order of things will be ushered in at the second advent of our Lord, as he has already redeemed the world, thus securing the legal right to dispossess Satan, the prince of the present order of evil.

"He Will Show You Things To Come"

Our Lord prepared his followers for a still larger amount of instruction after his ascension than they had received from him during his presence. He explains that the necessity for this was their unpreparedness until they should be endued with power from on high. Until this they would be natural men, and, as the Apostle points out, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." This is the explanation, then, of why our Lord Jesus did not present as deep teachings along spiritual lines as did some of the apostles. It was not inability on his part to present them, but those truths would have been meat out of season to his disciples, which might have choked them, injured them. Hence the deeper things of our Lord's teachings were stated considerably in parabolic form, which would not hurt them at the time and which later they would come to appreciate and understand. Thus he said again, "I have told you earthly things and ye believed not [are unable to receive them], how would you believe if I told you of heavenly things?" (John 3:12)

But the spirit of truth, when it shall come, will guide you into all truth, yet it will be only a channel and not an authority, for it will make known to you various fea-

tures of the divine plan and these will include things not yet made manifest to you, but which in due time will be brought to your attention through the Word and through the influence of the holy Spirit. I shall be glorified by this holy Spirit, for it will be my things that will be shown unto you, for all things that the Father hath are mine; therefore, said I, that he [it] shall take of mine and shall show them unto you. Note in this statement the prominence of the Father. All things are of the Father, but the Father hath made the Son joint-heir with him, his associate, and nothing is said to belong to the holy Spirit, because it is merely the divine channel or agency through which communications, blessings, instructions, etc., will be communicated. The holy Spirit is not a person, but the spirit or influence or power of the Almighty God and his everlasting Son, our Lord. For a full discussion of this subject see Vol. 5, Chap. 8.

"Give You Another Comforter"

Our Golden Text is beautiful, helpful. Indeed, our Lord explains that the holy Spirit as a comforting influence, as a guide, as an instructor and helper to the Lord's people in the narrow way would be a gift from the Father. This agrees with the Apostle's statement in the record of the Pentecostal blessing. Explaining the matter, the Apostle Peter said that our Lord, having been exalted to the right hand of divine power, received this holy Spirit, power, from the Father and shed it forth or sprayed it forth upon his followers at Pentecost. These descriptions fit well to the right view of the holy Spirit, but are very much out of line with the wrong view, that the holy Spirit is a person. How could a person be sprayed or shed forth! How could one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift! The inconsistency of the error is very manifest as soon as our eyes open to its falsity. But how beautiful is the true thought; that as soon as our Lord Jesus had appeared before the Father as our Advocate and had presented at the Mercy Seat the merit of his sacrifice on our behalf, the Father was well pleased to grant his holy Spirit, his holy influence and power upon us, and adopt us into his family and treat us as sons!

How precious is the thought that the Pentecostal blessing was not merely for those who received it, but for the entire Church, as shown in the type! The kings, as well as the priests, in the olden times were anointed, set apart to special service, and Christ and his Church are the true kings and the true priests of the Melchizedec order, through whose ministries as kings and priests all the families of the earth will be blessed. Our Lord is the Head, we are his members in particular. The coming of the holy Spirit upon him to fit and prepare him to be the King, to fit and prepare him to be the Priest of the Melchizedec order, was symbolized in the type by the anointing of oil. Thus the Prophet speaks of this anointing as being poured upon Aaron's head and running down his beard even unto the skirts of his garments. This, as we see, represents the adoption of the holy Spirit, which came upon our Lord Jesus the Head at his baptism, and which was shed forth at Pentecost upon all those who were ready and waiting to be accepted as his members, and we who since have believed on him through their word have come into membership in the same Body and have received of the same anointing; and "this anointing which ye received of him abideth in you," and shall be in you. This anointing did not represent a person, but an influence and blessing.

What a satisfaction, what a comfort has come to the Lord's people through their privilege of being used by him and adopted into his family by the begetting of the holy Spirit, the adoption of the holy Spirit, the anointing of the holy Spirit, the holy influence, the blessing of the Father and of the Son, guiding our judgments, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are

brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious plan of salvation for ourselves and all the families of the earth!

This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age, age-lasting, for the entire period. How glad we are that this is so, and how blessed are the instructions and guidance which we have enjoyed! Truly, as our Lord said, the holy Spirit shows us things to come, and explains to us things that are past. How many of our blessings are along the line of appreciation of coming things—the Millennial Kingdom, the times of restitution, the uplifting and strengthening of all the families of the earth!

Hope In Christ

Ask ye what great thing I know
That delights and stirs me so?
What the high reward I win?
Whose the name I glory in?
Jesus Christ the Crucified.

What is faith's foundation strong?
What awakes my lips to song?
He who bore my sinful load,
Purchased for me peace with God,
Jesus Christ the Crucified.

Who defeats my fiercest foes?
Who consoles my saddest woes?
Who revives my fainting heart,
Healing all its hidden smart?
Jesus Christ the Crucified.

Who is life in life to me?
Who the death of death will be?
Who will place me on his right,
With the countless hosts of light?
Jesus Christ the Crucified.

This is that great thing I know;
This delights and stirs me so:
Faith in him who died to save,
Him who triumphed o'er the grave,
Jesus Christ the Crucified.

—*Hymns of Dawn*, #15

"I Pray For Them"

JOHN 17:15-26

On the night of the institution of the memorial of his death, our Lord, so far from being concerned wholly with himself and his approaching crucifixion, was specially thinking of and praying for his disciples. The closing verse of John 16 records his words of admonition, "These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." These words spake Jesus and lifted up his eyes to heaven in prayer for his disciples, saying, "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me."

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." Our Lord evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect to all of life's affairs, which recognized his guardian care, which trusted him, confided in him and in every distressing circumstance looked to him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret—sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though he loved his disciples they were not yet begotten of the Holy Spirit and could not fully comprehend matters from his standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew him the nearer and the oftener to the Father in prayer.

So it is or should be with the Lord's followers. Proportionately as we grow in his character likeness we will similarly pray without ceasing and in everything give thanks, singing and making melody in our hearts to the Lord, realizing him as the center of all our hopes and ambitions and joys. And similarly we will avail ourselves of the privilege of more formal approaches to the throne of grace, to obtain mercy and find grace to help in time of need. Similarly also, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly Comforter from whom we will derive the greater blessing and joy.

The Church Not The World

In this prayer, as elsewhere throughout the inspired Word, a sharp line of distinction is drawn as between the Church and the world. A great loss is sustained by those who do not see this, for it wonderfully assists in the "rightly dividing of the Word of Truth." "God so loved the world," Jesus "by the grace of God tasted death for every man," and was a propitiation for the sins of the whole world, yet he is not of the world, and those who become his disciples are not of the world. "Ye are not of the world even as I am not of the world." The losing of the clear line of distinction between the Church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the Church, and this is called civilization, and thus a large proportion of

the world are to-day mistakenly recognized as part of the Church. This is to their disadvantage, for not discerning that those who are of the Church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true Church, the true followers of the Lord, whose new natures must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical, extremists. The Lord's people need to remember that, judged from the standpoint of the world and the nominal Church, they must be extremists if they would come up to the standards set for them by the Lord and the apostles—standards illustrated in the lives of Jesus and the apostles, in their self-denials even unto death.

Our Lord prayed not for the world, because the Lord's time for dealing with the world had not yet come—would not come until after the selection of the Church, the body of Christ. He prayed for the apostles especially, because they would be his special representatives in the world, and his prayer included also all of the five hundred brethren who up to that time had believed on him with sincere hearts. Not only so, but (verse 20) he extended the petition so as to cover all of a similar class even to the end of the age—all who should believe on him so thoroughly, so sincerely, that their faith would separate them from the world to be his disciples, his followers in the narrow way in very truth.

What He Did Not Pray For

As we look out over the world today and take a view of the nominal Christian Church, and attempt to put ourselves in the place of the nominal Christian believer and his professed view of matters, and if, then, we suppose that the Lord prayed for the present condition of things, his prayer would be something like this:

I pray that my followers may become very numerous, very wealthy and very learned, that they may be the notables of the world. I pray that they may be divided up into great denominations, some holding one fragment of truth and some another, blending the same with much of inconsistency and error. I pray that there may be a dignified class, self-satisfied and reverential in form, who may be known as Episcopalians. I pray for another dignified class who will hold the Westminster Confession of Faith, and subsequently in 1902 supplement it with a briefer statement which, in effect, will contradict it. I pray for another great schism under the leadership of Wesley, which shall mingle with its devotions many worldly customs and attractions, and shall prosper greatly and be able to boast the building of one church every day in the year. I pray for another great sect or party of my followers, to name my name and be the followers of Luther. I pray for the great Roman Catholic Church, which will claim to be my kingdom, claim to reign in power and great dignity and honor over the kingdoms of the earth, claim that its head and representative is my vicegerent, the spiritual emperor of the world. I pray that its cunning policy may keep my Word from reaching the public, and that it may represent my great sacrifice for sins in its innumerable sacrifices of the mass, and that it may prosper and "wear out the saints of the most high God."

I pray also for all the little sects and parties and splits, that they may prosper, that each may think that they have the truth and be satisfied with their creeds, and be hindered from searching the Scriptures to know therefrom the way, the truth and the life. I pray for all these that they may be thus scattered and separated and have fences between each other. I pray further that they may not only have denominational lines to separate them, but, additionally, political lines and lines of national prejudice, so that millions of them of one party or nationality may threaten and make war upon and slaughter those of another nationality or party. I pray that these national distinctions amongst them

shall run so high that it will require hundreds of millions of dollars every year for armies and weapons and battleships to fight each other or to threaten each other or to intimidate each other. I pray all this that the heathen world may be charmed with the glorious effect of my teachings upon Christendom, and that all the heathen may say with one voice, Let us also become partisan and sectarian. Let us also arm and fight. Let us also learn of the practices of these Christian nations that they do not have the entire monopoly of profanity and drunkenness and debauchery, that we may share in these.

What Our Lord Did Pray For

Very different was our Lord's petition. His prayer represents his disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world, not many great, not many wise, not many learned, not many rich, not many noble—chiefly the poor and altogether a "little flock." The characteristics of the disciples whom Jesus personally gathered were to be expected in all who should afterward be gathered to him as his true followers.

Notwithstanding the great array of Christian nations and Christian sects, the Lord "knoweth them that are his;" and in harmony with this prayer he has not during the age separated his people from the world, but left them in the world, merely separating them so far as the heart is concerned—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition today that Judaism was in when it crucified the Lord and persecuted his followers.

Then the chief sect of the Jews called themselves God's holy people (the meaning of the word Pharisee), and the whole nation stood on a plane of outward morality which the Lord declared was in his sight a farce. He called the leaders whited sepulchers, inwardly full of corruption. He told them that while they washed the outside of the cup they left it filthy within; that while they made broad their phylacteries and prayed in public, in their hearts they were far from a condition of holiness or love—so far that they would be willing to wrongfully take a home from a poor widow if the outward forms of the law permitted and if the transaction would not bring too much reproach. (Matt. 23:14, 23-28) It is much the same to-day; there is an outward gloss or veneer that in many cases is hypocritical, an outward form of worship, a drawing near with the lips while the heart is far from him, busy with fashion and dress and pleasure and money-making idolatries, if not with grosser sins.

Our Lord prayed that his true followers might be kept by heavenly power free from such conditions—out of sympathy with them, not of them. And we believe this has been true all down throughout this Gospel age. We believe that the Lord's prayer has been fulfilled, and that his scattered little flock, the branches of the true vine, have flourished in heart, spiritually, keeping up a separate life entirely from the nominal system, which is only a part of the world. We believe that the same is true to-day, and that these in the world but not of it are now, in the harvest time, being called out of Babylon, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." But as the entire number of Israelites who returned from Babylon when the opportunity offered was only about 50,000, so we may expect here that the Lord has so arranged matters respecting the popularity of error and the unpopularity of the Truth, that the number ready and glad to forsake all to follow the Truth and the right will be few.

"Sanctify Them Through Thy Truth"

The prayer, continuing, points out two things—first, how the Lord's followers will be kept, and, secondly, why they will be kept. (1) They will be kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the holy Spirit to newness of life. (2) They will be kept in the world, but not of it, by the power of the Truth in their hearts. The Truth will sanctify or separate them. Not any truth, not all truth, but the Truth—the Truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, "My Word is Truth"—the Truth which only sanctifies and separates my disciples from the world.

We are aware that "doctrine" has become very unpopular in every quarter of the world and in the nominal Church. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. The prophet describes the matter, saying, "All tables are full of vomit"—every creed formulated in the Dark Ages is necessarily repulsive to-day. But the Truth, "Thy Word is Truth," never becomes stale, never becomes rancid or offensive; it is still the Bread from Heaven, it is still the Word of Life; and all who are of the Truth, all who have progressed from being merely babes in Christ and by partaking of the meat of his Word have come to an appreciation of it, all who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the divine plan...

"It Satisfies My Longings As Nothing Else Can Do"

The Truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the divine Word be not received into the heart to satisfy its cravings or longings, it will feed upon other things; and the world, the flesh and the devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord's parable represents a heart swept and garnished, with the devil cast out, and then that heart, still empty, is represented as being re-entered by seven devils. Our hearts need not only to be cleansed from sin through justification of life, through faith in Christ, but they need also to be filled with the Lord himself; and our Lord, who calls himself the Truth, furnishes to our hearts various truths as food, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling he sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

God's Power In God's Time

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised Kingdom can establish righteousness; hence our hearts, as Noah's dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures

us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to the power and glory, honor and immortality, in the First Resurrection, and that then our grandest hopes and ideals will be realized in the Kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our Master's associates in the heavenly Kingdom.

Our Lord declares, "As thou hast sent me into the world, even so have I also sent them into the world." It is evident enough how the Father sent the Son, who left the glory which he had with the Father before the world was made flesh and dwelt amongst us; but in what sense are we sent into the world, we who are born of the world? Of course the apostles were specially sent once, but all the Lord's followers are sent in a sense or degree. We are not sent until we are separated from the world to be his in heart and in truth. Then he gave us a commission or a message, a work to do in the world in his name and for the cause which he represents, namely, the cause of righteousness. So, then, the true followers of the Lord are ambassadors for God, representatives for Jesus. As he was in the world, so are we in the world; hence he calls upon us to walk as children of the light, to oppose sin in ourselves, and to use our influence in all proper ways in opposition to sin and in favor of righteousness and truth and right.

Glory Shared With Church

Continuing our Lord declares, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This seems to carry with it the thought, elsewhere suggested in this prayer, that our Lord had by this time come to a full realization of the Father's plan, namely, that his disciples were to be developed for the purpose of becoming his joint-heirs in the Kingdom, sharers in his glory. At first thought such a sharing of the great glory of the Kingdom might appear to be a lessening of the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses in judging Israel seemed at first to be a contraction or diminution of the dignity or authority of Moses.

But as Moses in the type was very meek, and gladly welcomed all the elders to joint-service, saying, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" (Num. 11:29), so the Lord Jesus, so far from feeling that the gathering out of the Church to be his joint-heirs in the Kingdom would diminish his glory, joined heartily in the divine plan, and declares here that he set himself apart, he separated himself from that feature of the glory and dignity of the Father's reward that his followers might have a share in it, that they might become his joint-heirs, being set apart and brought to this honor through the Truth, through the great and precious promises bestowed upon them. This same thought seems to be presented in the words (verses 22, 23)—"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."

The love of God pervades our hearts so that selfishness has no room there, and thus it was that our dear Redeemer, instead of feeling jealous that any others should be exalted to the divine nature, participators in the Kingdom, in this prayer to the Father declares his full acquiescence in the plan, his hearty cooperation, his joy to have it so. What a thought this gives to us as the prospective Bride, already espoused to the heavenly Bridegroom. He is

pleased to exalt us from our lowly estate to be one with himself in his Kingdom, in his throne, in his Father's love.

Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness how thoroughly it would scatter from the minds of all who are seeking to be copies of God's dear Son every thought of rivalry one with another. How it would cause us to rejoice in the growing usefulness and advancement in the Lord's service of every member of the body. How we should more and more feel what the Scriptures describe as "in honor preferring one another," and which rejoices in the prosperity of a brother, in his growing usefulness in the Church, in the growing evidences of his favor with God and man. Those who can thus rejoice in the prosperity of the fellow-members of the body have another evidence of their growth in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

"That They All May Be One"

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon. (Rev. 18:21)

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is today, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father—they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and Son

and the Church, the Bride, are all one—in spirit and in truth.

With Christ, Sharing His Glory

Our Lord's words (verse 24), "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." This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will in respect to these my followers, and I will it also, acquiescing in this great and liberal arrangement which thou hast made. I will be glad to have my followers ultimately on the same plane of glory with me, and that they may there be blessed by seeing and sharing the glories thou hast conferred upon me whom thou hast loved always even before the foundations of the world—even before the arrangements were made for these my disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us of our acceptance with the Father and of our participation in the life eternal which he has provided, namely, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our Lord declares, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the Truth, that the love wherewith thou hast loved me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him—this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

"I Have Prayed For Thee"

"Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not." Luke 22:31, 32

As the Passover season approached our Lord not only said, "My soul is exceeding sorrowful even unto death," and found himself pleading "with strong crying and tears unto him that was able to save him out of death;" but additionally he had great solicitude for his dear followers, and sought to arouse them to an appreciation of the hour of temptation into which they were entering, saying, "Watch and pray, lest ye enter into temptation." Not only was that the most trying time of our Lord's earthly experience, but it was also the most trying time for his apostles, and particularly for Judas and Peter. Both of these men were prominent amongst the apostles, the one as the treasurer and purchasing agent of the little group, the other as a specially bold champion of the Lord's cause, who had, as the mouthpiece of the twelve, announced their faith in Jesus as the Messiah, and who had publicly declared that although all men should forsake the Lord he would not do so. From the human standpoint it would have been surmised that any temptation that might come upon those thirteen would have been upon the weaker and less prominent ones and not upon the three most prominent.

Three Tempted—Variant Results

We may draw some valuable lessons from noting the course of the three specially tempted. Our Lord's course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. He escaped and came out of the trial stronger every way, and on the day of his public arraignment before the priests and Pilate, and when he was crucified before the multitude, he was the calmest of the calm, for the Lord had strengthened him. He is our pattern: our course should similarly be one that would not deny dangers, would not boast of our courage, strength, but would lean upon the arm of the Lord and through his grace come off conquerors.

Peter's case we remember well: A good man of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, he denied his Lord even with profanity. What a lesson to us of human frailty, and of how we ourselves might be overtaken and ensnared by the wiles of the devil. How much each one needs to watch and pray, lest we enter into temptation—lest we succumb to temptation. How much we each need to remember the prayer the Lord gave us as an ensample, "Abandon us not in temptation, but deliver us from the evil one."

That was a fateful time for Judas: If the Adversary could so juggle, deceive and mislead the true-hearted Peter because he was off his guard in watching and praying, what might we not expect he might be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous? We cannot wonder that Satan's victory over Judas was soon accomplished—that he fell quickly into the snare of the Adversary, and lent his heart and energy to the betrayal of the Master for thirty pieces of silver. His case was very different from that of Peter, the loyal, the true, for the moment bewildered and off his guard and fearful. The cases of the two men are very different because, although the danger was the same, their hearts were in different conditions.

"Take Heed To Yourselves"

Is it not so with all of the Lord's followers? Is not this the secret of the differing results of temptation as they surely come to

each one of us? The Judas class of today and always are those who when temptation comes receive it, entertain it, enter into the spirit of the ambition or otherwise wrong allurement, and are swallowed up by it. The Peter class is also with us ever since; and today the true-hearted, but not sufficiently watching and praying and on guard against the Adversary's allurements, are at times taken unawares, and for a moment not only dishonor the Lord but dishonor their own hearts and consciences also. The difference between these two classes is the heart condition: the Peter class do those things which they do not wish to do, or leave undone those things which they really desire to do, and their difficulty lies evidently in the weakness of their flesh, in the power of the Adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class are those whose hearts are not loyal but selfish, and who therefore enter into the Adversary's scheme heartily, and are not, in their wrong course, going contrary to their own wills but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas repented, the one was accepted back to divine favor, the other was not—the one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

Our Lord's words in our text give us the assurance that, because of this difference in the hearts of the two men, he could properly be the advocate of the one before the Father but not the advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might be of the divine provision for his protection. He was still one of the Lord's sheep, therefore subject to the Shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin Church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart alienated through selfishness, any appreciation for the Lord and love for him which he possessed at the beginning of the ministry had evidently died, been swallowed up of selfishness and ambition—and into that heart thus fully withdrawn from the Lord we are told Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord and lending the same of deliberate intention to self-seeking, he became a tool of the Adversary. As our Master said, "It must needs be that offences come"—that he should be crucified—"but woe unto that man by whom the offence cometh."

Similar Conditions Today

In our experience the Passover season has always been one of special danger, special besetment to the Lord's consecrated people. For some reason unknown to us the Adversary seems to be permitted to have special power at this time. We have noticed time after time that, as we approach the Passover season, Satan's activity has been manifested by some kind of an attack upon the Truth and by some kind of a special trial or test upon the Truth in connection therewith. Although we know in advance that none of the Lord's disciples true at heart will be plucked out of his hand by the Adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhorted the disciples to watch and pray, lest they enter into temptation.

True, Jesus knew who it was that should betray him, and was, therefore, not surprised or disconcerted in respect to Judas' course; and yet, undoubtedly, the thought

that one who had eaten bread with him should "lift up his heel against him" (John 13:18), one who had been his companion, helper, familiar friend, should become his enemy (Psalm 41:9), all this must have had a saddening effect upon our dear Master, who could assuredly sympathize with even his bitterest enemies as well as with those who, Peter-like, failed at the first to withstand the Adversary's assault but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of his members is done to him, it follows that the Judas class and the Peter class all down through the Gospel age to the present moment have been betraying the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee that thy faith fail not."

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without his aid, without appearance for us and application to us of the merit of his own sacrifice, none of us could stand, all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, intercedes for such, makes good the unwilling imperfections of such, so should all who have his Spirit feel generously, kindly, sympathetically, speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or cooperation in their evil work: as for any of the apostles to cooperate with Judas would have meant a share in his evil deeds.

"Sift You As Wheat"

However much sympathy we may feel with Peter and others of similar character and experience—since, however much we may rejoice with him that the Lord prayed for him so that his carelessness in the matter of watching and praying for himself did not result in his undoing and his loss of relationship to the Lord—nevertheless we should strive not to be of the Peter class, but of the class represented by our Lord himself. Let us be of the watching, praying and faithful kind, who will not be overtaken by the Adversary's temptations of the present time.

We are in the "harvest" time; the separation of the wheat from the tares is due, and, more than this, the separation of the chaff from the wheat is also due—a sifting process. While this figure may to some extent fit to the experiences of the Church in the past, we are sure that it does specially apply to the Church in the "ends of the ages" —to those who were living in the end or harvest of the Jewish age, and to those who are now living in the end or harvest of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more and more of meekness, watchfulness, prayerfulness and trust in our all-powerful Head.

We remember in this connection our Lord's words which indicate that the present will be a time of trial which "will try all them that dwell upon the face of the whole earth." (Rev. 3:10) We remember the Apostle's statement also that it will be a time of fiery trial upon those who are of the true Church, saying, "Every man's work shall be tried so as by fire," and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial. (1 Cor. 3:13)

"The Fire Of That Day"

Wherever perfect love has not been attained the "fire" of this day, the siftings of this day, will manifest it—the Lord will separate the deficient ones. This may cause us sorrow, as earthly ties are severed and fond hopes blighted; nevertheless the Lord's message to us on the subject is figuratively represented in the command which he gave to Aaron and his sons, when two of the under-priesthood perished because they offered strange fire before the Lord which he had not commanded them. (Lev. 10:1) Moses as the Lord's mouthpiece declared that the survivors in the priesthood must make no mourning or lamentation for those whom the Lord had cut off. To have done so would have implied disloyalty to the Lord and a failure to appreciate his wisdom and justice and love in the matter. (Lev. 10:6)

How searching will be the tests which will prove our love and loyalty to the Lord and his divine arrangements is clearly intimated in our Lord's prophecy respecting our day when he said that the sifting would be of such a kind as would "deceive if it were possible the very elect." It will not be possible to deceive the very elect, because for these our glorious Head stands sponsor. They are his followers, they are his betrothed, they are his members; he is their Head and Representative and Ambassador; he intercedes, supplicates, prays for them, and their faith will fail not because they are his, because—however imperfect they may be as respects the flesh—at heart they are perfect, thoroughly loyal to him and to his cause, to their fellow-members.

So, then, we sound again, as we have previously done at this season of the year, the Master's words, "Watch and pray, lest ye enter into temptation." Our words, like the Master's will fall on two classes—some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be a part of the power of God unto their preservation.

Alas! And Did My Savior Bleed?

Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

It was because we were undone
He groaned upon the tree.
Amazing pity! grace unknown!
And love beyond degree.

Well might the sun in darkness hide,
And shut his glories in,
When Jesus, God's Anointed, died,
For man, undone by sin.

Thus might I hide my blushing face,
While his dear cross appears;
Dissolve my heart in thankfulness
And melt mine eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

Jesus died for you,
And Jesus died for me;
Yes, Jesus died for all mankind;
Bless God, Salvation's free!

—*Hymns of Dawn*, #5

"The Cup Which My Father Poured"

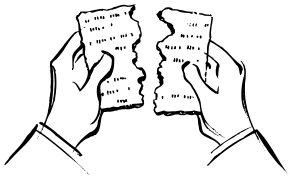
"I have noted your reference to the communion cup which our Lord tendered to his disciples, saying, 'Drink ye all of it; for this is my blood of the New Testament (Covenant) shed for many for the remission of sins. But I say unto you that I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom.' (Matt. 26:27-29)

"I note that you consider that our Lord referred to this same cup in Matt. 20:22, when he answered James and John that their only hope of sitting with him in his throne lay in their partaking of *his cup* and sharing in *his baptism*—into death. I wish to inquire whether or not this should be considered the uniform interpretation of the 'cup' in the Scriptures. In some places it had seemed to me to refer to joy, pleasure, rather than to suffering. For instance, in Psalms 23:5 we read, 'My cup runneth over.' And again, in Psalm 116:13, 'I will take the cup of salvation.' Neither of these, it seems to me, apply to the cup of Christ's sufferings. Do they?"

Yes, we reply. The cup in each of these instances is the same. Psalm 23 is a prophetic one which represents Christ and the Church—their experiences throughout this Gospel Age. Surely our Lord's cup of suffering overflowed. And surely it has been the same overflowing cup which he has presented to his faithful followers throughout this Age. It represents sorrows unto death. However, prophetically our Lord and his followers are represented as rejoicing in this cup of fellowship in the sufferings of Christ, because of the glorious results. Our Lord said respecting it, "I delight to do thy will, O God." And again, "The cup which my Father hath poured for me, shall I not drink it?"

In Psalm 116:13 this cup of death is represented as a cup of salvation, because only thereby can our salvation and the world's be attained. Both Christ and his followers have rejoiced in their tribulations, not counting their lives dear unto them, that they might win the great prize. Notice the context: "I will take the cup of salvation and call upon the name of the Lord (for needed aid.) I will pay my vows unto the Lord … precious in the sight of the Lord is the *death* of his saints." The Vow of Christ and his members is faithfulness unto death—the drinking of the cup. The promised reward is the crown of glory in the Kingdom. This is represented as another cup of the future. Only those who join with the Master in drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this Age—at the close of this antitypical Day of Atonement and its sacrifices.

—*Reprints*, p. 4555



Memorial Meditations

Gethsemane

The Agony In Gethsemane

MARK 14:32-42—MATTHEW 26:36-46; LUKE 22:39-46; JOHN 18:1

Golden Text: "The cup which my Father hath given me, shall I not drink it?"

As we consider the solemn scenes of this lesson, let it be with reverence and deep gratitude, remembering it was our load the Master bore, that it was the chastisement of our peace that was upon him, and that with his stripes we are healed.

The narrative, so familiar to every Christian, is one full of precious lessons, especially to those who, by his grace, are endeavoring to follow in the Lord's footsteps. We observe (1) that when the Master realized that his hour of betrayal and fierce temptation was close at hand, having first comforted, counselled, and prayed for and with his disciples, his next strong impulse was to seek a solitary place for prayer and communion with God, that he might find grace to help in time of need. (2) We note also his love for his disciples, and his desire for their love and sympathy in return. "Having loved his own, he loved them to the end." And because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. Leaving all but Peter and James and John at the entrance of the garden, as a sort of outer guard against the sudden intrusion of his betrayer upon his last hour of prayer, he advanced with the three—the three in whose ardent natures he seemed to find the most active and consoling sympathy—and, with an earnest appeal to them to watch and pray, he left them and went about a stone's throw beyond. Three times did he rise from prayer and return to them in anguish of soul to feel the touch of human sympathy, saying, "My soul is exceeding sorrowful, even unto death." It was a sorrow, an agony, which, of itself, would have worn him out shortly—an intense mental and nervous strain which caused him to sweat great drops of blood.

It was no sign of weakness in the Master that he thus craved human sympathy. His was no coarse, stoical nature, insensible to pain and shame and loss; nor was it a proud, self-centered nature which stood aloof from human fellowship, although those with whom he associated were so far beneath his glorious perfection. Gracefully he condescended to men of low estate, and esteemed them brethren beloved, of whom he was not ashamed. His was a refined nature, keenly appreciative of all that is lovely and pure and good, and correspondingly sensitive to pain from everything to the contrary of these. Human degradation and human woe must continually have borne heavily upon him during all his earthly life. But in this awful hour all the griefs and burdens of the whole world were rolled upon his shoulders, and he was to suffer as though he himself were the sinner—to suffer death, extinction of being, trusting alone in the Father's grace for a resurrection. Into this one hour were crowded, not only the mental realization of death and the physical agony and shame, the cruelty and torture of a horrible death, but also the sense of desolation to be experienced when even his beloved disciples, overcome by fear and dismay, should forsake him; and the sorrowful reflections upon the irretrievable loss of Judas, and upon the course of the Jewish nation—"his own" people, who despised him and were about to call down upon their own heads the vengeance of his blood, saying, "His blood be upon us and on our children." He foresaw the terrible calamities that in consequence must soon overwhelm them. Then the degradation of a whole guilty world, which must continue to groan and travail in pain until by his sacrifice he should gain deliverance for them from sin

and death, caused him to feel the burden of responsibility to an extent which we can only approximate, but cannot fully comprehend. And in addition to all this was his knowledge of the fact that every jot and tittle of the law with reference to the sacrifice must be perfectly fulfilled according to the pattern in the typical sacrifice of the day of atonement.[1] If he should fail in any part of the work, all would be lost, both for himself and for men. And yet, though a perfect man, he realized that the flesh, however perfect, was unequal to the task.

How much depended upon our Lord's fortitude in that awful hour, alone and defenseless in the darkness of overwhelming night, awaiting the certain arrival of his betrayer and the will of his persecutors maddened with hate and full of the energy of Satan! Oh, how the destinies of the world and of himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without divine aid, therefore it was that he offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, by a resurrection. The necessary comfort was provided through the Prophet Isaiah (42:1, 6), by whom Jehovah said, "Behold my servant whom I uphold, mine elect, in whom my soul delighteth. … I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee [from falling or failure], and give thee for a covenant of the people, for a light of the Gentiles. … He shall not fail nor be discouraged."

When the fearful ordeal in Gethsemane strained the powers of endurance almost to their utmost tension his prayer was only, "If it be possible, let this cup pass from me: nevertheless, not my will, but thine be done." Then, though the cup might not pass from him, an angel came and ministered to him. Just how, we know not, but probably by refreshing his mind with the precious promises and prophetic pictures of the coming glory, which none of his disciples had sufficiently comprehended to thus comfort him in this hour when the gloom of thick darkness settled down upon his soul, crowding out hope and bringing a sorrow exceeding great, "even unto death." Ah, it was Jehovah's hand upholding him, blessed by his holy name! according to his promise, that he might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. It was not a courage born of stoical indifference to pain and shame and loss, but a courage born of that faith which is anchored fast within the vail of the divine promises and power. With his eye of faith upon the glorious victory of truth and righteousness, when he should see of the travail of his soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realizing sense of the rewards of faith and faithful endurance to the end, he could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which he overcame, even his faith, and so we also are to overcome.

Now commenced the realization of the dreadful forebodings of Gethsemane. Mark his calm, dignified fortitude, as he addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken him had he not voluntarily placed himself in their hand. Notice, too, his kind consideration for the bewildered and weary disciples, and his loving excuse for them, "The spirit truly is willing, but the flesh is weak," and his request to the Roman soldiers at the time of his arrest that they might be permitted to go their way (John 18:8), that so they might escape

1. See *Tabernacle Shadows*, page 39.

sharing in his persecutions. So through all the trial and mocking, and finally the crucifixion, his courage and solicitude for the welfare of others never failed.

As we thus view our Lord under a trial so crucial, and mark how the hand of Jehovah upheld him, let it strengthen the faith of all who are endeavoring to walk in his footsteps, to whom he says, Be of good cheer, I have overcome the world: and this is the victory that overcometh, even your faith. (John 16:33; 1 John 5:4) Has not the Lord, Jehovah, commissioned his angels also to bear up the "feet" of the body of Christ, lest at any time they be dashed against a stone (lest some overwhelming trial should prove too much for them)? (Psa. 91:11, 12) Yes, as surely as his hand upheld the Head, our Lord Jesus, so surely will he bear up the feet. "Fear not, little flock: it is your Father's good pleasure to give you the Kingdom," though through much tribulation ye shall enter it. The angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Though their ministry is unseen by us, it is not therefore unreal, but potent for good. Our fellow-members, too, in the body of Christ are all the Lord's active messengers to each other, thus in turn sharing the privilege of bearing up the feet.

But to have this help in time of need we must invoke it. Every day and every hour is indeed a time of need; hence our necessity of living in an atmosphere of prayer—to pray without ceasing. And if the Lord needed often to seek retirement from the busy scenes of his active life to be *alone* with God, to keep the close bond of loving sympathy established, surely we need to do so; and in so doing we shall always find grace to help in time of need. In seasons of heavy trial the darkness may indeed so deepen upon the soul, as in our dear Lord's case, as almost to shut out the stars of hope; yet if, like the Lord, we hold on to the omnipotent arm of Jehovah and meekly say, "Nevertheless, not my will, but thine be done," his grace will always be sufficient; and with the Psalmist we can say, Though my flesh and my heart fail, yet God is the strength of my heart and my portion forever (Psa. 73:26); and, with the Lord, our hearts will respond—"The cup which my Father hath given me, shall I not drink it?"

At The Cross There's Room

Mourner, wheresoe'er thou art,
At the cross there's room.
Tell the burden of thy heart;
At the cross there's room.
Tell it in thy Saviour's ear,
Cast away thine ev'ry fear,
Only speak and he will hear;
At the cross there's room!

Haste thee, wand'rer, tarry not;
At the cross there's room.
Seek that consecrated spot,
At the cross there's room.
Heavy laden, sore opprest,
Love can sooth thy troubled breast,
In the Saviour find thy rest;
At the cross there's room!

Blessed thought! for ev'ry one—
At the cross there's room.
Love's atoning work is done;
At the cross there's room.
Streams of boundless mercy flow,
Free to all who thither go;
O! that all the world might know
At the cross there's room!

—*Hymns of Dawn*, #173

Perfect Through Suffering

"Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." Hebrews 5:7-10

We take up the examination of this scripture under the following five heads: (1) In the days of his flesh; (2) What he feared, and from what he was saved; (3) He was a Son; (4) In what sense he was made perfect; and (5) To whom he is the author of eternal salvation.

These words of the Apostle give us an insight to the experiences of our dear Lord which help us to appreciate the load he bore for us in the days of his flesh. We notice particularly this expression...

"In The Days Of His Flesh"

because there are some who claim that in our Lord's existence there can be no distinction between days when he was in the flesh, and days when he was no longer in the flesh; for, say they, his resurrection life is his humanity, his flesh, glorified. Others there are who claim that he had no existence prior to his human life. But the reverse of both these ideas is not only implied in this statement of the Apostle, but is also definitely expressed in other scriptures, e.g., "Forasmuch as the children are partakers of flesh and blood, he also himself likewise *took part of the same*;" he "was *made flesh*, and dwelt among us;" "Though he was rich, for our sakes he became *poor*." Then he said, "*My flesh* I will *give* for the life of the world." (See Heb. 2:14; John 1:14; 2 Cor. 8:9; John 6:51) Yes, his human body was the body of his humiliation, the "body prepared" for sacrifice (Heb. 10:4, 5), and which was sacrificed; and which, being sacrificed, was never taken back: it was *given* as the price of our redemption. Therefore he no longer lives the life in the flesh, the human life, but, having sacrificed that, he is now highly exalted and ever liveth as our divine high priest. "Yea, though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more." (2 Cor. 5:16)

His humiliation, therefore, was not an eternal humiliation, but was followed by a glorious exaltation, even to the divine nature and to the glorious body which belongs to that nature—"the express image of the Father's person" (Heb. 1:3), who dwelleth in light which no man can approach unto, but which Christ's faithful followers may one day see; for it is written that "we shall be like him, and see him as he is"—not as he was. For this he prayed while he was yet in the flesh, saying, "Father, I will that those whom thou hast given me shall be with me where I am, that they may behold my glory." (John 17:24)

And yet, though changed, our Lord is the very same Jesus; for, says the Apostle, "He that descended [into the grave] is *the same also* that ascended up far above all heavens, that he might fill all things." (Eph. 4:10) The change of nature from the human to the divine no more destroyed his identity in this case than did his change from the spiritual to the human nature at his incarnation. Of himself he said after his resurrection, "I am he that liveth and was dead, and behold I am alive forevermore." (Rev. 1:4, 18)

It is with grateful hearts that we accept the statements of Scripture that the Son of God was indeed made flesh; and we thank God also that his days in the flesh were numbered and few. With him, as with us, they were "few days and full of trouble."

Especially after his consecration to the work of sacrifice, they were days of affliction, sorrow, disappointment and trouble, days that led him often to the throne of the heavenly grace to find help in time of need. It was our Lord's custom, therefore, often to seek the place of prayer after the busy days of service were ended. The mountains and the deserts were his closets, and not infrequently he spent the whole night in prayer.

It was from these seasons of secret communion with God that he drew spiritual strength, consolation and comfort. They were seasons of precious communion when he could open up his heart to the Father as to no one else; when he could tell him all his sorrows and burdens and fears; and when the Father manifested himself to him in tokens of loving approval and sustaining grace.

What He Feared, And From What He Was Saved

What, says some one, in surprise, did our Lord have any fears? Yes, the above words of the Apostle indicate the great mental conflict through which the Lord passed on our behalf "in the days of his flesh." This conflict began in the temptations of the wilderness, immediately following his baptism, and reached its culminating point in the garden of Gethsemane, where, probably as never before, "he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

That which the Lord feared was not that the love or the promises of God would fail. He knew that "without faith it is impossible to please God," that God is a covenant-keeping God, and that all his conduct and dealings are founded on the eternal principles of truth and righteousness, from which to vary in the least iota would be a moral impossibility. But he knew, too, that the plan of human salvation was all made dependent upon the obedience of the anointed high priest to every jot and tittle of the law concerning him, as shown in the typical service of the tabernacle.[1] Not only must the sacrifice be made, but it must be made and offered exactly as prescribed. If the typical high priest, Aaron, had at any time failed to conform to the directions given for the offering (See Lev. 9:16), if he had forgotten or ignored any part of the directions, or if he had substituted some feature of his own ideas, he would not have been allowed to sprinkle the blood of such imperfect sacrifice upon the mercy-seat; his offering would not have been accepted: he would have died, and could never have come out and blessed the people. (Lev. 16:2, 3)

Thus we see that in undertaking the great work of redemption, the high priest not only bore in himself the issues of life and death for the whole human race, but for himself as well. Figuratively speaking, he took his own life also in his hands. No wonder, then, if, under the weight of his responsibility, the Lord feared. The tension of the great trials to which he was subjected was too great for even the perfect human nature unaided by divine grace. And therefore it was that he so often sought the place of prayer. Consider the great fight of afflictions through which he passed—the subtle and deceptive temptations in the wilderness,[2] the contradictions of sinners against himself, and the base ingratitude of those he came to save: consider also his poverty, his loss of friends, his labors and weariness, and homelessness, his bitter and relentless persecutions, and finally his betrayal and dying agony. Surely the tests of endurance and of obedience to the exact requirements of the law of sacrifice under these circum-

1. See *Tabernacle Shadows,* page 78.

2. See R1688

stances were most crucial tests. What carefulness it wrought in the Lord; for he feared, lest the promise having been left him of entering into the rest that remaineth and the glory to follow the day of atonement, he should come short of the full requirements of his office as a priest to render acceptable sacrifice. So also, says the Apostle (Heb. 4:1), should we fear lest a promise being left us of entering into his rest, any of us should come short of it.

When the Lord came to the last night of his earthly life, then it was that the questions came to his mind with increased force, Have I thus far done everything in exact accordance with the will of God? and now, in full view of the agony it will cost, am I able to drink the bitter cup to its very dregs? Can I endure, not only the physical agony, but also the ignominy and shame and cruel mockings? and can I do it all so perfectly as to be entirely acceptable with God in my own righteousness? Can I endure to see my disciples scattered and dismayed and my life-work apparently destroyed, my name and the cause of God covered with infamy, and my enemies triumphant and boastful?

Such was our Lord's last conflict. Doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of his weakness and weariness to discourage his hope and to fill his mind with fears that after all he should fail, or had failed to do the work acceptably, and that a resurrection therefore was by no means certain. No wonder that even the perfect human heart sank before such considerations, and that an agony of emotion brought great drops of bloody sweat. But did he yield to the discouragement and give up the struggle when the crucial test was thus upon him? No; he took these human fears to his Heavenly Father, "to him who was able to deliver him out of death," in order that his human will might be reinforced by divine grace to go forward and complete his sacrifice acceptably to God—to freely submit to be led away as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so to open not his mouth in self-defense. (Isa. 53:7)

And his prayers to the Father were not in vain: "he was heard in that he feared." Though his words were few because no words could express the emotions of his soul, his chastened spirit was all the while making intercession for him with groanings that could not be uttered. (Rom. 8:26) And God sent an angel to comfort and minister unto him; to assure him still of the divine favor, and thus to give him fresh courage, strength of mind and steadiness of nerve to endure all that was before him, even unto death. With this assistance of divine grace our dear Lord went forward from that moment with undaunted courage to finish the work that was given him to do. Calmly he could come now and say to his beloved, but weary and bewildered, disciples, "Sleep on now, and take your rest." The bitterness of the mental conflict was now over, and the light of heaven shining into his soul had chased away the deep gloom that had hung over him like a funeral pall, making him exceeding sorrowful, even unto death. Yes, "he was heard in that he feared," the fear was all taken away, and, strong in the strength which God supplied, he felt that he was able to offer the acceptable sacrifice, to meet every jot and tittle of the requirement of the law in doing it, and hence that his salvation *out of* death, his resurrection, was sure.

This fear on the Lord's part was not a sinful fear: it was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions that are positive and unalterable. (Heb. 4:1) It was a fear begotten, not of doubt of the Father's ability and willingness to fulfill all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, of the inflexible law which righteously affixed the reward of eternal life and glory to his fulfilling of his covenant of sacrifice, while at the same time he began to realize that of himself as

a human being, though perfect, his heart and flesh would fail unless reinforced by divine grace. The Psalmist expressed this fear of the Lord, and the source from which his help came, when he said, "My flesh and my heart faileth: but God is the strength of my heart and my portion forever." (Psa. 73:26) It was a filial fear, a fear entirely compatible with his relationship to God as a recognized Son; for...

Though He Were A Son

yet learned he obedience by the things which he suffered. His continual recognition by Jehovah as a Son was a guarantee of his perfection, and to sin at any time would have been to forfeit that relationship. On the same principle, we, the Church, are recognized as sons of God, because we have the righteousness of Christ imputed to us by faith.

And yet, though he was a recognized Son, and hence perfect, without sin, the Apostle speaks of him as being *made perfect*—as being perfected in *some sense* through a process of experience—of experience of humiliation and suffering. In what sense, then, we inquire, was he perfected? The answer is implied in the words of the text—"Yet learned he *obedience* by the things which he suffered; and, being made perfect [in this lesson], he became," etc. Although he was a recognized Son of God in whom the Father was always well pleased, and one who had never disappointed in the slightest degree the fondest hopes of that righteous Father; although he had always recognized the Father as the source of his being, and the fountain of all wisdom, goodness and grace, and as that superior Being to whom he owed the deepest gratitude for life and all its manifold blessings, in whom also dwelt all wisdom and honor and glory and power, and whose perfect will was therefore the supreme law, the expression of the most perfect righteousness and truth, the profoundest wisdom and the deepest love and grace; to whom, therefore, was due the most loyal and loving obedience at all times and under all circumstances; and although he was a Son who had always recognized and delighted to do the Father's will; yet he was not counted perfect in the sense of that established and demonstrated character which was the necessary requirement for the priestly office to which he was called. For this office he must be proved beyond all peradventure by the severest tests, and that before many witnesses, in order that all might know the strong foundation upon which they could build their hopes. It was for this purpose that his sense of loyalty was put to the severe test which it met in Gethsemane. Possibly even our Lord himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the fiery ordeal his character, always perfect to the full measure of its testing, gained by divine grace its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

It should ever be borne in mind that perfection of being and perfection of character are two different things. Perfection of being is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to divine law and under the divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character-building he soon failed, and hence lost his perfection. Character cannot be developed wholly without trial. It is like a plant: at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his

grace; much cultivating through the applied knowledge of his character as a good foundation for faith and inspiration to obedience; and then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And, little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace until it is finally fixed, developed, established, perfected—through suffering.

In the case of our Lord, this valuable plant of character, perfect in its infancy, maintained its perfection through all the tests applied to it, until it was finally made perfect in completeness, being established, strengthened, settled. This brings us to the last topic of our text, viz.—

To Whom Is Christ
The Author Of Eternal Salvation?

"And being made perfect, he became the author of eternal salvation *unto all them that obey him*; called of God an high priest after the order of Melchisedec."

There is much food for thought in this introductory phrase, "And being made perfect,"—and that, too, as previously shown, through the painful discipline of suffering. Being thus made perfect, he is now a suitable one to fill the office of a high priest, a mediator between God and men. This office, it is declared, he will fill on behalf of all men who obey him. The disobedient and wilful, who do not love the right ways of the Lord, and who have no desire to walk in them, will receive none of the benefit of his mediation; but to those who do obey him he will be "a merciful and faithful high priest … for in that he himself hath suffered, being tempted, he is able to succor [to assist, comfort, relieve] them that are tempted.

Ah, that was why he was first made perfect through suffering. The heavenly Father knew through what suffering, ignominy, shame and sorrow his beloved followers all through the Gospel age must pass. His omniscient eye foresaw the fagot, the torch, the rack, and the thousand refinements of cruelty with which Satanic ingenuity would fight the Church on her journey through this wilderness to the promised land. He foreknew how the fiery darts of the wicked, even bitter words, would wound them (Psa. 64:2, 3), and therefore "It became him [Jehovah] … to make the Captain of their salvation perfect *through sufferings*." (Heb. 2:10) He was tempted in all points like as we are, yet without sin, so that we might know that we have a high priest who can be touched with the feeling of our infirmities, and so come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. (Heb. 4:15, 16) Ah, how carefully and wisely our heavenly Father foresaw and considered the interests of all his people! Through these glimpses of his character and dealings we can see how true were our Lord's words to his disciples —"The Father himself loveth you."

But, aside from the process of perfecting for the office of priesthood—through suffering—there is the *fact* of the perfection of our High Priest, to be considered for our comfort, satisfaction and consolation. He is one who, though when surrounded by sin and tempted in all points to sin, yet "knew no sin; neither was guile found in his mouth." He was "holy, harmless, undefiled and separate from sinners," yet acquainted with our griefs and bearing our sorrows. Through bitter experiences he was perfected as our High Priest—to mediate for us (1) by presenting to God an acceptable sacrifice which made our salvation a legal possibility; (2) by undertaking to cleanse, purge and purify us until we also can stand approved of God and blameless—a glorious Church, without spot or wrinkle or any such thing.

The absolute perfection, both personal and official, of our great High Priest, and the fact that he was ordained of God for

this office, is the strongest possible demand and incentive for the Church's obedience to him, just as the heavenly Father's perfection and office were the all-sufficient reasons to our Lord for his obedience to the Father. God has not set over us a novice, nor one actuated by selfishness, nor by any ignoble motive; but he has made us a great High Priest whose every command is wise and good and in love calculated to lead us on from grace to grace until we also, like him, shall be established, strengthened, settled.

The discipline through which he leads to this glorious end must of necessity be, in some measure at least, such as he himself experienced, a discipline of suffering. And since the Church is called, not only to perfection in righteousness, but also to share with Christ in the priestly office as members of his body, it is theirs also to follow him in the pathway of humiliation and sacrifice, even unto death. To obey him now, in this age, signifies all of this; for this is the will of God and the will of Christ, even our sanctification. (1 Thes. 4:3)

In submitting ourselves fully to this great High Priest, the Church has the fullest assurance of his love, of his perfect integrity of character and purpose, of his superior wisdom and grace, and that in all things he is actuated by the purest and loftiest principles of virtue, love and benevolence. Never once has he been swayed from the most exact line of perfection, though assailed by the fiercest temptations. Every exhibition and testimony of his character inspires the fullest confidence, so that obedience to him signifies progress toward perfection at every step of the way. And to those who follow in this way he is the author of eternal salvation. Praise God for such a High Priest!—glorious in his perfection and glorious in his office, one touched with the feeling of our infirmities, but himself having no infirmities, no shortcomings, no sins. If he were an imperfect human being with only some superior qualifications, but liable like ourselves to err, to fail in judgment, or to be moved by selfishness or inferior considerations of policy, or who with a beam in his own eye would seek to extract the mote from ours, well might we fear to commit ourselves to his direction, and wonder why the Almighty gave us such a high priest. But our High Priest is not so. His perfection is testified by Jehovah himself, and his great love for us has been manifested in a thousand ways, chiefly in that *he gave himself for us.*

Previous to his incarnation the evidences of our Lord's loyalty to the will of God—which always was the law of righteousness—were the acts of delightful service in cooperation with God in the works of creation and in things pertaining thereto. The humbling to human conditions was a step down from that exalted service, yet cheerfully and gladly undertaken. Then followed the trials of his earthly life; and last of all came the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could hope for nothing, save by the mercy and love of God, to whose wisdom, love and power he commended his spirit. (Luke 23:46) It was indeed a crucial test, and though at the time he evidently could not see the necessity for every feature of it (Matt. 26:39, 42, 44), he nevertheless knew that the love of God was too great to allow a needless pain to afflict his beloved Son, and therefore he trusted him where he could not at the time trace his inscrutable ways.

Gethsemane—Watching And Praying

MATTHEW 26:36-46
"Not my will, but thine, be done." Luke 22:42

No one can thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his "strong cryings and tears unto him [the Father], who was able to save him out of death" (Heb. 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent amongst Christian people that our Lord Jesus was his own Heavenly Father, Jehovah; and that it would have been a pretence, a mockery of prayer, for him to have supplicated as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the first-born of all creation, the beginning of the creation of God. (John 10:29; 1:14; Col. 1:15; Rev. 3:14) There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable. On this point the earnest truth-seeker is referred to Vol. 5.

Our previous lesson closed with our Lord and his disciples leaving the upper room, where they had commemorated his death. They went to the Mount of Olives, to an orchard there, known as Gethsemane—the name signifying "oil-press place," probably because olives were there pressed and the oil extracted used both for light and for food. One of the Evangelists speaks of it as the "garden of Gethsemane," but the word garden, as used in olden times, corresponds more nearly with our word orchard; it was not a flower-garden. There is a small enclosure now on the side of Mount Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well.

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted him the use of the upper room. Secondly, he desired the still quiet of midnight, out upon the hillside where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find that when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so to speak, or as pickets, to give notice; and took with him the same three disciples whom he had specially honored on other occasions, Peter, James and John: Peter, the bold and impulsive, James and John, the so-called "sons of thunder"—the three most courageous, most zealous, most earnest, of his disciples. These he wished to have nearest to himself in this time of anxiety. And yet, on this occasion, he desired to be still more alone in his prayer, for even these truest friends could not appreciate the situation: "of the people there were none with him." Hence he left these and went a stone's throw further, where he prostrated himself upon his knees, and with his face to the earth, as the various accounts show, and thus, alone, he communed with the Father.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force of poignancy he had never before experienced; and that the load became increasingly heavy—"sorrowful even unto death," a sorrow which almost crushed out his

very life, says Matthew. Mark says (14:33) that he was "sore amazed," as though the sorrow had come upon him unexpectedly, as though he were bewildered. Luke, who was a physician, says that he was "in an agony," a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that "his sweat became as it were great drops of blood;" and this bloody sweat is not unknown to physicians today, although very rare. It marks an extreme tension of feeling—sorrow nigh unto death.[1]

Infidelity has suggested that this account of our Redeemer's sorrow, tears and prayers, attests his weakness. They argue that there have been many martyrs of various religions who have faced death with boldness, stoical firmness, sometimes with smiles, and that this account shows Jesus to have been cowardly, and inferior instead of superior to others. But there is a philosophy connected with the matter which they seem not to grasp. There is a dullness and numbness connected with fallen, degraded, coarse manhood that can regard pain and death with indifference—which permits them either to undergo it themselves without great emotion, or to inflict it mercilessly upon others without compassion. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, loving, tender feelings and sensibilities; and that we can realize consequently that he is able to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; because the more perfect the organism the more sensitive and high-strung the feelings, the greater the capacity for joy and the greater the capacity for sorrow: and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

Besides this he had a perfect life, unforfeited, and knew it, and realized that he was about to part with it; while others of the human family possess only a forfeited or condemned existence and realize that they *must* part with this sometime anyway. It would therefore be a very different matter for our Lord to lay down his life than for any of his followers to lay down their lives. Supposing 100 to represent perfect life, our Lord had the full one hundred units to lay down, while we, being more than ninety-nine-hundredths parts dead, through trespasses and sins and condemnation, could at most have only the one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, would therefore be a very different thing from the clear knowledge which our Lord had, based upon his experiences with the Father "before the world was," and the realization that the life he was now about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Heb. 5:7), "Who in the days of his flesh … offered up prayers and supplications, with strong cryings and tears, unto him who as able to save him from [out of] death, and was heard in [respect to] that he feared"—extinction. Intent continually upon doing the Father's will, day by day had passed in self-sacrifice, until now, in a few hours, the whole would be complete; and the thought of this brought with it another thought,

1. Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the *Vatican MS.*, and that although it appeared in the original *Sinaitic M*S. it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.

viz.: Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him, a resurrection from the dead?

Had he failed in any particular to come up to the exact standard of perfection his death would have meant extinction; and although all men fear extinction none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with the Father before the world was. For him the very thought of an extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily as an astonishing sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the heavenly judge thoroughly acquit him whom so many were disposed to condemn?

After praying awhile he went to the three disciples, in whom he had greatest confidence, and who, more than any others, were his tried and trusted companions, but he found them asleep. Luke explains that their sleep was the result of sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intimated that it represented his death, and had further intimated that one of their number would betray him. The reaction from the sorrow brought a measure of stupor. Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to be in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace, and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same; when crucified, the same; he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points like as we (his brethren) are, and we see in this his experience in Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as though the Adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking to fulfill the

conditions of their consecration vows they constitute one of the severest trials that could overtake them; if they have given up this world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to becloud the heavenly hopes, leaves them in a darkness more utter, more dense, than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is all right with him; anxious for some assurances that while the world may hate us, and say all manner of evil against us falsely, we still have his approval; anxious for some fresh assurance that it will be well with us, that the Lord will grant us a part in the better resurrection to life eternal.

But while we draw this correspondency between our experiences and those of our Lord we should not forget that there is an immeasurable difference; that we are of the dying and ninety-nine-hundredths parts dead already, and that therefore we cannot so fully appreciate the meaning of death nor the meaning of life eternal; and besides all this we have the example of our Lord, and the further assurance that our share in the First resurrection is not to be attained through perfection of our own, but through his perfection, provided we shall have attested to the Lord our full loyalty of heart, of intention, of will, however imperfect the results of our efforts to glorify him in our bodies and spirits.

The Evangelist records that our Lord prayed, "Father, if it be possible, let this cup pass from me." It may be that our Lord meant by this, If your infinite love and mercy see it possible in any manner to accomplish your purposes of salvation for mankind without it being necessary for me to die, then grant it to be so. But if this were the Lord's thought it would imply that he had not fully grasped the Father's plan of a restitution for mankind, made possible through a *ransom price* for Adam and his sin; for, seeing this, our Lord could not have supposed that anything short of the full ransom could secure the results. Quite possibly, however, the thought which bore heavily upon him was the realization now coming vividly to his mind that if apprehended as a blasphemer it would be the policy of his enemies not to destroy him secretly, but to deliver him over to the Romans; and he could realize the influence and power they would exert to secure the performance of their wishes, and he knew that the Roman method of execution was that of crucifixion, and he knew also that the Scriptures explicitly said, "Cursed is every one that hangeth on a tree."

Here, then, seems to have been the center of his thought: I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer, as a malefactor; whereas my every sentiment is, and has always been, fealty, loyalty to the Father. This, we believe, was the special feature of our Lord's anxiety, called the "cup" of sorrow, which he wished, if possible, might be removed. We believe that he knew his *death* to be necessary, unavoidable, as he had many times informed his disciples; but that it was this ignominious form of death, "even the death of the cross," that staggered him; for it not only bespoke shame and misrepresentation before the people, and those whom he loved and to whom he sought to do good, but it carried with it also the thought that he was accursed of God; and if accursed of God he could have no hope for a realization of the glorious promise of a resurrection. But when assured through the angel that he would not be actually accused of God, even though he would for a time take the place of the accursed Adam and be "made a curse for us," his race, then

even the cross and its shame could be endured with fortitude.

Watch And Pray
Lest Ye Enter Into Temptation

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered—and one of them, the very strongest of them all, who boastingly had said a little while before, "Though all men forsake thee yet will not I," was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish: they cannot hope to gain the victory over self and sin and the Adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and although there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials as difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him—and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

"O let no earthborn cloud arise
To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe—and even though, like Peter, they should afterward be recovered out of it, it will be with weeping.

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the safe and only proper method is that which our Lord directed, to combine the two. We are to watch, and to be on our guard against the encroachments of the world,

the flesh and the devil. We are to watch for all the encouragements of the Lord's Word, the evidence of their fulfillment, the signs that betoken his presence and the great changes of dispensation just at hand. We are to watch for everything that will strengthen us in faith and hope and loyalty and love; and while watching we are to pray without ceasing. We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private. We are to have the spirit of prayer in all that we say and do: that is to say, our hearts should be going out continually to the Lord for guidance in all of life's affairs, that we may do with our might what our hands find to do, in a manner that will be acceptable to him, and that we may be shielded by him from temptation that would otherwise be beyond our endurance, and that we may be ultimately delivered from the Evil One and have a place in our Lord's Kingdom. Brethren and sisters, let us more and more remember and put into practice, in every home in which the WATCH TOWER is a visitor, these words of our Lord, "Watch and pray, lest ye enter into temptation."

Gethsemane!

Gethsemane! The garden's lonely shade the world's
Redeemer sought that night. He went alone to pray
For grace and strength to drink the last drop in his cup.
Great souls crave solitude in sorrow's hour! Not e'en
His well-beloved three might share the sacredness
Of that deep woe,—he bade them tarry, while he went
A little farther on, and fell upon his face.

Gethsemane! A solitary place, apart,
No mortal feet may press in sympathy that dark,
Encrimsoned earth. No human hand the fevered brow
May cool, no other heart can share its agony,
No voice but God's may break the solemn silence there,—
A place where every soul must drink alone the cup
The Father's hand hath poured, and given to his child.

Gethsemane! A desert place, alone, apart?
Ah, no! The anguished heart doth never cry in vain
To him who marks the smallest sparrow when it falls,
For he shall send his angel with the message, "Fear
Thou not, for I am with thee! I will ne'er forsake,
Nor let thee fail! My right hand shall uphold, my love,
My power shall keep thee, even to the bitter end!"

—*Gertrude W. Seibert* (R5208)

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"With Strong Cryings And Tears"

MATTHEW 26:36-50

Golden Text: "Not my will, but thine, be done." Luke 22:42

The Garden of Gethsemane was not a wild woods nor a public garden, but an olive orchard. The name seems to indicate that upon the premises was located an oil-press for the extraction of the oil from the olives. It is supposed to have been the home of the mother of Mark, reputed to have been a wealthy widow, a friend of Jesus' cause. The house and outbuildings were probably in one part of the orchard or "garden." At all events it seems evident that the property was under the control of Jesus' friends, and that he and his disciples were well acquainted with the spot to which, after eating the Memorial Supper, our Lord and his disciples adjourned. The site now pointed out as this Gethsemane Garden is about half a mile from the wall of Jerusalem, and contains some remarkably old olive trees, the Garden itself being under the care of some monks who reside near by.

When our Lord and his eleven disciples had arrived at the entrance to the Garden or orchard, Jesus left eight of them there as a kind of outer guard, taking with him the favorite three, Peter, James and John, the three who on various occasions had been similarly favored—for instance, in connection with the visit to Jairus' daughter—and it was the same three who were privileged to see the "vision" on the Mount of Transfiguration. While Jesus loved all of his disciples, these three were especially dear to him, probably because of their special zeal and love for him. But on this occasion not even these, his specially dear disciples, could enter into or sympathize with the weight which was upon our Lord's heart; hence he stationed them and went still further along to engage in prayer to the Father. The language of all of the accounts of this incident taken together, especially in the light of the original Greek, shows that a sorrowful loneliness and anguish came upon our Lord with great force at this time. While with the disciples, doubtless in their interest, he had sought to be cheerful and to give them the needful lessons in preparing them for their trials; but now, having done all in his power for them, and having gone to the Father alone, his thoughts turned inward upon himself and his relationship to the Father, and outward upon the public shame of his trial and conviction as a blasphemer, a seditionist, and further on to the contemptuous mockery of the trial, and still further on to his public execution between two thieves. All this, now clearly before his mind, was enough for anguish, for pain, for deep, poignant sorrow.

"The Man Of Sorrows—Acquainted With Grief"

In viewing the matter of our Lord's sufferings on this occasion it is well to remember that his perfect organization—untainted, unblemished by sin, undegraded, undulled by dying processes—was much more susceptible to the pains and sorrows of the hour upon him than the feelings of others of the fallen race could be. Under adverse conditions the finer the sentiments and characteristics the greater the pain. A hoodlum ringleader might even glory in a ride in the patrol wagon, while to a refined person the experience would be terrible. Take another illustration: A finely educated musician, with an ear for harmonies well developed, would know a disturbance and a pain from a discordant note that might not at all be appreciated by one of less acute musical talent. We could even imagine that one of the seditious robbers crucified at our Lord's side might have gloried in his death as a triumph had there been over his head those words which were over our Lord's head, "This is the King of the Jews." It is, of course, difficult for us to appreciate perfection, since neither ourselves nor any with whom we have relationship are perfect; but we repeat that it must be true

that the perfect organization of our Lord would suffer far more than any of his followers could suffer under the same conditions.

But there was another reason, and indeed it was the chief reason, we may be sure, why our Lord sorrowed on this occasion so that his agony, becoming very intense, produced a bloody sweat. That other reason was his realization of his own situation in relationship to God and the covenant under which he made his sacrifice. To fulfill the Father's will he had left the heavenly glories, stooped even below angels to take the human form and nature, so that he by God's favor might redeem Adam and, in redeeming him, redeem the race condemned in him. He had pleasure, yea, "delight," in this self-abasement, as it is written, "I delight to do thy will, O my God: thy law is written in my heart." (Psa. 40:8) It was this spirit that led our Lord to a full consecration of himself to death as soon as he was thirty years of age, and could properly thus present himself as our sin offering. The same love and zeal kept him faithful during all the years of his ministry, and enabled him to count as light afflictions all the experiences of life and the various contradictions of sinners against himself—because he realized that he was doing the Father's will.

Why was it, then, that at the very conclusion of his ministry, after he had told his disciples of his coming death, and having explained that he would be "set at naught by the chief priests and elders" and crucified—in the face of all this knowledge, confidence, loving obedience, faithfulness to his consecration vow unto death—why did our Lord experience so terrible an ordeal in the Gethsemane orchard?

The words of the Apostle explain the situation: he says of Jesus, "He offered up strong cryings and tears unto him that was able to save him from [out of] death." (Heb. 5:7) But others have died, others have faced death in as terrible or even more terrible form, and done it with calmness. Why did our Lord break down in such deep sorrow and such strong cryings as to bring on a bloody sweat? We answer that death to him was a very different proposition from what it is to us. We are already nine-tenths dead, or worse, through our imperfections, our share in the fall, which has benumbed all of our sensibilities, mental, moral and physical, and which renders us incapable of appreciating life in its highest, best and supremely fullest sense. Not so our Lord. "In him was Life"—perfection of life. True he had for three and a half years been laying down his life, using it in the preaching of the truth, and especially in the healing of multitudes of the sick, when virtue or vitality went out of him and healed them all. This indeed weakened his physical frame and strength, but undoubtedly he continued mentally very full of vigor, life, perfection. Besides, our experiences with death and our expectancy of death lead us to estimate it as a certainty sooner or later. On the contrary, our Lord's experiences were with life: for centuries to us untold he had been with the Father and the holy angels, enjoying the perfection of endless life; his experiences with dying men were but for a few short years, and hence to him death had a very different signification from what it has to the dying race.

But there was more than this, much more: The heathen have a hope of future life built upon the traditions of their ancients, and God's people have hope of a resurrection built upon the divine promise and guaranteed to them through the merit of Christ's sacrifice—but what hope had Jesus? He could not share the heathen's hope that the dead were not dead, for he knew to the contrary; he could not share the merit of another. His only hope, therefore, was that his entire career, from the moment of his consecration to the close, had been absolutely perfect, without flaw in the sight of justice, in the sight of the heavenly Father. It was here when alone that this awful fear overwhelmed him: Had he been perfect in every thought and word and deed? Had he pleased the Father absolutely? and would he be able on the morrow, with such a shrinking from the shame and ignominy as

he would experience on account of his perfection—would he be able unflinchingly to perform his part? and would he, as a result, be accounted worthy by the Father to be raised from the dead on the third day? Or had he failed, or should he fail, even in some slightest particular, and thus be accounted unworthy of resurrection and thus become extinct? No wonder these weighty matters bore in upon our dear Redeemer's heart with insurmountable sorrows, so that he offered up strong cryings and tears unto him who was able to save him from death [by a resurrection].

Matthew says he prayed, "If it be possible let this cup pass from me;" Mark says he prayed, "All things are possible;" Luke records it, "If thou be willing," and the substance of all is that our Lord was exceeding fearful of himself—fearful lest he should make a misstep and thus spoil the entire plan of God, which he had so obediently undertaken and thus far so loyally performed. Apparently death in any form would have been sufficient as a ransom for the first Adam's disobedience, meeting his death penalty; but it had pleased the Father to put his Son, the Redeemer, to the extremest of all tests, laying upon him the ignominy, the shame, of the cross. Our Lord's query was, Could he stand this? or would it be possible for the Father to deviate to that extent without interfering with the divine plan or the great work being accomplished? The necessary submission is indicated—"Not my will but thine be done."

He Was Heard Respecting The Thing Feared

The Apostle declares that our Lord was heard, that is, answered, in respect to the thing he feared—in respect to the cross and the recovery out of death. Prayers for help or deliverance from these troubles may be answered in two ways: The Father may remove the disturbing cause, or he may so strengthen us that we will be able to quite overcome the disturbance. And with us, as with the Master, the Father usually takes the latter course, and gives us the peace and strength through his assurance in his Word. Thus we read of our Master that an angel appeared unto him strengthening him. We know not what message that angel brought to our dear Redeemer in his hour of loneliness and violent grief, nor is it necessary that we should: it is sufficient for us to know that the Father answered the prayer, that it was heard respecting the thing feared, that the fear was all removed, that calm reigned in our dear Redeemer's bosom thereafter, so that in all the affairs and incidents of that night and the following day he was of all men the coolest and calmest. We can surmise that the Father's assurance through the angel was that he had the divine favor, that up to that moment he had been faithful, that he had the Father's smile, and that he would be fully able to meet, when the time would come, all the exigencies of the hour of trial before him. With the assurance of the Father's approval no wonder sorrow took its flight, no wonder hope, joy, love and peace streamed into the dear Redeemer's heart, and he returned to the disciples ready for the events that he knew were about to transpire.

"Let Us Also Fear"

It is well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the cause of Christ. But as the Apostle elsewhere declares, Let us rejoice with fear: let not our rejoicing be of that reckless, self-satisfying kind which might ensnare us and entrap us; let our rejoicing be in him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great one, who is able to deliver to the uttermost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler.

In our Lord's case we read that "He trod the winepress alone, of the people there

was none with him." In his very saddest hour, when he most needed comfort and consolation, it was not possible for even the closest and dearest of his earthly friends to enter into his feelings or sympathize with him. How different with us! We are not so different from others that they cannot enter into our joys and sorrows, our hopes and fears, if they have been begotten of the same Spirit and instructed in the same school of Christ. With us human counsel and sympathy are both possible and proper. Indeed, this is the divine provision as set forth in the Scriptures, which assure us that the Lord desires that we should comfort one another and build one another up as members of the body of Christ. Nevertheless we should never neglect the throne of heavenly grace in personal interview with our Father and glorified Lord. Whatever of earthly companionship we may have, the Lord's companionship must never be underestimated or forgotten. The Lord sometimes sends his angels to us to comfort us, to give us the assurance of his love and to point out to us the sureness of our confidence, our hope. But it is not necessary any longer to send a heavenly messenger, for already the Lord has on the earth angels—messengers, members of the body of Christ—imbued with the Master's Spirit and love, and ready always and anxious to speak the kind word, to bind up the broken heart, to pour in the oil and wine of consolation and joy, and in every way to represent to us the Master himself. What joy often comes through such ministries, what blessing we have received in this manner, and what a privilege we have when occasion offers to be thus used of the Lord as his ministers of joy and peace and blessing to the fellow-members! Let us be on the alert that no such opportunity pass us by.

The Apostle intimates that we have need of fearing the same thing that Jesus feared when he says, "Let us also fear lest a promise being left us of entering into his rest, any of us should seem to come short of it." As New Creatures we have tasted of the new life, the heavenly life: our eyes of understanding have to some extent been opened to see the grandeurs and beauties of the heavenly things which God hath in reservation for them that love him. And we, too, realize that our attainment to the glory, honor, immortality and joint-heirship with the Lord depends upon our faithfulness to our covenant of sacrifice. If faithful, we know that he is faithful who has promised; if unfaithful, we know that we shall fail of that prize. What manner of persons ought we then to be under these conditions? Let us fear the loss of such a wonderful prospect of glory, honor and immortality, in the sense that we will seek constantly to fulfill our covenant and to abide in our Father's love and in our Redeemer's favor and smile. All who are thus walking carefully may have their moments in which they will experience something of the shadows of Gethsemane loneliness, for their testing, for their proving, and to develop in them the proper fear necessary to their full knowledge, to their appreciation of the situation and to faithfulness.

"Sleep On Now"

During that hour of intense mental agony our Lord prayed and prayed again, and in the interim came to his disciples, doubtless craving such sympathy as they would be able to give; but he found them asleep, their eyes being heavy from sorrow, says the Evangelist. The hour was midnight; they were sharing his sorrows, but unable to appreciate them rightly. The Master chided, probably especially Peter, when he said, "What, could you not watch with me one hour? Watch and pray, lest ye enter into temptation." The noble Peter had but a short time before declared, "Lord, though all men forsake thee, yet will not I," and even now he had the sword which he subsequently used in seeking to defend the Lord, and yet he did not realize the importance of the hour; he knew not, as the Master did, how serious were the testings and how close; he knew not that it was a very short time until the Master's words would be fulfilled. "Before the cock crow twice

thou shalt deny me thrice." Ah, had he realized as the Master did the trials that were near, how vigilant he doubtless would have been! And is it not so with us to-day? Are we not as the Lord's people in this harvest-time drawing close to the Gethsemane hour of the Church? Are we not already in the hour of temptation to a considerable extent? Will not the last members of the body soon follow the Head unto complete sacrifice? How ready are we for the ordeal? Are we asleep, or are we heeding the words of the Apostle, They that sleep sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and in the still severer trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these "all forsook him and fled"? How courageous we will be in our hour of trial will probably depend much upon our following the Master's example and securing first of all that positive conviction that we have the divine approval. Let us not then avoid the Gethsemane moment if it come to us in the Lord's providence, but let us also with strong cryings and tears look up to him who is able to save us out of death by the glorious First Resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is our angel who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit.

"The Spirit Is Willing, But The Flesh Is Weak"

This was our dear Redeemer's comment upon his disciples. He appreciated the fact that at heart they were loyal to him—he was not unmindful of their forsaking all to be his followers, he is not a hard Master, but on the contrary ever willing to accept our heart intentions, even where the flesh fails to come up to the perfect standard; and doubtless, therefore, his words, "Sleep on now, and take your rest," were not meant as sarcasm, but in very truth he wished that they might get a little rest, refreshment, in view of the ordeals of the day approaching. But not long did they rest until the trial was upon them. Judas guided a multitude seeking for Jesus—not Roman soldiers, but a multitude, a rabble of the curious, with certain servants of the High Priest, who was also a Judge. These, then, were court officers, an impromptu sheriff's posse, that came upon Jesus in the garden and arrested him by night, fearing that an arrest in daylight would create a disturbance at a time when the city was full of visitors to the Passover, and when disturbances were rather to be expected, and by the officers of the law sought to be carefully avoided.

Judas either knew the garden as a spot frequented by Jesus and the disciples, or had learned at the Supper where the company intended to go subsequently. When Satan entered into him and he resolved to earn the thirty pieces of silver by betraying the Lord, he left the gathered company at the Passover Feast and went to the chief priests and bargained with them, and now, as the result of that engagement, he came forward in advance of the multitude mentioned to meet Jesus and to indicate to the soldiers the one they wished to apprehend. As he approached he saluted, saying, "Hail, Rabbi," and kissed him. The Greek indicates that he kissed him repeatedly. Jesus received these expressions that belong to love, and knew that they were traitorous, yet made no evil retort. Instead he most kindly and respectfully said, "Friend, do that for which thou art come." The word "friend" does not signify loving friend—it is not from the Greek word *philos*, beloved, but from *hetaire*, which signifies comrade or partner.

Avoid The Judas Spirit

Truly every disciple of Christ, realizing that the issue is with himself, will desire to follow such a course as will insure against

his ever becoming a Judas to the Lord and his cause. God's foreknowledge that one of the twelve would prove a traitor, not only receiving the grace of God in vain, but using it in a most villainous manner, was not the cause of Judas' fall. The Apostle says, "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19) It is for us to determine how the favors of God shall be received and used, and God's foreknowledge in no sense of the word influences us.

We have every reason to suppose that Judas at the beginning of his career as a disciple was sincere. We may safely conclude that the gross deflection of his heart and character manifested at last came upon him gradually—that it began with the merest suggestion and ended with the most awful tragedy. The suggestion was probably along the line of selfishness; that he was not sufficiently honored amongst the twelve; that our Lord seemed to have a preference for Peter, James and John, and thus showed his lack of superior knowledge and ability—discernment. Doubtless Judas encouraged his own spirit of criticism. Self-complacent, he no doubt thought he saw places where Jesus and the others erred in judgment, failed to take advantage of opportunities, probably said the wrong word at the right time, etc., etc. Such a heady spirit, such a critical spirit, such a self-satisfied spirit, such a selfish spirit always go before a fall. The history of the Church as well as our individual experiences attest this.

When Judas perceived that the cause of Christ was not prospering—that Jesus not only did not respond to the suggestions of the multitudes here and there that he become a king, but that on the contrary his mind turned in another direction, anticipating violence from the rulers of the Jews, the suggestion probably came to Judas that it was time to begin to "feather his own nest," so that when the disruption would come he would be one of the party who would gain and not lose by his experiences as a disciple. Thus selfishness was in control of his mind and led him to pilfering, as it is written, "He was a thief, and carried the bag." That is to say, he was the treasurer of the little company, and appropriated some of the funds to his own personal account. We can even suppose that in his perfidy he exonerated his theft with the thought that he had been giving his valuable time to the cause, and that what he took would not more than reimburse him the value thereof. Such is the spirit of selfishness, the very reverse of the Spirit of the Lord—the spirit of self-sacrifice and whole-souled service to the Truth. Whoever has this spirit in any measure has the Judas spirit to that extent, and the result will surely be evil whether it amounts to such an awful result as that of Judas or not.

Our Lord declares that his faithful members in the world represent him, and that anything done against them is done against him. We may be sure, therefore, that the Judas spirit of selfishness even today might lead to betrayal of the Lord by the betrayal and injury of one of the least of his followers. Nor should it surprise us that these representatives of the Judas spirit follow his course even to the extent of betraying with a kiss, and ofttimes profess great love and respect for the members of the body of Christ, whom they secretly smite for their personal gain, or in an endeavor to gain place or influence or other selfish aggrandizement. Let each follower of the Lord apply to himself exactly Judas' words, saying, "Lord, is it I?" And let us each examine our own hearts to see to what extent anything of this Judas spirit might be lurking there, seeking a favorable moment to entrap us and destroy us as New Creatures.

The Dark Gethsemane Hour

MATTHEW 26:36-46

"The Son of man is betrayed into the hands of sinners." Verse 45

After the Master and his disciples, as Jews, had celebrated the Passover Supper and after he had subsequently instituted the Memorial of his death, with the bread and the cup, and after Judas had gone out to betray him, Jesus and the remaining eleven left the upper room in Jerusalem, crossed the city to the gate, and thence crossed the Valley Kedron and ascended the sloping side of Mt. Olivet toward the Garden of Gethsemane. The word Gethsemane signifies oil-press. Tradition has it that this Garden belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the Apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet, and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterwards was known as St. Mark.

This was the most memorable night of the Master's experience. He knew perfectly the meaning of every feature of the Passover. He knew that he was the Lamb of God, antitypically, whose death was to be accomplished on the following day by crucifixion. Yet his thoughts were for his dear disciples. He must give them final words of encouragement and instruction. And so he did. Three chapters of St. John's Gospel record the incidents of the intervening time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil-press. "And Judas also, who betrayed him, knew the place, for Jesus ofttimes resorted thither with his disciples." (John 18:2) In St. John 14 the Master told his disciples about the place he would go to prepare for them, but that he would send the Spirit of Truth to be their Comforter, and it would show them things to come. In the fifteenth chapter he gave them the parable of the Vine and the Branches, and assured them that no longer should they be servants, but friends, "For all things that I have heard of my Father I have made known unto you." In the sixteenth chapter he explained to them that persecutions must be expected, if they would share his sufferings and be prepared to share his glory.

A little while and they would not see him; then again a little while and they would see him. The entire period of his absence from the Divine standpoint, as compared to eternity, would be but a little while. Then, by virtue of the resurrection "change," they would see him, because made like him. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "These things I have given unto you that in me ye might have peace." In the seventeenth chapter is recorded his wonderful prayer to the Father on behalf of his followers—not for the Apostles only, but for all those also who would believe on him through their word.

In The Garden Of Gethsemane

Thus discoursing, they reached the Garden, or olive-yard, where the press for extracting the oil from the olives was located. Somewhere near the entrance eight of the disciples were bidden to remain watching while Jesus, with the specially beloved Peter, James and John, went a little farther. And then, realizing the impossibility of

even his dearest friends appreciating his sorrowful condition, he went still farther alone to speak to the Father. The disciples, perplexed, astounded, by the things that they had heard from his lips, did not comprehend the true situation. They evidently thought that there must still be something parabolic in his utterances. They would indeed watch with him, but they were weary and sank into slumber. The spirit was willing, but the flesh was weak.

If some have queried why the Master preferred to be alone in prayer so frequently, the answer is, "I have trodden the winepress alone, and of the people there was none with me." (Isa. 63:3) His disciples and followers loved him dearly. Still he was alone, because he alone had been begotten of the holy Spirit. His followers could not feel so blessed nor be Spirit-begotten until after his sacrifice had been finished nor until he would appear in the presence of God for them to apply his merit imputedly to them; to permit them to join with him sacrificially in the sufferings of this present time, that they might share with him also in the glories to follow.

St. Peter, referring to the foregoing experience of our Lord, declares that he offered up strong crying and tears unto him that was able to save him from death, and was heard in respect to that which he feared. Why did he fear? Do not all humanity face death, and some of them with great courage and some with bravado? Ah, there is a vast difference between the Master's standpoint and ours as respects death. We were born dying. We never knew perfect life. We have always known that there is no escape from death. It was different with him. His experiences on the spirit plane before coming into the world were all in association with life, perfection of life. "In him was life" uncontaminated, because he was holy, harmless, undefiled and separate from sinners; his life came not from Adam.

He knew that in his perfection he had a right to life, if he would live in perfect accordance with the Divine requirements. But he knew also that by special Covenant with God, "a Covenant by sacrifice," he had agreed to the surrender of all his earthly rights and to allow his life to be taken from him. The Father had promised him a great reward of glory, honor and immortality through resurrection from the dead, but this was dependent upon his absolute obedience in every particular—in word, in thought, in deed. The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory promised as a reward, but the loss of everything. Can we wonder that he did not understand? The hour seemed so dark, and he said, "My soul is exceeding sorrowful." He knew that he was to die. He knew that death was necessary. But here, now, looming up before him on the morrow was a shameful execution as a blasphemer, as a criminal, as a violator of Divine law. Could it be possible that in anything, even slightly, he had taken to himself the honor due to the Father? Could it be possible that in any degree he had held back, even in his mind, from full obedience to the Father's will? Did this crucifixion as a criminal possibly mean the loss of Divine favor? Was it necessary that he should die thus? Might not this cup of ignominy pass? So he prayed in a great agony. And although the older Greek manuscripts do not contain the statement that he sweat great drops of blood, medical science tells us that such an experience would not have been at all impossible in a nervous, strained, mental agony. But we note the beautiful simplicity of the statement with which his prayer concluded—"Nevertheless, my Father, not my will, but thy will, be done."

How childlike and beautiful the faith and trust, even amidst strenuous agitation! St. Paul says that he was heard in the thing

which he feared. How? God's answer came by angelic hands. An angel appeared and ministered to him—ministered to his necessity. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14) We are not informed in what words this heavenly ministry was expressed to the Master in his lowliness and sorrow, but we do know that it must have been with full assurance of the Heavenly Father's favor and sympathy and love. He was heard in respect to the things which he feared. He received the assurance that he was well-pleasing to the Father; that he had been faithful to his Covenant, and that he would have the resurrection promised.

From that moment onward the Master was the calmest of all who had any association with the great events of that night and the following day. Officers, servants, Sanhedrin, priests, Herod and his men of war, Pilate and his soldiers, and the shouting rabble—all were excited, all were distressed. Jesus only was calm. This was because he had the Father's assurance that all was well between them. As this blessed assurance gave the Master courage, so his followers since have found that, "If God be for us, who can be against us?" If we have the peace of God ruling in our hearts, it is beyond all human comprehension.

Judas The Ungrateful Apostate

The world is full of sadly disappointing characters. In many things we all fail. Selfishness, meanness, perversity, pride, etc., mark the human family most woefully. But withal, can anyone find anything more reprehensible than the ingrate who would betray his best friend?

The world is of one opinion respecting such characters as that of Judas. And although he is a noted example he is by no means an exception; there are many. Some of them live today. But whoever can see the meanness of such a disposition with a reasonably good focus will surely be saved from manifesting such a character, however mean might be his disposition. The man who could sell his Master for thirty pieces of silver is justly in contempt with all humanity. Nor was it merely the thirty pieces that influenced the ingrate. Rather it was pride. He had thought to be associated with the Master in an earthly throne. He had set his faith upon this expectation. Now that same Master explained more fully that the throne was not yet in sight; that it belongs to an age to follow this, and is to be given only to those who prove themselves loyal and faithful unto death. In the mind of Judas the matter took not the wisest and best way. Holding the Great Teacher in contempt, the deceived one probably intended that the delivery should be merely a temporary one—a lesson to the Master not to talk that way, not to carry matters too far—an incentive to him, compelling him to exert his power for the resistance of those who sought his life and thus, in exalting himself, make good to his disciples the share in the Kingdom which he had promised, or, failing of this, to wreck the entire project. Alas, the love of money, the love of power puff up and make delirious some who become intoxicated with ambition. How necessary that all the Lord's followers remember the message, "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased!" "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (Matt. 23:12; 1 Pet. 5:6)

Why Gethsemane's Agony?

MARK 14:32-42

"Watch and pray, that ye enter not into temptation." Matthew 26:41

Following the institution of the Supper which memorializes His death, Jesus and His disciples sang a hymn, and then went out of the city to the Mount of Olives opposite—a distance of perhaps a mile. Apparently several important lessons were given to the disciples en route to Gethsemane. These St. John's Gospel records in Chapters 15-17.

The word Gethsemane signifies an oil press—a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and for light, and that Jesus is the Nourisher as well as the Enlightener of the world, we see a special fitness in His having His trying experiences, which almost crushed His soul, in a garden used for the crushing of olives and the extraction of their oil.

Gethsemane was not a flower garden, but an olive orchard or garden. The supposed site is still carefully preserved, and guarded by Franciscan monks. In the Garden are some very ancient olive trees and one extremely old oak. The Garden is supposed to have belonged to some of Jesus' friends; and there is claimed to be some evidence that John Mark, the writer of the Gospel of St. Mark, was the lad who was awakened from his slumbers by the commotion incident to Jesus' arrest and who came forth in his nightgown. (Mark 14:51, 52)

A Note Of Warning

En route for Gethsemane, Jesus sought to impress upon his disciples the fact that they were entering a great crisis. He quoted to them the prophecy, "I will smite the Shepherd, and the sheep shall be scattered." (Zech. 13:7) He said to them plainly that as a result they would all be offended —discouraged, stumbled, amazed. The thing that they were not expecting would occur.

St. Peter, full of confidence in his own devotion to the Lord, denied this, declaring that it would not be true in his case—that even though it should be true of all the others, he was ready to die with the Master, rather than to deny Him. Jesus still insisted that St. Peter was in great danger. He was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. Indeed, all the disciples joined in the same remonstrance against the accusation that Jesus had made. They declared themselves loyal and ready for death. How little they knew what severe trials would come upon them!

Surely there is a lesson here for all the followers of Jesus—today as well as then. It is right that we should feel ourselves thoroughly determined to be loyal to the Lord's Cause to our very last breath; for such a determination is very necessary to victory. The mistake made by many is in not realizing how severe the trials and temptations may become—in not realizing the necessity of Heavenly assistance in our every time of need. The Apostle wrote, "When I am weak, then am I strong." (2 Cor. 12:10) By this he doubtless meant, When fully loyal to the Lord, I feel my own weakness and insufficiency, but I am strong because then I rely especially upon Heavenly aid—then I watch and pray, and am thus forewarned against the temptations.

Doubtless in the end of this Age—in the closing days of this Gospel Dispensation—there will come Gethsemane experiences to the Church of Christ. Those who will stand those temptations and trials, and come off victorious, will be the ones whose faith and trust in the Lord are strong—those who watch and pray lest they enter into temptation, and who are thus safeguarded against

it. As our Lord forewarned St. Peter and the other Apostles of their coming trial, so He has forewarned us of the great crucial test near at hand. Let us profit by the experiences of the Apostles recorded in this lesson.

"Sorrowful Even Unto Death"

Arrived at the Garden, Jesus left eight of the Apostles near the entrance, and went further into its shades with Peter, James and John. All were to watch, to be on guard against something that was to occur, something of which Jesus knew, but which seemed most improbable to the Apostles. They were unable to comprehend the Master's pessimism, even though they sympathized with Him.

It was midnight, and they were accustomed to retiring early. The strain of the evening, and the weighty lessons which the Master had imparted, reacted in drowsiness. They slept, instead of watching and praying. This was true even of the three nearest to the Master.

Wishing to be alone in His communion with the Father, Jesus went a stone's throw farther into the shades by Himself. Time and again, in the agony which came upon Him, He came seeking human sympathy, only to find His dearest ones oblivious in sleep. Well had it been expressed by the Prophet, "Of the people there was none with me." (Isa. 63:3) He trod the winepress of grief alone.

Not until He had finished giving admonitions to His Apostles and had left some to watch at the entrance of the garden, did the Master seem to give special thought to Himself and to the momentous events anticipated within a few hours. As He was leaving His favorite three, He gave utterance to the weight of oppression which seemed suddenly to rest down upon His soul. He exclaimed, "My soul is exceeding sorrowful, even unto death!"—I feel as if I would die now, without coming to that great crisis which is before Me. We read that "He was greatly amazed and sore troubled." The Greek is equally strong, signifying utter amazement and sore trouble, carrying the thought of loneliness, homesickness, friendlessness.

This feeling of wretchedness, despair, which suddenly came upon the Savior, continued for some time; for He went in prayer to the Father three times, petitioning that this hour might pass from Him, this terrible oppression which was breaking His heart. The Evangelist Luke, who was a physician, tells that the Master's distress was such that it brought on a bloody sweat. Although this record respecting the bloody sweat is not found in some of the older manuscripts, nevertheless physicians agree that such experiences have occurred to others in great distress.

The Cause Of The Master's Sorrow

How shall we explain the great distress of the Master in anticipation of His own death, of which He had knowledge in advance and of which He had told His disciples, assuring them also, as in this lesson, that He would arise from the dead on the third day? Why should the thought of death have so much more terror for the Redeemer than it has had for some of His followers, yes, than it has had for people in general?

Hundreds of martyrs have gone to deaths equally terrible or more so. Hundreds have exhibited great courage, fortitude, in the face of equally horrible deaths. How shall we account for this attitude of the Savior and His so earnestly praying that the hour or the cup might pass from Him?

In order to appreciate this question and its proper answer, we must remember how different was the Master from all the remainder of mankind. A death sentence rests upon all the world. We all know that it is merely a question of time when we shall die. We all know that the dying process can last but a few hours at most. Not only have we no hope of escaping death, but by reason of being nine-tenths dead already our intelligent faculties are more or less benumbed. We are more or less reckless, careless, and proportionately fierce.

Exhibition of True Courage

There are soldiers who will rush to battle in the face of instant death with apparently not a fear, and there are horses which will do the same thing. The greatest courage, however, is manifested by those who know, understand, appreciate fully, just what they are doing and who greatly fear death, but who notwithstanding press onward in obedience to the command of duty and of love. Jesus was such a soldier. He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

Jesus had left the Heavenly glory, divesting Himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the Divine purpose and arrangement He was to die, the Just for the unjust, as man's Redemption-price. This was the Father's will concerning Him. He tells us that for this purpose He came into the world. This thought dominated His entire life. Daily He was laying down His life, in doing the will of God and in serving humanity. Now He had come to the great climax.

The Heavenly Father had promised that if our Lord was faithful in this work given Him to do, He would be raised from the dead by Divine Power to the spirit plane of being and to a station still higher than He had before. He doubted not the Father's faithfulness in this matter, nor did he doubt the Father's Power. But the Father's provision and promise were conditional; only if our Lord would perform His part faithfully would He receive the resurrection to the higher life. If in any sense or degree, great or small, He should yield to sin, the penalty for sin would be upon Him—"Dying, thou shalt die."

For three and one-half years His life had been devoted to God and to the doing of the Divine will. The only question was, Had He done the Divine will fully, completely, and absolutely, in such a spirit as had been pleasing to the Heavenly Father? More than this, could He, would He, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience; or would He fail, and lose His all in death?

No Advocate For The Master

Thus we see how different it was with the Master from what it is with any of us who seek to walk in His steps. We have nothing to lose; for as a race we are all under sentence of death. Besides, the followers of Jesus realize that He was the Son of God who died for our sins, and that His merit compensates for our imperfections because we abide in Him and desire to do the Father's will.

But had the Master failed, there was no one to make good for Him. His failure meant everlasting death. Moreover, it meant the loss of all those special blessings which God had promised Him as a reward for special faithfulness. It meant the loss of the great privilege of doing the Father's work in uplifting humanity from sin and death conditions through the Messianic Kingdom. In a word, the Master's personal eternal life was in the balance that night in Gethsemane, as also were all His prospects of glory, honor, immortality and high exaltation at the right hand of the Father, far above angels, principalities and powers.

No wonder the Master, realizing all this, was overwhelmed with the thought! No wonder He wished that if it were possible for the Divine Plan to be otherwise worked out, He might be saved from, spared from, the special tribulations and horrible experiences of the hours just before Him! Part of the horrors of that experience surely was the fact that He must be dealt with as a malefactor, as a blasphemer of God, as an enemy of God and of righteousness.

What Our Lord Dreaded

To a debased and depraved soul, this would mean little; but to One full of love and loyalty to the Father such experiences

would be terrible—that He who had sacrificed His all, even His Heavenly glory and His earthly interests, to do the Father's will, should be considered a blasphemer of God, and that He should be crucified as a malefactor, an injurious person! What a terrible experience to one of the refinement and nobility of soul which Jesus possessed, of whom we read that He "was holy, harmless, undefiled and separate from sinners"!

Apparently this ignominy was the thing which Jesus prayed might pass away. He did not pray that He might not die; for He knew that He had come into the world for that purpose, and that only by His death could the death penalty resting against the human family be removed. He had been talking about His death repeatedly; He had not once thought of escaping death. He well knew that "flesh and blood cannot inherit the Kingdom of God." But He did hope that the Father might have some way of passing by the special ignominy of that hour. Yet even in His greatest distress the Master prayed, "Nevertheless not My will, but Thine, be done."

St. Paul assures us that the Master's Gethsemane experiences were linked with fear—not fear of dying, but fear of remaining dead, fear that He would not be accounted of the Father worthy of that glorious resurrection which had been promised to Him on condition of absolute obedience. St. Paul says, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death [by resurrection], was heard in respect to the things which He feared." (Heb. 5:7) He was saved out of death; and more than this, He was given the assurance by the Father that He would be saved out of death.

Strengthened From On High

This is the explanation of the statement that an angel of God appeared to Him in the Garden and strengthened Him—gave Him the assurance from the Father that He had been faithful up to that moment, and that the Divine blessing would be with Him in the hour of trial just at hand. From that moment onward, all the fear and agony were gone. If the Father had approved Him thus far, and if the Father's blessing and smile went with Him, He could endure all things, come what might. Throughout the remainder of that night and the following day, Jesus was the calmest of the calm, under the most trying circumstances. He comforted those who wept about Him; He committed His mother to the faithful St. John, etc.

In these experiences of the Master, we find more or less a repetition in His disciples. When assured that their sins are forgiven, that the Father Himself loves them, that His grace is sufficient for them, and that the Redeemer's robe of righteousness covers them, the followers of Jesus can, under such circumstances, be courageous, even while dreading death.

One great difference between the Master and His followers should be remembered: Whereas "of the people there were none" with Him, with us it is different; the Master is with us, saying, "I will never leave thee nor forsake thee." Moreover, with us also there is a fellowship of spirit amongst the brethren of Christ, whose words of encouragement by the way, as they watch with us and pray with us, are a source of strength in every time of trouble. Thanking Him for all the Divine provision and arrangements, let us go onward to our Gethsemane, strong in the strength which God supplies through His Son.

Memorial Meditations

The Betrayal by Judas

The Lord Betrayed

JOHN 18:1-14

"He is despised and rejected of men." Isa. 53:3

After the Last Supper, and after his discourse to the disciples respecting the Vine and the branches, came our Lord's beautiful prayer recorded in John's 17th chapter. Then, probably about midnight, Jesus, with the eleven, passed outside the gate of Jerusalem, crossed the little brook called Cedron, and on the farther hill above it entered the olive orchard known as the Garden of Gethsemane: perhaps it was a public garden, or possibly the property of some one friendly to our Lord. What purports to be its site is now maintained as a garden, and has been for centuries. It is in charge of monks who take pleasure in receiving visitors to view it. There are about six or eight very large and evidently very old olive trees in this garden at the present—they give evidence of being at least one thousand years old, but possibly are much older.

While talking with his disciples and praying for them our Lord seemingly was full of good courage: while exhorting them that their hearts be not troubled evidently his own heart was not cast down. But as the little company wended its way to Gethsemane we may well suppose that a great weight fell upon our dear Redeemer's sensibilities. We can imagine him saying, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38) The present visit to Gethsemane, therefore, was evidently very different from previous visits. Some appreciation of the momentous occasion was no doubt inspired in the hearts of the Apostles by the Master's dejection, and yet they probably but slightly comprehended what was about to come to pass.

Arrived at the Garden, we glean from other Evangelists that our Lord left eight of the Apostles near the gate, taking Peter, James and John, his closest companions, a little farther with him, and cautioning them all to watch and pray, because it was an hour of special trial. Going a little farther by himself, he communed with the Father in secret. His feelings were not and could not be shared even by his beloved disciples; they could not appreciate the trial through which he was passing; they had not yet been begotten of the spirit. Thus in his most trying hour Jesus was alone—"Of the people there was none with me." (Isa. 63:3)

It is difficult for the majority, even of Christian people, to appreciate the true character of our dear Lord's trial, which in this instance so wrought upon his nervous system as to produce a bloody sweat. Many compare our Lord's course with that of some of his martyr followers who have gone forth into death with remarkable courage, and in contrasting matters they are inclined to wonder why our Lord, who was perfect, should have endured so much more a passion of suffering than his imperfect followers. To grasp the true situation it is necessary that several things be borne in mind:

(1) For our Lord, who had a perfect right to life, to lay it down in death, was a very different matter from the laying down of a forfeited and impaired life on the part of those who could not hope to keep it long anyway. (2) Our race, already nine-tenths dead, has but a feeble appreciation of the great value of life—all of its experience having been in connection with dying, it has come to regard death with equanimity. But not so our Lord, the "prince of life," who had been with the Father from the beginning, and by whom all things were made—he realized life as a very precious

boon, privilege, enjoyment. To him, therefore, death must have been much more terrible than to us who are already nine-tenths dead, and correspondingly blunted in all of our sensibilities. True he had the Father's assurance that if faithful unto death he should have a resurrection, and unquestionably he believed the Father's promise—all of his course in life gives abundant evidence of his implicit faith in the Father. And yet in his case this must have been a crucial trial to faith, much more so than with us. As we have only a shred of a forfeited life to lay down, so we have on the other hand, not only the Father's promise of a future life through Christ, but we have the example of the Father's power in the resurrection of our dear Redeemer: but our Lord Jesus had no such evidence of the divine power; he himself, according to the divine promise, was to be the "first-born from the dead," a first-fruit unto God of his creatures. (Col. 1:18; 1 Cor. 15:20)

But all this had already been counted, weighed and accepted from the very beginning of his ministry. He had already informed the disciples that it was necessary that he should lay down his life for the sheep, and that he was about to do so. (John 10:15) We are not to assume, therefore, when our dear Redeemer prayed, "Father, if it be possible let this cup pass from me," that he meant if it were possible he might escape dying. He well knew, and had already explained to the Apostles, that the drawing of the world could not take place except he were lifted up as the sin-offering—that it was absolutely necessary that he should die for our sins and enter into his glory. (John 3:14; 12:32)

The cup which he prayed might pass from him, if possible, we must therefore suppose to have been the shame and ignominy of arrest as a law-breaker, a public trial and conviction, and subsequent crucifixion as a malefactor. It was one thing to die for our sins, as men generally die, without special shame or contumely; it was another thing that he should die with such extreme shame, dishonor and contempt. Quite probably in the Father's wisdom this last feature was kept more or less hidden from our dear Redeemer until just about the time of its accomplishment. And apparently our Lord Jesus did not see any absolute *necessity* for his suffering more than the sinner suffered, in order to pay man's ransom price. Hence his prayer for a time was, "If it be possible, let this cup pass from me." The Apostle also notes this distinction, saying, he "became obedient unto death," and then adds "even the death of the cross." (Phil. 2:8)

The death of the cross, with its attendant dishonor, reproach, etc., so far as we may be able to judge, was not necessary as our ransom price, because the penalty did not read, In the day that thou eatest thereof thou shalt surely die with public reprobation and dishonor by crucifixion. Since the penalty was death (Gen. 2:17), we may suppose that our Lord's death by any means would have fully paid man's ransom price. However, the additional features were deemed necessary by the Father, and the "cup" did not pass. The Father required this extreme of obedience as a test, a proof not only to himself but before all his intelligent creatures of the absolute loyalty of heart of his "well beloved Son," upon whom he designed shortly thereafter to confer the great blessing and high exaltation of his own divine nature and joint-heirship in his Kingdom. And the loyalty of our dear Redeemer was fully attested, as the Apostle declares; he "despised the shame," that is to say, the shame was as nothing in his sight in comparison with the accomplishment of the Father's purposes, the pleasing of the Father. (Heb. 12:2) So long as he thought there was a possibility of the elimination of the shame feature, he was nervously anxious to have it so, if possible; but as soon as he realized that this was not the Father's

will his heart instantly responded, "Not my will but thine be done." Decision respecting the Father's will immediately brought strength; he was now prepared for any experience, "strong in the Lord and in the power of his might."

Meanwhile Judas, who some days before had engaged with the high-priest to betray Jesus, and who left the upper room immediately after the Supper to carry out his nefarious plan, had received of the chief priests and Pharisees a band of men, with a person in charge as an officer, whose mission it was to arrest Jesus in the night and to secure his execution before the Passover. We must wholly disagree with the common thought that this "band" consisted of an army of three to six hundred Roman soldiers. They certainly acted very differently from soldiers ordinarily under such circumstances. Besides, the record by all of the Evangelists is that this band was sent, not by Pilate nor by Herod, the Roman representatives, but by the chief priests and Pharisees, who we know had no command whatever of the Roman garrison. To our understanding this band which apprehended Jesus was very similar to the one mentioned in John 7:32-46.

It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without the consent of the Roman governor. We remember that the apostles were arrested on several occasions by such officers of the Jews.—See Acts 5:17, 18, 22, 25-40

Both Matthew and Mark speak of this aggregation, under officers from the chief priests and Pharisees, as a "multitude," and our Lord's words indicate that they were armed with sticks and swords such as were common to the people in general, and he does not mention spears, which would probably have been a part of the armament of a band of Roman soldiers. This thought is further emphasized by the fact that it was the high priest's servant who evidently made the first assault upon Jesus, and received a blow from Peter's sword. If Roman soldiers had the matter in charge the high priest's servant no doubt would have been less officious.

It is presumed, and apparently on good grounds, that this company seeking Jesus, under the guidance of Judas, went first to the upper room which our Lord and the Apostles had left probably less than an hour before. Finding that Jesus and the eleven were gone, Judas knew that he would be most likely to find them in the Garden of Gethsemane, for "Jesus ofttimes resorted thither with his disciples." John's account omits the particulars of the betrayal given by the other Evangelists: possibly the loving disciple felt so much ashamed of the facts that he preferred not to mention them. Certainly very few acts of treachery ever paralleled this one, and all mankind, even in their perverted condition of mind, seem to realize that the position of traitor is amongst the most despicable on the calendar, and such treachery as that of Judas, against such kindness and love and goodness as that of his Master, we may be thankful is not so very common. And yet there are correspondencies in the experiences of the Lord's people, "in perils amongst false brethren." It behooves us each to look to it that we permit nothing akin to the spirit of Judas to rankle in our hearts. Our Lord puts the "members of his body" in such matters on a plane with himself, and assures us that whoever shall injure one of the least of these his brethren, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea. (Matt. 18:6)

Of course there will always be a *motive*, good or bad, back of every deed done to the under-members of his body as well as to the Head. To find strong motives is not to find valid excuses for treacheries. So far as our experience and judgment go, the les-

son is that such treachery from "false brethren" usually has its spring in covetousness, lust for influence, power or position, and the desire to glorify such unholy ambitions cannot fail to corrupt any heart which entertains them. As one has said:

"Sow a thought, you reap an act;
Sow an act, you reap a habit;
Sow a habit, you reap a character;
Sow a character, you reap a destiny."

Judas had been doing some of this sowing of evil thoughts for a considerable time before his thoughts took outward shape in evil acts. He was covetous of wealth and of influence; he became the treasurer of the little group of disciples, and the intimation of the Scriptures is that he purloined to his own private uses a portion of the contributions. As usual, his love for money increased the more he exercised it, until he was willing to betray his Master for thirty pieces of silver—equivalent to about twenty dollars of our money, though representing in value of labor a much larger sum. It would seem, too, that Judas was looking forward to the promised Kingdom, and probably anticipated a high position as royal treasurer of that Kingdom.

It is quite possible, indeed probable, we think, that Judas was seriously disappointed in respect to the result of his betrayal. Apparently he expected that our Lord would deliver himself by miraculous power from the hands of his enemies. This is the most charitable view we would know how to take of his treacherous conduct: it relieves the blackness of the act only a very little, however, for he who would be willing to despitefully use his best friend, even temporarily, for a money consideration, gives evidence of having prostituted every good and noble sentiment of his being to his love of money. Indeed, the love of honor may have had considerable to do with the matter, for he may have hoped by bringing about this crisis that our Lord would be compelled to set up the long-promised Kingdom, or else to own that all his claims and promises were fraudulent.

Judas surely did succeed in expediting matters, and in bringing about the installation of the embryo Kingdom of God; but not in the manner he expected, nor in any degree to his own honor or advantage. Thus it must be with those who receive the truth and who profess discipleship under it—not in the love of the truth, but in the love of honors hoped for, either present or future. Let us all who have named the name of Christ take heed and watch and pray lest there should be in any of us any of the elements of this vile character. And let us remember that there are various secret ways, as well as the more outward ones, in which we may betray the Lord and the "brethren."

The evangelist declares that Jesus knew in advance all things that would come upon him. We are elsewhere told that while he prayed, "There appeared an angel unto him from heaven, strengthening him." (Luke 22:43) This ministry may have consisted in informing him of the Father's will in respect to what things he should suffer, and how they were to be expected, and this knowledge that the matter was settled, and the assurance that the Father would overrule it all, strengthened his heart and gave him the great calmness which we observe in all his subsequent course.

The "band" sent to apprehend him evidently expected that they might be obliged to seek for him in the shadows of the trees, etc., and hence they were provided with torches and lanterns. Unquestionably they were greatly surprised that our Lord, instead of fleeing from them, advanced to them, and inquired whom they sought. Quite possibly some of those in the "band" had previous knowledge of the Lord—of his miracles, power over devils, etc., and this may have been the reason for their manifestation of weakness in retreat and falling to the ground. Or it is possible that

our Lord exercised over them a superior mental power which produced this effect, for the purpose of showing that he had full power to resist them if he had chosen to use it.

The same lesson, we believe, is taught by Peter's use of the sword upon the high priest's servant. We are to remember that one of the Evangelists records that our Lord instructed the apostles to take swords with them, and that when two were found he said, "It is enough." (Luke 22:36, 38) Our Lord had no thought of having his disciples war a carnal warfare on his behalf, as he subsequently stated, "If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." (John 18:36) The two swords were sufficient to show that our Lord's apprehension was not because there were no means of defense, nor because of cowardice on the part of his disciples, but merely because of his submission—knowing that his hour was come, and that thus it behooved him to suffer for our sins and to enter into his glory. (Luke 24:46)

After this one manifestation of power, as indicating his full ability to cope with that multitude, and indeed his power to have more than twelve legions of angels to defend him, had he so desired (Matt. 26:53), we find our Lord fully submitting himself to capture, merely making condition that the disciples might go their way. How grand the character which at such a moment, under such trying conditions, could so fully forget self and feel interested merely in the welfare of others! How like what we should expect of Him!

"That the saying might be fulfilled which he spake, Of them which thou gavest me I have lost none." We understand the writer to mean that here again in the Master's course we find an exemplification of his care for his disciples, as enunciated in his prayer just before leaving the upper room. While the thought of his prayer was chiefly in respect to their spiritual interests, that none of them should be lost, we do well to notice this as a corroborative illustration of our Lord's care of the physical interests of all who become his disciples. Not a hair of their heads shall fall; nothing shall be permitted to injure them—every event and affair of life will be overruled for their highest good. (Matt. 6:32, 33)

It was probably when Jesus began to be bound that Peter drew his sword in his defense; perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29) Noble, zealous Peter! We love him for his noble expression of sentiment, and for his heroic defense of the Master with the sword against superior numbers. It is the custom of many to decry Peter's action, as another of his rash errors. We are to remember, however, that the Apostles had not yet received the holy Spirit and therefore could not clearly appreciate the fact that the Kingdom to which they were called is a spiritual Kingdom. Besides, as we have seen, he was merely following the Lord's counsel in taking the sword with him, and evidently also carrying out the divine purpose in using it. We see nothing to blame, everything to commend. It was a sign of larger import than Peter and the others there realized.

But having permitted the matter to go thus far, our Lord restrained Peter, saying, "Suffer yet thus far. Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" And so saying he touched his wounded enemy and healed him. The disciples were to see, understand, be fully assured, that our Lord, in delivering himself to his enemies, did it voluntarily, and hence the proceedings were so pantomimed as to enforce this lesson.

How the grace of humility shines out in all the little affairs of our dear Redeemer's ministry; even at this moment of his sur-

render to his enemies he does not boast that his course is a voluntary one, nor seek praise as a martyr! He declares the simple truth, that the Father required this of him as an evidence of his personal loyalty to him. He confesses himself a servant of God, a son who learned obedience by the things which he suffered. "The cup which the Father hath given me, shall I not drink it?" Indeed, this was the strength of his victory—his will was fully submitted to the Father's will, and his faith grasped the fact that the Father permitted no unnecessary evils to come upon him, but only such as he could and would overrule for good.

There is a valuable lesson here for all who are seeking to walk in the footsteps of the great High Priest—for all the Royal Priesthood. We also are to remember that so long as we abide in Christ, and seek to walk in his footsteps, all the trying experiences of life are carefully measured for us by the Lord—that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us, and that will not subsequently work out for us a far more exceeding and eternal weight of glory. (2 Cor. 4:17) With these assurances, and with the evidences of the Father's faithfulness to our glorified Master and Forerunner, we indeed may have strong consolation who have fled for refuge to the hope set before us in the Gospel. (Heb. 6:18-20)

The healing of the smitten ear, our Lord's last miracle, was most beautifully illustrative of his character and teachings. It exemplified his words, "Love your enemies, do good to them that persecute you." It showed that he was filled with the divine love which his teachings inculcated, and that he had no bitterness toward those who despitefully used and persecuted him.

The binding of our Lord seems to have been entirely unnecessary, except as the "band" might desire to make an exhibition of their prowess to those who had sent them. Our Lord seems to have remonstrated in respect to this, as per the account given in Mark 14:48,49: "Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the Temple, teaching, and ye took me not. But the Scriptures must be fulfilled." It was then that the eleven forsook him and fled. Judas continuing with the band went to the house of Annas the priest, who doubtless had bargained with Judas, and no doubt it was at this time that the thirty pieces of silver were paid over, Judas having now shown a fulfillment of the contract. Poor wretched man! The Son of man indeed went to death, as it had been written of him, but this made none the less horrible the treachery, the covetousness and murderous spirit that delivered him up to his enemies. So with the members of the body of Christ: it must needs be that offences come—it is a part of the divine plan that the body of Christ should fill up that which is behind of the afflictions of the Head (Col. 1:24)—but this makes none the less sinful the conduct of those who have to do with such betrayals—especially if they be "false brethren" who have enjoyed some knowledge of the truth. In every instance, however, it will be observed that although the trials worked out blessing for the Lord and will do so also for all the faithful who suffer with him, the rewards of unrighteousness sought by those who take Judas' course never yield them the honors and blessings they coveted, and for which they sold themselves to work evil.

Jesus Betrayed And Forsaken

JOHN 18:1-14
"The cup which my Father hath given me, shall I not drink it?"

Nothing connected with the Gospel narrative appeals to human judgment more forcibly than does its simplicity. The fact that the weaknesses and failures and stumblings of the apostles themselves are faithfully narrated, and that without apologies or excuses or attempts to gloss over the defects, shows a sincerity, a truthfulness of intention, very rarely found in other writings. Nowhere is this more conspicuous than in the present lesson, which records the shameless perfidy of Judas, and the weakness of the remaining eleven, who, in our Lord's darkest hour, all forsook him, seeking personal safety—one of them subsequently denying him. The writers of the Gospels would have been excusable had they interjected explanations and excuses for their course; but the narrative is really stronger as it stands, and we are, perhaps, inclined to furnish excuses for them which we might have been loath to receive had they offered them for themselves.

We note that two of them had swords, and that by our Lord's permission, if not direction (Luke 22:35-38), that it might be manifest that he was not overpowered by the high priest's servants, but that he merely yielded himself to arrest. The Apostle Peter probably reasoned that if the Lord had directed the bringing of the swords they were for use and not for ornament, and with commendable courage he drew his sword in defense of his Lord against the first of the party who attempted to lay hold upon him. The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. But what consternation it must have brought to Peter and to the others, when the Master objected to their using the swords, objected to their defending him, and even healed the servant who was smitten! Confronted with such conditions, we can readily see that the faithful eleven could do nothing but one of two things—either stay with the Master, and, like him, submit to arrest, or flee, and thus secure their personal liberty and safety, which the Master evidently did not wish to secure on his own behalf.

We can readily imagine that eleven strong men, as they were, in the prime of life, even if they had but two swords amongst them, could have done considerable damage to the band that came to arrest our Lord; but while the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy, is most discouraging to anyone. And the natural tendency of all under such circumstances, to flee, was in this instance assisted and accentuated by the Master's own suggestion, "Let these go their way." Under full consideration of the circumstances, therefore, we must acquit the apostles of anything like cowardice, and must say that under similar circumstances to theirs few of the Lord's people would know how to do otherwise than flee, as they did.

The band of men whom Judas led out for our Lord's arrest were not Roman soldiers, but merely under-officers and servants from the high priest's household, armed with such weapons as they could command, sticks and swords, etc. The Roman military authority, represented in Pilate, took no cognizance of Jesus and his work until the next day, when the priests, chief rulers, and a multitude of incited servants and people, brought him to the tribunal and demanded his execution.

St. John's account does not mention the miserable act of betrayal by which Judas indicated which one of the twelve was Jesus—the betraying kiss, nor our Lord's

words of reproof: "Friend, wherefore art thou come? Judas, betrayest thou the Son of Man with a kiss?" Judas evidently advanced beyond the band to give the salutation, according to prearrangement, that he should thus indicate the one they sought.

It is difficult for any noble-minded person to read the account of Judas' course without feeling a deep sense of righteous indignation—a sense of the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that he was the Messiah. It may not be amiss that we notice here that Judas did not reach this depth of iniquity suddenly, but rather that the disposition had grown upon him during the three years of his intercourse with the Master, when the reverse disposition should have had control. At the time when he was chosen to be an apostle he evidently was a good man, so far as outward appearance at least was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind, and had wished, and, so to speak, prophesied of him, that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records, we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit, curbing it, and seeking, on the contrary, to cultivate generosity and love and benevolence, he permitted selfishness to have more or less control in his heart and life. We may surmise that he *chose* the office of treasurer for the little company; whereas, had he been sufficiently alive to his own condition his proper course would have been to have refused it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But, on the contrary, he sought the office, obtained it, carried the bag, and the money that was put therein, and the Apostle John tells us that he was a thief. (John 12:6) This passion for money, like all others of the abnormal propensities of our fallen nature, grew stronger and stronger as it was encouraged and cultivated, until finally it knew no bounds, and he was ready to sell his loving Master, Messiah, for thirty pieces of silver.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are many amongst the Lord's disciples who, in a less degree, commit a crime very similar to that of Judas—they sell the Lord, they betray him, while professing to love him. True, this cannot be done in the same personal and literal way today; but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be his followers, some who have been engaged in the ministry of his truth, as Judas was there, who are willing to sell the Lord for a mess of pottage—for good things of this present life—for a salary, for social position, for honor amongst men, for popularity, and titles—who are willing to sell even their lips, as Judas did, so that, while professing to honor and to serve the Lord, they are willing to join with those who misrepresent his character, his plan, his Word—willing to rejoice with those who seek to assassinate the Lord. Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" and let none be too ready to excuse himself, but let each search earnestly his own heart and life and conduct, to see that he is not sacrificing in any way the truth and the life for any consideration whatsoever.

Our Warfare Not With Carnal Weapons

In telling Peter to put up his sword our Lord inculcates a lesson which many of his well-meaning followers since have utterly failed to learn. On the contrary, all through the dark ages the sword—military power—was invoked and used on behalf of one

party and then another of professed followers of Christ; sometimes against unbelievers, but very frequently against fellow-professors. The sword has left a bloody mark in the church nominal, and has become a cause of offence even to some in the world who see how different is such a course from that which our dear Redeemer prescribed for his followers. Never was this lesson more needed by nominal Christendom than today, when a militant spirit seems to pervade all parties and denominations. It is the soldiers of professedly Christian nations that today are amongst the poor heathen of China, "*avenging*" the death of Christian missionaries and others. It is these same representatives of these so-called Christian nations that are setting such immoral examples before the heathen people that by their evil conduct they glorify the soldiers of heathen Japan, whose mercy and moderation and self-control are universally admitted.

True, blame for what these soldiers may do cannot be properly charged upon the cause of Christ. We deny that they are Christian nations, and we deny that they are Christian soldiers. We claim that the soldiers are "children of this world," and that they are fighting as representatives of the "kingdoms of this world," under the "prince of this world." Nevertheless, as we come still closer to the question we find, upon apparently good authority, that the government of the United States has been appealed to by Christian ministers and missionaries to take vengeance upon the Chinese. From the accounts in the public press we may infer that the majority of the appeals for mercy and moderation have come from nominally worldly people, and that a majority of the appeals for vigorous measures have come from those who *nominally* are ministers, servants, representatives of Jesus, who said to Peter, "Put up thy sword into its sheath."

But here again we must draw the line, and surmise that as in olden times the Apostle said, "They are not all Israel who are of Israel," so now they are not all true Christians who are of Christendom. We must suppose that the Apostle's words are still true, "If any man have not the spirit of Christ he is none of his." We must suppose that in proportion as the spirit of love and gentleness and meekness is lacking it is a good evidence that the person, whatever may be his professions, is not a minister of Christ, not a minister of the true gospel, but merely a minister of some human denomination and some false gospel, which contradicts the truth.

It may not be inappropriate here to notice the general spread of a fiery spirit, bitter, vindictive, merciless, amongst people professing godliness, and of whom we might reasonably expect better things. An evidence of this bitter and fiery spirit is seen in the greater prevalence of lynch law in this enlightened country, where all the laws are in the hands of the majority, and where, therefore, there is no excuse. Accounts of these lynchings seem to indicate that there is, deep down in the hearts of many people who are apparently moderate and well intentioned, a fierce, brutal, savage instinct, which has never been transformed by the renewing of their minds by the power of the holy spirit. Just what this may lead to in the future, it is difficult to say; but it is part of the spirit of anarchy, which the Scriptures assure us will before long spread throughout all Christendom, and result in the great time of trouble, so long foretold, in which everything of law and order will go down before the angry passions of humanity.

The same intemperance as to thought and feeling is manifest sometimes merely in words, but it is, nevertheless, a piece of the same article, and reprehensible. As an illustration of this tendency toward immoderate thought and expression, we call attention to the extreme and unjustifiable utterance of a Methodist bishop, quoted from the *New York Sun* as follows: "Shall we have Bryan elected? No; a thousand times no! I'd rather go to sea with a boat of stone, with sails of lead, with oars of iron,

with the wrath of God as a gale, and hell as a port."

We should not forget, in defense of the bishop, that this language was used during the heat of a political campaign; and yet the palliating circumstances are quite insufficient. No circumstance, no condition imaginable, should lead any minister of the Gospel of Christ to use any such language; and we point it out now merely as an indication of the trend of our times, as being of a piece with the lynching and torturing of fellow-creatures, as an indication of the wild ferocity of thought which is leading on rapidly and preparing Christendom for anarchy, lawlessness, immoderation in all things. Let all of Christ's true disciples more and more remember the command of the Master, "Put up thy sword!" "Love your enemies." "Do good unto those who despitefully use you and persecute you."

The Cup Which The Father Pours

Our Golden Text is the cream of this whole lesson. It expresses most beautifully, most concisely, most forcefully, the principles which underlay our Master's obedience to the Heavenly Father, and which enabled him in all things to come off conqueror and "overcomer;" and all who are seeking to follow in the footsteps of Jesus, to be his disciples indeed, will do well to ponder the thought expressed in these words: "The cup which my father hath given me, shall I not drink it?" The thought is clear: It is that he recognized the circumstances and conditions in which he found himself, as being not of those of his own making, nor yet those made for him by his enemies. He recognized the divine supervision of all of his affairs, and knew that nothing could possibly come upon him except as the Father would permit; and because the Father had so arranged it, had poured out this cup for him, therefore it was duty on his part to drink it.

We would not undertake to say that the Lord's people should never look for ways of escape from impending trials and difficulties; for we have the Lord's promise to this effect, that he will not suffer us to be tempted above that we are *able* to endure, but will with the temptation provide a way of escape from those features of it which would be beyond the possibility of endurance. When, therefore, we feel that our submission to evil has about reached its climax, where succor must come or we must utterly fall, that is the time for us to look about us to see what way of *escape* the Lord is opening for us. But we are to be sure that the way of escape which we take is not of our own, but of the Lord's provision; for if we should run away from duty and trial and testing in one place, it would merely be to fall into other trials and testings, perhaps severer, in another quarter. We are to know in advance that trials, difficulties, persecutions, slanders, are all a part of the portion which the Father has poured out, not only for the Head of the body, but also for all the members. We are therefore to be prepared to endure hardness as good soldiers; not fleeing, but courageously accepting as of the Lord's providence whatever he may permit to come to us, unless we shall see a reasonable, proper, honorable way of escaping from it, which will not be in violation of our covenant, nor in violation of any law of righteousness.

No other lesson, perhaps, is more needed by the Lord's followers than the one of willingness to drink the cup which the Father pours—a recognition that the Father is guiding and directing in our affairs because we are his, as members of the body of the Anointed One. In these respects the consecrated children of God occupy a very different position from the world, with whom the Father is not dealing as sons, who are not on trial for glory, honor and immortality, and for whom, consequently, he is not now pouring cups of trial, testing, endurance, etc. "The cup which we drink, is it not the communion of the blood of Christ?"—a share in his sufferings? "If we suffer with him we shall also reign with him; if we be dead with him we believe that we shall also live with him."

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"Choose Ye This Day"

MARK 15:1-15

Golden Text: "Then said Pilate to the chief priests and to the people, I find no fault in this man." Luke 23:4

How much depends upon our proper decision of the questions of life as they come before us day by day is well illustrated in this lesson. When our Lord and the eleven apostles left the upper room for the garden of Gethsemane, Judas—who earlier in the evening had reached a decision—had left their company to conspire with the chief priests, etc., and to guide their followers and servants to where Jesus could be apprehended quietly in the night, without the knowledge of the multitude in the city at that time for the Passover occasion. For the friends of Jesus, it was anticipated, might arouse a commotion amongst the throng of people, which might make the religious rulers of the Jews appear to be seditious, the Romans always being very much alert at such times for the suppression of any indications of revolt against the Roman authority. Judas doubtless had already conferred with the chief priests, and was probably present at the Passover Supper, partly for the purpose of learning the direction which Jesus and the others would take after the Supper. Our Lord's words to him, "What thou doest do quickly," seemed to imply that the matter was already arranged, and that Jesus by supernatural power was aware of it. That was the moment of final decision for Judas. He was a money lover, and decided to sell his Lord for money. Perhaps indeed he surmised that Jesus could deliver himself, and possibly he thought to gain the money without our Lord being injured; but in any event it shows a baseness of character and willingness to do evil for selfish reasons that remind us very much of the Prophet Balaam, who so greatly desired Balek's rewards of iniquity.

Bartering The Truth For Pottage

This matter of selling the Lord for money cannot be practiced today in the same manner in which Judas practiced it, yet we believe there is somewhat of the same ignoble spirit manifested by some in our day. It perhaps does not go to the same extent, but it is of the same kind, and who knows but that under favorable conditions it might be willing to go to the same length? We refer to some who are willing to sell the Truth for financial profit, for social advantage, for money; and others willing to sell the members of the Lord's body as Judas sold the Head, for earthly advantage, to deliver one another up to evil, to assist in bringing evil, tribulation, adversity, reproaches, etc., upon the members of the body of Christ. Yet with each of these, as with Judas, there was a time when they were perfectly innocent of such base ingratitude and wicked designs; there was a time when neither self-love, nor money love, nor any other consideration would have moved them to do injury to members of the anointed body. Let us beware of the little things which, like a switch upon a railway, turn a train into an entirely different track, and may let us off far from the goal we at first desired to reach. We cannot be too careful in the way we meet the trials and testings of character which come to us daily, and whose determination means so much to us respecting the present and the future life.

Our Lord, as he went with his disciples from the upper room and crossed the brook Cedron to the Mount of Olives, to the garden of Gethsemane, was likewise entering—a trial. His trial was from the opposite standpoint to that of Judas; his hour was fully determined, his consecration was completed, he wavered not in respect to the

work he had come into the world to accomplish, he had no thought of anything else than dying for our sins. But as he stood upon the brink of death and realized that in a few hours the whole matter of his consecration, his "baptism into death," would be "finished," two matters presented themselves forcefully to his attention. One was that he perceived clearly that his arraignment would take place before the Roman tribunal—that his death would be according to the Roman form, by crucifixion—that, in order to secure his condemnation by the Roman government, the chief priests and scribes, his enemies, would misrepresent his character and teachings, and that his record before the world would stand as that of a blasphemer against God and an evil worker amongst men.

We have no doubt that there are characters in the world who would measurably gloat over an opportunity to suffer as outlaws and desperadoes; they would feel themselves more or less heroes, and would be regarded more or less as heroes amongst their own class, similarly depraved in mind. But for those of more refined temperament—for the upright and honorable and pure in design—to pass through the same experiences would be a terrible ordeal. We may well imagine that our dear Redeemer, perfect, and with sentiments not in the slightest degree degraded, would feel the shame and ignominy of his position in such circumstances more than any of us could do. It was this shame, this reproach of being executed as a blasphemer against God and an injurious person amongst men, that we believe our Lord referred to as the cup which he prayed might, if possible, pass from him, saying at the same time, "Nevertheless, not my will but thine be done."

"Of The People There Was None With Him"

That sad hour in Gethsemane's garden, his disciples asleep, unable to appreciate the situation as he did, was the most trying hour of our dear Redeemer's experience. Added to the cup of grief and shame and ignominy came the thought that it is written in the Law, "Cursed is every one who hangeth on a tree," and thus he would be held up and marked amongst all the people of God as being accursed. A further thought was: "Is it possible that I have failed to meet the entire demand of the Law perfectly? Is it possible that I have failed in some little particular, and that thus the curse of the Law of God is to rest upon me, and that I shall lose life entirely after having striven to do the will of the Father and the fulfillment of perfect manhood under the divine Law?"

The strain upon the nervous system became so intense as to produce a bloody sweat, a form of illness very rare indeed and yet not unknown to medical men. This was the greatest agony of all. If he had failed in the slightest degree he had no future, but all of his bright prospects of returning to the Father's love and favor and heavenly conditions by a resurrection would all be vitiated. The Apostle refers to this saying, how in the days of his flesh he offered up strong cryings and prayers unto him who was able to save him from [out of] death, and who was heard in that he feared. (Heb. 5:7) He was heard in respect to that he feared: he was delivered from death by a resurrection. More than that, he was delivered from the fear of death, from all doubt as respected his faithfulness to the Father's will and his acceptance of the Father down to that very moment. An angel, a heavenly messenger, appeared and strengthened him, comforting him and assuring him of the Father's love and care, and that he was well pleasing in his sight. Such an assurance to the loyal heart of Jesus was all that was necessary. He could go through any experience courageously while confident that the Father was well pleased with his course, and that the result would be his reattainment of the glories he had left when he came into the world to be our Redeemer, and the attainment also of all the other joys set before him in the Father's promises. Here was a trial upon a great heart that resulted in

great blessing to himself as well as to others. The result of his trial was the peace, joy and confidence which, during that night and the next day, kept him the most calm of all, even to his dying moment, and which, as the Apostle declares, led to his glorification in the resurrection, and which eventually shall bring blessings to every member of the human family in the lifting of the curse, the right to lift which was secured by his faithfulness even unto death.

Betrayed By A Professed Friend

Presently Judas arrived on the scene with a company of the high priest's servants—not followers in the ordinary sense of the term, but court followers, resembling more the police of the present time. Some of them carried swords and some carried clubs, as our Lord's language to them indicates. Peter and another of the apostles had swords with them—a not unusual matter in those times, though unusual for the apostles, as the context shows. They doubtless had the swords with them to demonstrate that our Lord was not taken contrary to his own will. He had with him eleven able-bodied men, willing to lay down their lives at his command in his defense. One of these, Peter, drew his sword and smote off the ear of the high priest's servant, and doubtless the defense would have been carried on vigorously if our Lord had said the word, or rather had he not interfered by intimating to Peter that what he had done was enough. He bade him put up his sword—he was not to battle for his Lord with carnal weapons—and meantime healed the wounded ear. Our Lord, in surrendering himself, stipulated that his apostles were not included in the arrest.

Thus awakened, surprised, dismissed by the Lord, his disciples saw him taken from them, and were bewildered and confounded, notwithstanding our Lord's words to them on several occasions previously, intimating that some such calamity might be expected. It was a trial to them at the time, as the Master had already intimated, saying, "Watch and pray, lest ye enter into temptation." They had not sufficiently appreciated his words, had slept while the trial hour was coming on, and were, therefore, the less prepared for it.

Our Lord, his hands bound, was led away to Annas and Caiaphas. Although it was night time, about one o'clock, some of the chief officers of the Jews and the Sanhedrin had gathered, being informed that the arrest would take place that night, that one of his disciples would pilot the officers to take him, and the matter was urgent, so that his death could take place as quickly as possible on the next day, before the people in general learned about the matter and before the Passover week would begin. It was not lawful to try a man for any capital offence between sundown and sunrise, and hence this trial was in one sense an informal one—it would be required to be ratified by the Sanhedrin after sunrise. They were willing, however, to come as near as possible to breaking the Law that thus they might accomplish their purposes.

The Vile Charge Of Blasphemy

As he stood before the high priest, and as his enemies brought witnesses and the trial progressed, our Lord may be said to have made no defense; it would have been useless anyway, as they were intent on finding a charge of some kind—they had murder in their hearts. The charge they sought to establish was blasphemy, one of the few charges the penalty of which under the Law was death, and it was his death they wanted. The blasphemy against God was declared to be proven in that he claimed to be the son of God, and blasphemy against the Temple was claimed to be proven in that some had heard him say that if the Temple were destroyed he could rear it again in three days. A decision was reached, but nothing could be done until day light. Meantime the petty officers of the court spat upon the Lord, blindfolded him, and struck him, saying, "Prophesy, now, who is he that smote thee?" and thus the weary hours passed till daybreak. The Jews thought it a trial of the Lord, but his

trial was all in the past. It was the trial of their high priests, of the court officers and of the members of the Sanhedrin and of the Jewish nation. It was a trial of whether they loved truth or a falsehood, righteousness or unrighteousness. They decided for unrighteousness.

Meantime the Apostle Peter was having a great trial, too. He had gained access to the outer room of the court and could probably hear or see something from where he stood and warmed himself at the fire. The first instinct of nature, self-preservation, overpowered him. It flashed upon him that if he were recognized as one of Jesus' subordinates he might be treated in the same manner as the Master, and in his desire to avoid the troubles that had come upon Jesus he denied that he knew him, and on a second occasion of the same kind he even swore that he did not know him. Poor Peter! It was a time of severe trial, and, alas he failed. How he might have gloried afterwards if he had suffered something for Christ's sake and for his acknowledgment of being his follower! But had he done so, all of the Lord's followers since would have lost a very valuable lesson conveyed to us in Peter's experiences.

Peter's weakness on this occasion, afterwards so bitterly lamented and acknowledged and forgiven, has in some respects been a great blessing to all of the Lord's followers as they found that they, too, had weaknesses, and that sometimes they were overtaken in a fault as was Peter. They have learned from Peter to weep bitterly for these shortcomings, and have not been utterly cast down when they have found that Peter was received again by the Lord and heartily forgiven, and that the lesson thus learned made a deep impression on his life and resulted evidently in his favor. It is related of Peter that ever after this he arose every morning at cock crowing, made a fresh remembrance before the Lord of his weakness on that occasion, and accepted divine forgiveness. It was a testing time to Peter, and so similarly testing times come to all of us. Let us see to it that under no circumstances shall we ever deny our Lord. More than this, let us remember that the Lord places himself and his Word and his brethren on a par, and assures us that those who deny his Truth deny him, and those who deny his Word of prophecy are thus denying him.

Treason Against Rome

With sunrise the Sanhedrin met officially, and, accepting the testimony of the high priest, that he had examined witnesses and that it had been proven that Jesus had blasphemed God and the Temple, the verdict was reached that he should die. Then, as related in our lesson, they held a private consultation respecting how they should present the matter before Pilate, the Roman governor. They well knew that he would pay no attention whatever to their charges of blasphemy and would tell them that was not a crime under the Roman law. They determined that the charge against our Lord before Pilate should be treason against the Roman government. In support of this charge of treason they said that he declared there was another king besides Caesar, namely, himself, the Messiah; and to seemingly corroborate this they declared falsely that he had forbidden to pay taxes to Caesar's government, whereas when they tried to catch him on this very subject two days before he had answered to the contrary, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Moreover, he had paid taxes himself, Peter being sent for the fish to pay the tax for them both. But this false allegation would seemingly prove the truth of the original charge of treason.

Now Pilate's time had come for trial. He stood as judge, and the principles of right and wrong, truth and untruth, righteousness and unrighteousness, in this case were for him to determine. What a wonderful chance he had! Suppose he had refused to connive at the malice of the high priest when he recognized that it was "for envy they had delivered him." Suppose that Pilate had dismissed the high priest and San-

hedrin and the multitude and had set Jesus free, and had cautioned them that if any of them did him injury they would be answerable with their lives! What a noble picture it would have been before the eyes of history! But, instead, his course and reputation have been anything but commendable and admirable. Nevertheless, while recognizing that he thus had a test and that he failed to take the noble part, we are far from sharing with the majority in their very ignominious view of this governor.

We are to remember that Pilate was neither a Jew nor a Christian, but a heathen man—without God and having no hope in the world. We are to remember that he did not believe in the Jews' religion, whatever he may have believed. He did not believe in Jesus, nor had he any respect for the Messianic promises. He was filling the office of governor as the representative of Caesar's government at Rome. He had his own pleasures and self-gratifications distinct from the Jews and their festivals, etc., for which he cared nothing. He was amenable not to our God, for he knew him not, but merely to Caesar, and Caesar expected nothing of him except that he would preserve the peace and quiet of the city and maintain the dignity and authority of Rome. Rome cared not if one or ten or hundreds of innocent persons were put to death, if only the peace of the country were maintained. It was, therefore, Pilate's first duty as Roman governor to keep the peace in Jerusalem.

Art Thou The King Of The Jews?

From this standpoint we can say that Pilate's course was noble and just—though not the noble and just one which we would have preferred for him. Pilate did not readily accept the charges of the Pharisees: he knew them to be hypocritical, and really we may here say that the worst wickedness in the world at any time, at every time, in its history has been that form of wickedness which parades under the cloak of religion, which does evil in the name of that which is right, true, good. Pilate asked for specifications respecting the treason, and this seems to have surprised the chief priests, who presumed that their word would be taken on that subject without proof. If they thought a Jew had been worthy of death for treason then Pilate should certainly so suspect and so believe, for they were not supposed to wish the destruction of any fellow-Jew on such a charge. Pilate looked at Jesus and saw in him no criminal appearance, saw that he did not look at all like one who would become a leader of sedition; that, instead, meekness, gentleness, patience, long suffering, love, were marks of his features. Pilate inquired of Jesus respecting this charge, "Art thou the king of the Jews?" Our Lord's answer was not quite equivalent to yes, and yet it intimated that he did not wish to dispute the charge. To have attempted to explain the Kingdom of God under such circumstances would have been improper, for none there were prepared to hear and appreciate or understand; to have done so would have been in conflict with our Lord's own instruction on the subject, not to cast pearls before swine. Those present were not prepared to understand that the Kingdom would come a spirit Kingdom, that it would have earthly representatives, etc.

Meantime the chief priests accused him fiercely, Jesus saying nothing—"He was led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he opened not his mouth." He was not there to defend himself, nor to protest against his execution. On the contrary, he was there to sacrifice his life, to lay it down, to permit it to be taken from him without resistance. Pilate himself marveled that anyone could be so indifferent to the results of his trial. All this, however, proved the more conclusively that there was nothing dangerous to the interests of Rome in connection with our Lord's life or teachings: it all disproved what the chief priests were charging, and demonstrated that they had some ulterior malevolent spirit of opposition to Jesus.

Preferring Barabbas To Jesus

There had been a real sedition, a genuine movement against the authority of Rome, at a previous time, and Barabbas and others had been made prisoners on account of it. Some one in the crowd started a call on the governor to do as was his custom every year at this time—to release some prisoner as a matter of clemency and favor. Soon the whole mob took it up, and Pilate inquired, "Shall I then release unto you the king of the Jews?"—Jesus. His thought evidently was to arouse in them to some extent an enthusiasm in favor of his liberation of Jesus, for we read that he perceived that it was the chief priests and not the multitudes that were against Jesus. He hoped to turn the rabble to the side of Jesus and to release him on their request. But the chief priests, who had accused Jesus, stirred up the multitude to request the release of Barabbas, the seditionist, the rioter. One wonders that they were not ashamed in the presence of even a heathen governor to manifest their perfidy in this manner—to accuse Jesus of being a traitor to Rome and asking to have him crucified and in the same breath to urge the release of one about whose rioting there was no question.

Pilate evidently heard something said about Jesus' work being largely done in Galilee, and thought to be rid of the matter by turning the case over to Herod, the ruler of Galilee, who was present in Jerusalem at the time. He therefore sent Jesus bound to Herod, with the explanation that, as he was a Galilean, Pilate was pleased to acknowledge Herod and to submit the case to his adjudication. Really he was glad to be rid of the case, for he preferred not to put to death an innocent man, yet he perceived that the chief priests could make very violent charges against him if he refused to put to death one whom they charged with treason against the Roman government. At Rome such conduct would have the appearance of favoring rebellion; and if Pilate should reply that there was no danger of rebellion, that the man was merely a quiet, innocent man, they would have probably responded that he was entirely too particular anyway, that he should be prompt in the execution of anybody and everybody charged with the slightest degree with rebellion in word or act against the Roman power. Thus, no doubt, he would have lost his position and would have been degraded for the remainder of life. Pilate was in a very trying position.

Herod's Opportunity And Failure

The coming of Jesus to Herod meant a trial for Herod. How would he receive Jesus? What would be his conduct toward righteousness and truth and justice and purity and goodness? This is the same Herod who about a year and a half before had beheaded John the Baptist, and who, hearing of Jesus, had suggested that he might be a reincarnation of John. Herod, we are told, was glad to see Jesus and hoped to see him perform some miracle of which he had heard so much; but the Lord was absolutely silent before him, not a word had he to say before such a man. Such a course was probably the most striking rebuke he could have administered to Herod, and was entirely in line with the whole conduct of our Lord—his determination to do nothing that would hinder the accomplishment of that which he knew to be the divine purpose—his death that very day.

Finding that Jesus would not even reply for him, nor perform any miracles for his entertainment, Herod suggested to his men of war that they robe him as a king and have some sport with him, as it seems was a custom of that time in respect to criminals—the soldiers were granted opportunity to give them mock homage and then to buffet them, etc., before they were executed. This done to Jesus he was returned to Pilate, Herod in turn expressing his appreciation of Pilate's course, but declining to interfere in Pilate's territory. From that time Pilate and Herod were friends, though previously they had been adversaries.

"Do Nothing Against This Just Man"

The case returning to Pilate, and the chief priests evidently fearing some slip

of their plans, were very persistent in demanding the death of Jesus and in inciting the multitude to clamor for it. Some six times in all Pilate declared the innocence of Jesus, yet under the circumstances already narrated he hesitated to absolutely refuse the demand of the Jewish priests and multitude: specially did he feel the point of the argument made by the priests, "If thou let this man go, thou art not Caesar's friend," which meant, You are an enemy to Caesar and to the government of Rome. Pilate realized that such a course would not be understood by his superiors, and hence he tried every method to get the Jews satisfied in the matter. One step in this proceeding was to order that Jesus should be scourged. He hoped that the scourging would satisfy his adversaries' thirst for blood. Meantime Pilate's wife sent a message to him urging that he do nothing against this man, for that she had had a dream in the night to this effect. Under the circumstances Pilate evidently did everything that could be expected of a worldly man in the times and under the conditions in which he lived. The only exception to such a procedure that we could expect would be on the part of a Christian, or of some one who under Christian influence had gained a much more than ordinary love for justice, and willingness to sacrifice every interest in its behalf.

It was in connection with his endeavor to free Jesus from those who sought his life that Pilate stood Jesus forth so that they might see him, exclaiming, "Behold the man!" The impression we get is that Pilate himself was struck with the quiet dignity of our Lord in his facial expression, in his composure under trying conditions. His words seem to mean, Look at the man you are talking about crucifying! Why, Jews, you have not such a man in all your land. I doubt if there is any man his equal anywhere! But it was all of no avail; the multitude had become excited and were clamoring for our Lord's blood. In the expressive symbolic language of the time, Pilate, before delivering Jesus for crucifixion, indicated that he was averse to the sentence they were compelling him to pronounce, and that wherever the responsibility lay he was not the guilty party. He did this by washing his hands with water in the presence of the people, exclaiming, "I am innocent of the blood of this just person." (Matt. 27:24)

The Result Of These Trials—Retribution

What a number of trials, testings and provings we have found in this lesson—and now let us briefly glance at the results. Judas, as a result of failure in his trial, died soon by his own hand. Pilate, the unwilling instrument of the condemnation and not one hundredth part as guilty as the Jews, shortly afterwards lost his commission as governor and in despondency committed suicide. Annas, the high priest, was subsequently dragged through the streets, scourged and murdered. The multitude who cried out, "Crucify him!" and who in answer to Pilate's declaration that he was innocent of the blood of Jesus, declared, "His blood be upon us and upon our children," experienced a baptism of blood not many years after when the entire city of Jerusalem was a scene of most horrible atrocities, which culminated in the utter destruction of their city with great loss of life, in the overflow of the entire Jewish polity in Palestine, and the scattering of the survivors amongst all nations and peoples. The curse they thus brought upon themselves still remains to some extent; his blood is still upon them, and from that day until the present time the Jews have suffered greatly; and although the divine disfavor has been passing from them as a nation since 1878, it will continue in some measure until nearly or quite 1914. The curse will be remitted because of its being forgiven through the grace of God in Christ.

On the other hand, note the blessings which came to those whose testings were received in the proper manner, demonstrating their loyalty to the Lord. Our Lord Jesus was highly exalted, far above angels, principalities and powers and every name that is named—because faithful unto death, even the death of the cross. Peter the Apostle, although partially overtaken in a fault, nevertheless through repentance and bitter tears was accepted back again to the Lord's favor, profited by his sad experience, and became one of the noblest of the apostles, one of the most honored, and is yet to be honored in the Kingdom as joint-heir with his Redeemer.

Think Not Strange Your Fiery Trials

We are not to expect similar trials, in all respects like those of our lesson, but we are to expect fiery trials, and we are to note that the results will be in accord with the manner in which we meet them. The lesson to us is that we should follow in the footsteps of Jesus and resolve to be faithful to our heavenly Father, to do his will at any cost, at any sacrifice of earthly interests—not grudgingly, but, as expressed prophetically of our Lord, "I delight to do thy will, O my God; thy Law is written in my heart." Another lesson is that if temporarily we should stumble in following the Master we must not be discouraged, but turn the failure and stumbling into a blessing by permitting it to bring us into closer relationship to the Lord and to make us more and more careful and more faithful in our walk with the Lord henceforth.

Some one has said: "This scene has often been alleged as a self-condemnation of democracy. *Vox populi, vox Dei* (The voice of the people is the voice of God), its flatterers have said; but look yonder. When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas. If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes and nobles behave any better than the mob? It was by their advice that the mob chose Barabbas." This is a very wise and a very truthful suggestion. The voice of the people can be relied upon in some matters, and, on the whole, the republican form of government is probably the best of any in the world for civilized peoples under present conditions; but as respects religious things the voice of the people is far from being the voice of God. On the contrary, the Apostle declared, "The world by wisdom knows not God." It must not, therefore, prejudice our judgments to find the popular voice against us. What we seek for and listen for is the voice of the Lord through his Word. With this let us be satisfied as was our Redeemer, content whatever lot we see since it is our God who leadeth us. It is possible that the closing scenes of the Church's experience may in some respects resemble that of our dear Redeemer; it is possible that some of the Lord's people may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another King. Should it ever come to such a pass, we should have no doubt whatever respecting our position. It should be that of full confidence in the Lord, and through faithfulness to him, to his Word, and to all the brethren. Let us leave the outcome of these trials and testings in the hands of the Lord, assured by his Word that he will make these afflictions to work out for us a far more exceeding and eternal weight of glory.

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Our Lord Betrayed And Denied

JOHN 18:1-27

Golden Text: "Jesus said unto them, The Son of man shall be betrayed into the hands of men." Matt. 17:22

Today's lesson constitutes one of the saddest chapters in history. It reveals to us the depths of human ingratitude, selfishness, weakness, and fear to a remarkable degree. Nevertheless, it is a most helpful lesson to those who are in the right attitude of heart to receive it, because it warns against weaknesses more or less common to all and against dangers to which all are exposed. It emphasizes our Lord's words to the twelve apostles, words which are applicable also to all of his followers—"Watch and pray, lest ye enter into temptation." And in respect to the Apostle Peter's experience and our Lord's magnanimity in dealing with him, the lesson gives encouragement to others who, like Peter, have strayed from the right path unwisely.

To get the proper bearings of this lesson we go back to the early hours of the same evening when Jesus and his chosen twelve met to eat the Passover Supper. For three years our Lord had been training those twelve men, preparing them to be his representatives in the world, his mouthpieces to the Church. They had seen his power, known his teachings and themselves had exercised the power of healing and casting out devils, his power operating through them. He had been on the alert to instruct them as to the need of humility; that they must become as little children, simple, earnest and obedient in order to be fitted for the Kingdom which they were called to share with him. On several occasions he had been obliged to call to their attention the necessity for meekness and humility, as he perceived the spirit of ambition and rivalry amongst them. On this last evening which he would spend with them in the flesh he had noted with regret that when assembling for the Passover Supper they had neglected the usual hospitalities of the time not only toward each other but also toward him, their Leader, their Master whom they professed to believe was the special Son of God, the Messiah. They had neglected to wash one another's feet and his feet, a custom, almost a necessity to comfort in that dusty land, where sandals are worn instead of shoes.

"I, Your Lord—Servant Of All"

Forgetful of his own weight of care and sorrow, and anxious for the welfare of his followers, Jesus improved the opportunity to teach them all a great lesson in humility. He took water in a basin and a towel and did the feet-washing, while the disciples, ashamed, confused, knew not what to say or do under the circumstances, except Peter, who protested that he could not thus have the Master act as his servant; but when Jesus explained that there was a symbolical meaning to the matter, Peter also was anxious for the washing. Lest they should fail to get the lesson, our Lord, after he had finished, explained it, saying, If I, your Lord and Master, have washed your feet, have displayed humility and willingness to serve any of you in the most menial capacity, you surely ought to be willing to follow the same example with one another, and to perform the most menial service for one another, even to the extent of washing one another's feet, as opportunity may offer.

It was not long before this that Jesus, talking to the apostles, told them plainly that he would be delivered up to the authorities and that the disciples would all forsake him. This seemed a hard statement

to the apostles; an intimation that Jesus lacked confidence in them, and it was the impulsive Peter who spoke up and declared that although all should deny the Lord and forsake him he would never do so. It was then that our Lord prophetically told him that before the second cock crowing at night he would deny his Master, and assured him that Satan desired to capture him, but that he was praying for him that his faith would not fail. Surely these statements were of value to the Apostle in his hour of temptation; surely they helped to put all the apostles on guard against what was to be expected.

"Lord, Is It I? Lord, Is It I?"

Proceeding further in his cautioning our Lord declared, "Verily I say unto you, one of you shall betray me!" What consternation must have prevailed! Could it be that amongst those who were so highly favored of the Lord and so long associated with him there could be one so base as to deny his Lord?

Let us not lose the force of this lesson; let us remember that the Lord's disciples down through the Gospel Age have been as the Apostle here declares of the twelve, "Men of like passions with you," men from the common walks of life, neither above nor below the average standard of human imperfection! Let us remember that the same Lord who cautioned those twelve respecting the trials coming upon them is still mindful of his Church, his flock, and we may suppose especially mindful of all who are in any prominent place of responsibility amongst the brethren. He still guards us, warns us, seeks to keep us from falling under the power of the Adversary. He still prays for his faithful, those who at heart are loyal to him, but who have weaknesses of the flesh which are liable to make their temptations more severe. As our Lord's interest in and efforts for the apostles increased as they neared the special hour of their temptation, so we may be sure that it is also with respect to his Church in general today, when the last members of his Body, the "feet of him," are approaching the crucial hour, "The hour of temptation that cometh upon the whole world to try them." (Rev. 3:10)

The Master does not speak to us in audible tones, as he did to those twelve, but has he not spoken to us with equal force and earnestness? Do not the words and actions of the Lord to those disciples come to us today with the same lesson and with as much force as they bore to them? Have we not, in addition to these examples and warnings, special declarations of the Scriptures respecting the end of the age? Did not our Lord, in the parable of the suitable and unsuitable fish, explain to us that in the end of this Gospel Age there would be a separation of those in the Gospel net? Does he not again in the parable of the wheat and tares tell us of the separation due to take place in the harvest time of this Gospel Age, when only the true and the ripe wheat will be gathered into the barn? Does he not through the Apostle forewarn us that in the end of the age perilous times shall come because men will be lovers of their own selves—selfish, ambitious—lovers of pleasure more than lovers of God? (2 Tim. 3:1, 2) Does he not tell us that it would be at the time in the divine plan when God would send [permit] strong delusions, so that all might believe a lie who shall not have received the truth in the love of it and with zeal? (2 Thes. 2:11)

"The Hour Of Temptation That Shall Try"

Does he not also tell us that the temptations of this hour will be such as would, if it were possible, deceive the "very Elect," but that in their case it will not be possible because of their love, their zeal and the consequent blessings and privileges that divine favor will provide for them! And if to Peter special encouragement was given—"I have prayed for thee that thy faith fail not"—have we not a full equivalent of this in the Scriptural assurance, "Lo, I am with you alway," "My grace is sufficient for thee; my

strength is made perfect in your weakness"? (Matt. 28:30; 2 Cor. 12:9) Surely we have much advantage every way over the apostles in their trial, and this advantage is emphasized in the fact that their trial came upon them before their anointing with the holy Spirit, whereas our testings come to us at the time we are of the anointed Body. When we now look out into the future and hear the message, "The morning cometh, but a night also" (Isa. 21:12), we may well be forewarned as to what to expect in that short night of trouble which will affect the consecrated followers before it reaches the world in general. We must expect in this hour of trial that "a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee"; yet we must remember that this promise is limited to the class specified, to those who have made the Lord, even the Most High, their refuge and habitation; for no evil can come nigh their dwelling place. (Psa. 91:7, 9) Therefore, dearly beloved, putting on the whole armor of God that we may be able to stand in this evil day, we will need to watch unto prayer for ourselves and for those over whom the holy Spirit hath made us overseers, that we may feed the flock of God, which he hath purchased with the blood of his own Son. (Acts 20:28, *Diaglott*.)

As the eating of a meal together was a pledge of faithfulness, so for the Master to dip a special sop was a special mark of favor, and this was given to Judas at the supper to indicate the one who would betray the Lord. We can better imagine than describe how the apostles, in various tones, asked the Lord, "Is it I?" and how Judas likewise asked the same question! We can imagine the look of our Lord's eye as he gave him the sop, saying in action and look, Judas, why do you resist the loving kindnesses which I have bestowed upon you? You have professed to be my friend and disciple; I surely have done the part of a friend toward you. That glance and that sop should have overwhelmed the selfish Judas, but as the mercy of the Lord, in the taking away of the plagues from Pharaoh had so much the more hardened Pharaoh's heart, so every additional manifestation of our Lord's humility and kindness seems to have had the effect of hardening the heart of Judas. In answer to our Lord's glance and sop Judas, so far from repenting, was more embittered, more determined to carry out his program. It shone in his eye; our Lord read his thoughts and answered in the words, "What thou doest, do quickly."

Let us not lose the lesson in its application and bearing upon the Lord's people of today. If any amongst the consecrated are cultivating selfishness and personal ambition, they are preparing themselves for such a termination as that of Judas. The influence of the spirit they are cultivating will lead them further and further from sympathy with the Lord's cause and the faithful brethren until, like Judas, they shall be ready to sell the truth for a little personal advantage. And when such a condition of heart has been reached by those who were once enlightened and have tasted of the good Word of God and the powers of the age to come, no power will hinder them from going to the limit of their evil course. Their minds become so poisoned against the truth that the very sops of favor animate them the more toward evil. As in Judas' case we read that then Satan entered into him, so with a similar class here; we may expect the Adversary to get fuller power and control over them.

The Lessons Of Gethsemane

One would think that the impressive lessons of that night would have so filled the minds of the apostles and made them so alert that sleep would have been far from their eyes. But not so; they scarcely understood how to take the Master's words; he had said so many remarkable things which they did not comprehend; it seemed so incomprehensible that he who had come to be the Messiah and reign should be betrayed and crucified, and that they whom he had promised should sit with him in

his throne should all forsake him and flee. Hence the repeated instruction that they should watch and pray made little impression. Even the three special friends of Jesus, the ones whom he made his special confidants and took with him to the Mount of Transfiguration on another special occasion without the others—even these three slumbered, except as from time to time the Lord visited them and awakened them and they noted certain incidents which they recorded for us.

"Lest Any Root Of Bitterness Spring Up"

How is it now? The night of trouble nearing, the hour of trial that shall try all that dwell upon the face of the whole earth coming close, and with the many warnings of the Master through the Word that we should watch and pray lest we enter into temptation!—how is it with us? Alas! many of those who, like Peter, James and John, have been specially favored of the Lord, especially near to him, fail to realize the importance of the time in which we are living, fail to realize that the foretold temptations are about to come upon them and that, like Peter, they will be in great danger of being swept away, sifted out from amongst the Lord's faithful.

We can imagine our Lord's condition to some extent. His great hour of trial was upon him; he realized it to the full; it meant not only that his own faithfulness, past and present and on the day following, would decide respecting his loyalty to the Father and his right to obtain the high reward of glory, honor and immortality, but it meant additionally that the interests of the whole world of mankind were in the balance! Victory would mean eventually the deliverance of all the prisoners in bondage to sin and death; failure would mean the loss of everything! Can we wonder that his soul was exceeding sorrowful, and that in his intensity of feeling bloody perspiration oozed from his pores? Ah, dear Master! Well was it written of him, "Of the people there was none with me." Even his most intimate and most beloved disciples failed to appreciate the conditions and to render him the sympathetic aid which he craved. What would those disciples afterward not have given to have had back the opportunity of ministering to their Lord in his hour of trial! What a privilege they let slip! There is a lesson here for us also, for although the Master is not in the flesh and will suffer no more, some of his members are still in the flesh, some who must suffer with him if they would reign with him. Our sufferings are not all just like those of the Master, nor are they just the same with each of us; each has his own experiences to prove, to test, to fit, to polish him that he may be made meet for the Master's use. Have we, each for the other, that sympathy, that yearning love which would lead us to help one another and to bear one another's burdens and thus to fulfill the Law of Christ, the Law of Love? or have we the Judas spirit to injure? or have we the spirit of slothful indifference and lack of appreciation which would lead us to slumber while the interests of others of the Body are at stake, while the brethren are suffering and are in trial? Our practical answer to these questions the Lord is looking for, and his love and his favor will be upon those who manifest most of his Spirit. To us much has been given, in that the hour of testing along these lines comes to us after we have received the anointing of the holy Spirit. Of us correspondingly more will be expected—"We ought also to lay down our lives for the brethren."

An Angel Ministered Unto Him

When our Lord in his agony prayed the Father, "If it be possible let this cup pass from me," we are not to suppose that he meant the cup of death, for he had already explained to his disciples that this death was necessary, and that he had come into the world for this very purpose. What, then, was the cup which he asked might pass from him? We reply that quite probably he referred to the particular ignominy which would be associated with his crucifixion; which would attach to his execution as a

blasphemer against God and between two thieves. Another Scripture gives us to understand that the severity of our Lord's anguish was in respect to his own faithfulness, upon which depended his resurrection. If he failed in even one little item, one jot or tittle of the Law, his own life would have been condemned and forfeited as much as was Adam's and as a result he would have had no resurrection and no future life, and the whole work, for which he had come into the world, would have been a failure. The Scripture we refer to says, "Who in the days of his flesh offered up strong crying and tears unto him who was able to save him from [out of] death. And he was heard in respect to the thing which he feared." Although none of his disciples gathered around him to assure him that he had been without spot and blemish and that every act of his life had been in full conformity to the divine will, God more than made up to him such encouragement by sending specially an angel, who ministered unto him, who served him in respect to the thing which he feared, who therefore must have given him assurance from the Father that he had been faithful, that he was approved.

On the strength of that assurance our Lord arose firm, calm, strong for all the coming events of that night and the next day up to the moment of his death. And so it should be with us: Properly there should be some anxiety in respect to the future; the Lord will not be pleased if we are careless as respects the matter of making our calling and election sure. We are to appreciate life, and particularly the life more abundant which has been promised to us if we prove faithful. We are so to appreciate this that our eyes will be toward the Lord for such ministrations of his love and favor as will give us assurance that we are still his and that the glorious hopes and promises are still ours. And his assurances or comfort may not come through earthly ministrations; the Lord himself will see to it that every member of his Body who is deeply earnest and anxious on the subject will have the proper witness of the Spirit, the proper testimony to his heart of his continued acceptance and faithfulness.

Jesus Betrayed With A Kiss

Treachery is universally despised and properly so, hence Satan, the traitor to God, and Judas, the traitor to our Lord Jesus, stand out prominently as representatives of that condition of mind and heart which should be shunned by all, the condition of heart which the Lord declares merits and shall have the Second Death, everlasting destruction. From the various Gospel records we find that Judas, leaving the company of the Lord and the eleven apostles, went again to the Chief Priests, with whom he had already been in conference. He finished the bargain and became the guide of a band of temple guards or temple policemen and their followers. These, armed with their clubs or maces, took with them lights needed for the searching of the foliage, although the moon was at its full. From the standpoint of the rulers the midnight hour was the most favorable because a large concourse of people then in Jerusalem for the Feast of Passover included many who knew Jesus and had been witnesses of his miracles and his arrest in day time might have led to a tumult. Our Lord probably went to the Garden because it belonged to a friend and because in the open his disciples would have a better opportunity for escape from arrest; though it does not appear that there was any special endeavor to make an arrest, except that mentioned by Mark of a young man who followed with the crowd as they led Jesus away and who had on a long, loose garment, and when they laid hold upon it he fled from them naked. This is supposed to have been John Mark, the writer of the Gospel of Mark, and that he lived on the premises of which the Gethsemane Garden was a part.

Our Lord's agony, prayer and comforting at an end, he returned to the apostles, saying, "Sleep on now, and take your rest." Your opportunity for watching with me or speaking a word of comfort has passed;

your opportunity for waking your own hearts and minds to prayer as a safeguard against coming trials and testings is past. Behold the band of those who will arrest me! A little ahead of the band came Judas, who indicated the Master by the traitorous kiss, which John, for very shame, did not record. Judas, finding his deception recognized as the Master said, "Betrayest thou the Son of man with a kiss?" left him and joined the band who had come for his arrest, while Jesus, coming out of the cover into the open, said, "Whom seek ye?" After he had answered their reply, saying, "I am he, let these my friends go their way," we read that the men went backward and fell on the ground. This was doubtless the result of a power our Lord exercised upon them, the power by which he might have resisted them entirely had he so desired. What he did was sufficient to show them and his apostles that his surrender was not one of necessity, but that the Father's will might be done.

Awhile before Jesus had said that they should have some swords, and, finding that there were two, he said they were enough. The Apostle Peter was evidently the bearer of one of these and as the armed men approached the Lord, Peter used the sword and smote off the ear of Malchus, the servant of the High Priest. This incident was evidently of the Lord's intention to show that his surrender was not because of cowardice on the part of the disciples or himself. It also furnished the opportunity of healing an enemy by our Lord's touch and the opportunity of saying to Peter, "Put up thy sword; they that take to the sword shall perish by the sword"; in other words, My followers are not to fight with carnal weapons, my Kingdom is not to be established in this manner.

Annas had been the High Priest for a number of years and had been followed in the office by several of his sons and now his son-in-law, Caiaphas, filled the position. Nevertheless, Annas in a certain sense was recognized and hence our Lord was first taken before him. Annas questioned him but did not attempt a judicial investigation. This was had before Caiaphas and apparently in another part of the palace of the High Priest.

It was apparently while our Lord was being examined by Annas that Peter, who warmed himself at the fire, was questioned three times respecting his identity with our Lord as one of his followers, and three times he denied and directly the cock crowing began. Peter heard it, and our Lord, while being led from the presence of Annas to the judgment seat of Caiaphas, looked upon Peter. What a sermon there was in the glance toward Peter! He who had boasted of his courage that he never would deny the Lord had failed. How much weaker he was than he had supposed! How the Lord's prophecy had come true, Before the second cock crowing thou shalt deny me thrice! He went out and wept bitterly, sick at heart and thoroughly ashamed of himself, resolving, no doubt, that he would be less boastful in the future and do more of the watching and praying which the Master had enjoined.

We know not how close parallels to some of these experiences may lie before some of the Lord's dear people now. But let us hope that if any of us should come so sadly short of our own hopes and privileges that the Master would not only pray for us, as he did for Peter, but that he would turn upon us also his glances of reproof, of chiding, and also such glances as would remind us of his sympathy and love that we might not be overwhelmed with our own sense of weakness and shame, but that our repentance, unlike that of Judas, should be like that of Peter, sincere and acceptable to the Lord.

An Unfaithful Treasurer's Fall

MATTHEW 26:14-25, 47-50; 27:3-10

"Woe unto that man by whom the Son of Man is betrayed!" Matthew 26:24

Judas hailed from the south of Palestine, while the other eleven of Jesus' disciples were Galileans. It is inferred that because of superior business qualities Judas was made the treasurer of the Apostolic company. The friends of Jesus noted the fact that He and His followers needed to give their entire time to the heralding of the Kingdom. It is not strange, therefore, that we read that some voluntarily donated money for their support.

We cannot imagine Jesus and His Apostles begging for money or even "passing the hat" for a collection. To have done so would have been to discount Jehovah's declaration that all the gold, all the silver, and the cattle upon a thousand hills are His; and to imply that He would have need to ask for assistance. On the contrary, the Scriptures tell us that some voluntarily contributed to the Master's support; for instance, Joanna the wife of Chuza, Herod's steward, and others. (Luke 8:3) Such voluntary donations made it proper that there should be a common treasurer for the company, and that he should be of superior business acumen.

We find no reason for believing that Judas was a bad man at the time of his selection by Jesus to be one of the twelve Apostles. We have every reason to believe that he developed a bad character even under the most favorable influences—in the continual company of Jesus and the other Apostles, and with the Message of the Kingdom continually in his ears. There was, however, a beginning to his deflection; and the intimation of the Scriptures is that his temptation came along the lines of avarice, selfishness, love of money.

"A Root Of All Evil"

Alas, how many honest men have been seduced from the path of righteousness by the love of money! We remember that one of the serious charges which Jesus brought against the Pharisees was that they were money-lovers. It would not seem at all strange if it should prove to be true that the difficulty with many Christians today also is along this line of love of money. It is still true that "the love of money is a root of all evil." (1 Tim. 6:10) The Apostle declares that through this deception many pierce themselves with sorrows—not always so seriously as did Judas, however.

Judas loved money to such an extent that he was willing to betray his Master for thirty pieces of silver which, on the basis of labor, amounted to between two hundred and three hundred dollars in value. Others have loved money to such an extent that they have sold their consciences to gain wealth. Some have sold the Truth for money believing that they would prosper in business better by advocating error. Some have sold the Church for money, and have been willing to preach what they did not believe for the hire of money and the approval of men. Some have sold their nation's interests for money, bartering their patriotism.

Surely there is great need for every one to be on guard against the insidious influence of the love of money. But we should clearly distinguish between money and the love of money; for it is the latter which causes ruin and which entraps and ensnares the soul. Money represents toil, labor, accumulation; and as such it should be valued for the good it can do. But to love money, to serve it, to make it an idol and to

allow it to alienate our hearts from God, we should not do. Let us not forget that this love of money was the primal cause of Judas' horrible failure.

A Fulfillment Of Prophecy

Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer's bag, was a thief. (John 12:6) Doubtless even when appropriating the moneys contributed to the support of the little company of disciples, Judas could have some plausible excuse; for sin is always deceptive. Doubtless he would have said, "I laid the money away, thinking that the time would come when the Master and all of us would have greater need for money, and when my provident foresight would be appreciated." Brooding on the subject increased his desire for money, and led his active business mind to hatch out the plot for the betrayal of Jesus.

The record is that when Judas perceived that Jesus had been condemned, he had remorse for his action and took back the money to the chief priests, wishing to undo his deed. They laughed at him, declaring that it was no concern of theirs, but his own, if he had betrayed innocent blood. Because the returned money was "blood money," they could not put it into the Temple Treasury again. Instead, they purchased therewith a piece of cheap land, a potter's field, as a burial place for strangers. Thus they fulfilled to the very letter a prophecy which they had probably forgotten: "Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and they gave them for the potter's field, as the Lord appointed." (Matt. 27:9, 10)

The account implies that Judas was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert Himself as the Messiah and would triumph over His enemies. Judas thus probably thought that he would hasten the establishment of the Kingdom, in which he hoped to share. For his apology in the end he could say, "Well, we are ahead just thirty pieces of silver; and you may thank me for having brought matters to a climax sooner than otherwise." Thus he would have shone as a hero, as well as have demonstrated his financial wisdom and his suitability for the post of Grand Treasurer of the Kingdom. But in addition to all this, apparently he got a little angry at Jesus because the Master had approved of Mary's conduct in respect to the spikenard. It was under the impulse of that resentment that he first sought the priests and the Scribes to negotiate for the betrayal.

Oblivion—No Hope Of A Resurrection

We are not hereby suggesting excuses for Judas. There can be no excuse properly offered for treachery to God and His Cause. We are merely pointing out the fact that every transgressor must first consent in his own mind to his wrong course. In other words, the mind, the conscience, must be perverted before each step of sin. Hence the words of Jesus are fully justified: "Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born." (Matt. 26:24)

Such treachery, such willingness to hand over his Friend, his Teacher, and the One whom he had accepted as the Son of God and through whom he had expected the Messianic Kingdom, was perfidy of the worst type. With all the other Apostles, Judas had been called to walk in the footsteps of Jesus and to become a sharer with Him in the sufferings and trials incidental to loyalty to the Truth, misunderstood by the people, and if faithful to receive with his Master a share in the Heavenly Kingdom, which is to bless the world. Judas, with the others, had preached the Kingdom, had cast out demons, and had healed

the sick, by the power of God operating through the name of Jesus. He had been constantly with the Savior, and knew of the purity of His life, knew of His loyalty to God. Therefore all these things constituted his responsibility and his guilt.

The fact that he suicided implied a fulfillment of Jesus' words—that Judas wished that he had never been born. Every one who suicides declares the same fact. Yet there may be hope for other suicides, because of their ignorance, and because Christ died for all; and they, with others, must surely have a blessing and an opportunity for everlasting life as a result.

But in the case of Judas, all this was discounted by the fact that he had already enjoyed such privileges, opportunity and knowledge, and had sinned against light and knowledge. The declaration that he went to his own place, his appropriate place, does not signify that Judas or anybody else is to be eternally tortured as a punishment for sin. Rather, his own place was oblivion, hopeless oblivion, without prospect of a resurrection. He died like a natural brute beast, nor could argument be shown why such a character, who had enjoyed such privileges, should ever have any future opportunity.

Harmony Of Two Records

As to the fate of Judas, one Scripture tells us that he went and hanged himself. (Matt. 7:5) Another Scripture declares that his iniquity accomplished the purchase of a field; and that, falling headlong, he burst asunder, and his bowels gushed out. (Acts 1:18) To harmonize these two accounts is very simple. Both are true. To hang himself, he probably chose the branch of a tree overhanging a precipice, where he could the more easily accomplish his purpose. If under the strain the rope broke, we can readily see how his headlong fall took place.

However, the matter of his death is of slight importance. The important thing is to notice how his soul died, in that he lost his relationship with God and with Christ, and all hope therefore of a future life. Yet the Master was gentle toward him to the very last, giving him every opportunity to relent and to retrace his steps, down to the very last act.

The fact that God had foreknown from the beginning that one of the Twelve would betray Jesus, the fact that the purchase of the field with the blood money had already been prophesied, did not alter the responsibility of Judas for his own fall. It was not God's foreknowledge that injured Judas, but his own wrong course; and thus it is with all. God's knowing from the beginning whatsoever will come to pass does not affect us, for He merely knows in respect to us what we will do of our own volition, our own yielding to avarice, to sin.

The testimony that Jesus knew in advance who would betray Him does not prove that Jesus knew this at the time when He chose Judas. He knew that the Scriptures intimated that one of His disciples would betray Him; and from the beginning of the deflection of Judas toward sin, toward avarice, Jesus knew that he must be the one who would commit the traitorous deed; yet in no sense of the word did Jesus' conduct lead Judas to the wrong, but rather forewarned him to the contrary.

His Gentle Hands

As Mary held the tiny babe so close,
She felt the joy of love that now could be expressed.
So soft the fingers curled about here own!
Tenderly she held them, and lovingly caressed — *His gentle hands.*

At twelve he sought the temple, all alone.
For now, with all the Law, He knew He must comply.
But Mary searched for Him with sorrowing;
Not understanding then His need, but took Him by — *His gentle hands.*

His life, though short, was spent in doing good.
And in a world so filled with pain, with simple trust
The sick, the blind, the lame, all came to Him.
In deep compassion of His soul He healed with just — *His gentle hands.*

But jealous men took counsel for His life,
A traitor 'midst His own disciples they had found,
Who sold Him, like a common slave, for price.
They came by night and took Him, and with cords they bound — *His gentle hands.*

Did you go with Him through that fearful night;
When e'en before the first soft light of morning came,
They placed upon His head a crown of thorns,
And scourged Him sore? Oh, did you see the blood that stained — *His gentle hands.*

Did you go with Him to Golgotha's hill,
And see the sadness deep within His eyes so true?
And did you see those nails so cruel and cold,
As one by one they pierced His flesh, and drove them through — *His gentle hands.*

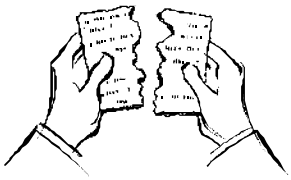
At last like hammer's dreadful sounds were stilled!
They lifted up that heavy cross against the sky.
While people passing by would mock Him sore;
In agonizing grief and shame He hung there by — *His gentle hands.*

But did you see the love within His eyes,
Enduring, though His body, racked with pain, grew numb:
A love so deep, we cannot comprehend!
And did you weep to see those blood drops falling from — *His gentle hands.*

Oh did you hear Him give that anguished cry?
Then suddenly the sun grew dark—the air was chilled!
"My God, Oh why hast thou forsaken me?"
T'was finished then! Release from pain, relaxed and stilled — *His gentle hands.*

Mary looked at Him with tearful eyes,
In anguish of her heart that could not be repressed,
She thought back to the child that she had borne,
And how she'd held Him close, and lovingly caressed — *His gentle hands.*

—*Poems of the Way*, p. 53



Memorial Meditations

Peter's Denial

Self-Confidence Is Weakness

MATTHEW 26:31-35, 69-75

"Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12

St. Peter has proven to be one of the most helpful of Christ's twelve Apostles, and the secret of his assistance lies in the Scriptural revelation of his human nature, its strength and its weaknesses. He was the first of the twelve Apostles to acknowledge the Master as the Messiah, the Sent of God; he was the first of the twelve to deny him. He was the only one of the twelve who drew his sword in the Master's defense and the only one who, later, swore that he never knew him. By Divine arrangement, to him were given the keys with which to open the door to the High Calling—to the Kingdom. At Pentecost he used one of the keys of power and boldly proclaimed to the Jews the opening of the way to glory, honor and immortality. A little later, at the appointed time, he opened the door to the same High Calling for the Gentiles when, by his preaching, Cornelius, the first Gentile acceptable to God, was received and begotten of the holy Spirit, this fact giving evidence that the middle-wall of partition, previously separating Jew and Gentile, had been broken down. Yet, after all this knowledge and special opportunity, this great man subsequently dissembled to the extent of ignoring God's grace to the Gentiles as being sufficient, discriminating between Jews and Gentiles and their equality before the Lord.

But in all these experiences St. Peter displayed the fact that his heart, at its core, was loyal to God, to truth, to righteousness, and that the weaknesses, the faults, the blemishes of his character were of his flesh and not of his real heart intention. For his denial of the Master he wept bitterly. And for his failure to recognize the Gentiles he made full reparation most humbly. The same exhibition of human nature which makes St. Peter attractive is that which made David, the Prophet and king of Israel, attractive. He was not so saintly that he could not make a mistake. He was not so far above the remainder of humanity that they could not realize in him a fellow-creature. Yet withal he was not so debased as to make him abhorrent. His weaknesses were fully offset by the abundant evidence of his heart-loyalty to God and to righteousness. His very experiences in stumbling and recovery have so saturated his Psalms that they touch a responsive chord in nearly every heart which is loyal to God and which has had any degree of experience with sin and weakness—its own and those of others.

How Others Saw St. Peter

Peter remains even today the most fascinating of that band of men who surrounded our Lord in the days of his earthly pilgrimage. G. C. Morgan said of Peter: "Now I am convinced that in Peter we have the greatest human revealed in the New Testament. I do not say the greatest man in his achievement or in one particular capacity of his being, but the most wonderful revelation of human nature. This man of intelligence was perpetually making blunders. This man of emotions was guilty of such impulse that he worked harm in the very cause he desired to help."

Of St. Peter Southouse says: "Peter was an average man, and for this reason he comes nearer to us than some of his colleagues do. But average men have their splendid moments, such as when St. Peter tried to walk on the water, for in this action he tried to do a thing for which he seemed to have no abilities. He set out to do some thing of which he had no experience. A swift glance amongst the men and women whom we know will be enough to prove that it is never safe to prophesy the achieve-

ments of which they are capable, for extraordinary things have been done by the last man in the world."

Dr. Davis said about St. Peter: "Peter was intellectual. He asked Jesus more questions than any other of the Apostles. The capacity for asking questions is a revelation of the intellectual. It may also be a revelation of ignorance; but the man who never asks a question is certainly deficient in his intellectuality. … Peter was a man of heart, sobbing and impetuous. His virtues and his faults had their common root in his enthusiastic disposition. It is to his praise that, along with the weed of rash haste, there grew more strongly into his life the fair plant of burning love and ready reception of Truth."

"Take Heed To Yourselves"

One of the great lessons which the Master taught his followers, and which all in the School of Christ must learn, is that, with burning love and zeal for God and for righteousness, we should also have moderation—exercising the spirit of a sound mind. Christ's followers are exhorted to be "wise as serpents and harmless as doves." Their wisdom is not to be merely the selfish kind, which would look out for its own interests, but of the generous kind which looks out for the interests of all, and particularly for the interests of the Lord's cause and for any share therein which he may entrust to us.

In the course of his instructions, Jesus had said to his disciples, in advance of the trying hour of his betrayal—"All ye shall be offended because of me this night; for it is written (in the Prophets), I will smite the Shepherd and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee." (Matt. 26:31, 32)

Then spoke the impulsive Peter, "Though all shall be offended because of thee, yet will I never be offended." (Verse 33) Alas! how little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. Yet if we are grieved with his denial of the Master, we must rejoice to note his faith and love and zeal, as manifested in his acknowledgment of Jesus as the Messiah and his later declaration that nothing should ever shake his loyalty.

However, it is the specially loyal and ardent that the Adversary seeks most persistently to entrap. Thus Jesus, on this very occasion, explained to St. Peter, "Satan hath desired to have thee that he might sift thee" (Luke 22:31); that he might separate you from your loyalty to Christ and discourage you from discipleship, overwhelming you with fear and with your own weaknesses. The Master added, "But I have prayed for thee that thy faith fail not." We may well understand that the same loving Master still assists all of his true, warm-hearted followers, whatever their weaknesses of heredity. We may well understand, too, that he is able to develop all such into strong characters, if they abide in his love, continuing in their zeal. He is able to make all things work together for their good—even the weaknesses of heredity may work out for the faithful that "far more exceeding and eternal weight of glory" which the Lord has promised.

"Before The Cock Crow"

The Master discerned the danger of his loving but impetuous follower, and uttered a warning word, that before cock-crowing he would deny his Master. How improbable this seemed to St. Peter! How he courageously declared, "Though I should die with thee, yet will I not deny thee." And so said all of the eleven. Their hearts were good. And the Lord looketh upon the heart. Our study now passes to verse 69. The Master had been arrested. The scattered disciples had fled. St. John, because of an acquaintance with the high priest's family, penetrated further into the palace than St. Peter, who stood in the court-yard. A maid of the palace recognized St. Peter as one of Jesus' disciples and so declared publicly. Fearful that he might share the fate of the

Master, St. Peter denied his identity, declaring that he knew nothing about the matter. A little later another declared the same. St. Peter emphasized his denial with an oath, declaring that he knew not Jesus. Later the word spread throughout the court-yard and many took it up, declaring that they believed what the maid said and that St. Peter had the Galilean dialect, anyway. To emphasize the denial St. Peter began to curse, and to swear that he knew not the man. Directly after, cock-crowing began. Then St. Peter remembered the words of his Master, "Before cock-crowing thou shalt deny me thrice."

Alas! he had been too sure of his own stability, too confident of his loyalty. He was entrapped by the Adversary along the very line of his boasting. Another account says that Jesus turned and looked at Peter! That look was sufficient. It spoke volumes to St. Peter's loyal heart. It was not a look of disdain, nor one of anger, we may be sure. It was a look of loving sympathy. It melted St. Peter's heart. He went out and wept bitterly. The followers of the Master today, beset by weaknesses and frailties and temptations of the Adversary, have the lesson of St. Peter's experience as a warning to be confident in the Lord and to look to him for assistance, rather than to be self-confident. And those who fail today have St. Peter's experience as a lesson of the Lord's sympathy and pity. They, too, should weep bitterly for transgressions and repent and profit by their experiences.

The Old Rugged Cross

On a hill far away stood an old rugged cross,
The emblem of suff'ring and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

Oh, the old rugged cross, so despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of God left His glory above
To bear it to dark Calvary.

In the old rugged cross, stained with blood so sublime,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and died
To pardon and sanctify me.

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me some day to my home far away,
Where His glory forever I'll share.

So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.

—*Hymns of Dawn*, #359

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The Peace Of God

"And the peace of God, which passeth all understanding,
shall keep your hearts and minds through Christ Jesus." Philippians 4:7

Peace is defined to be a state of quiet, or tranquility, freedom from disturbance or agitation—calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied nor perplexed by any of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of the confusion and smoke of battle? or of a great statesman, such as Gladstone or Bismarck, in the midst of national perplexities and perils? or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or care-worn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

The scope of His mighty intellect reaches to the *utmost bounds of possibility*, comprehends all *causes* and discerns with precision all *effects*; consequently, He knows the end from the beginning, and that, not only from philosophical principles, but also by *intuition*. As the Creator of all things and the originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to His mind. "God is light, and in Him is no darkness at all." (1 John 1:5)

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from Age to Age, the whole physical universe fulfills His will, without a suspicion of disorder or mishap; and the same Power is pledged for its sustenance throughout the eternal future.

Thus from His own vast, inherent resources of Power and Wisdom, springs the peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent Wisdom and Power.

God's Emotional Nature

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father He shows us that He bears a father's love to all His intelligent creatures—"the whole family [of God] in Heaven and in earth"—and that for His "pleasure they are and were created." (Eph. 3:15; Rev. 4:11) He created them in His own likeness—with the same mental and moral attributes, so that He might have communion and fellowship with them as sons, and they with Him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight.

This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned and the individual left free to his

own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for His newly created and innocent creatures is akin to, but much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as the creature advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as His free, intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by thus reasoning from the fact of His Fatherhood, but also by all of those Scriptures which speak of some things as abominable, displeasing, hateful and despicable to Him and as giving Him no pleasure; which say that His anger burns against them, and that His indignation and wrath wax hot, even to their destruction. Other Scriptures speak of His pleasure, love, joy and delight in pleasing things—in the principles of righteousness and those who obey them—the appreciation of pleasurable emotions of an opposite character, for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine Being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect poise of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

God's Peace Unbroken By External Discord

With this thought, then, let us consider the circumstances under which the marvelous Peace of God has been perpetually maintained. The deep-laid Plan of God in all His creative works required long *aions* [ages] for its accomplishment. Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.

As the Plan developed and time rolled on, the free moral agency of His creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into His family—"the family [of God] in Heaven and in earth"—all His creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far reaching Plan, the glorious outcome of which, was, in the Divine judgment, worth the cost of all the trouble and loss which He foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the Heavenly Father knows something of such sorrow; for He saw Satan, one of His sons (Isa. 14:12), an angel of light, fall as lightning from Heaven. (Luke 10:18) For six thousand years, at least, that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and then He saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy—so virulent and hateful—spring up in his family? Surely not!

Then God found it necessary to perform the unpleasant duties of discipline. In His Justice He must disown the disloyal sons and deal with them as enemies. Though all the while His Fatherly Love was preparing to bless the deceived and fallen ones when

the purposes of redemption should restore the repentant to His favor, Love must be veiled, while only stern, relentless Justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to Him.

Consider the Love against which these recreants sinned. Though from God cometh every good and perfect gift, His favors have been despised, His love spurned, His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear odious, hateful, unrighteous and even despicable. Yet, through it all the peace of God continues, and for six thousand years He has endured this contradiction of sinners against Himself. And still, O wondrous grace! His Love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His Only-Begotten Son to die for them; and that through Him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy—the father of lies. (John 3:16; 1 Cor. 6:3; Jude 6; Heb. 2:14; Rev. 20:10, 14)

God's Peace Compatible With Sorrow

This gift of Divine Love was another indication of the cost to our Heavenly Father of His great and marvelous Plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's Love. With what tender and yearning emotions of Love must He have made this sacrifice of His beloved Son, in whom He was well pleased! In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the Divine will, even when the pathway pointed out was one of humiliation and pain.

Ah, did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had He no appreciation of the pangs of a father's love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily; the unfeigned love of the Father sympathetically shared the Lord's sorrow. (Matt. 26:38, 39)

The principle taught in the Divine Word, that true love weeps with those that weep and rejoices with those who rejoice, is one which is also exemplified in the Divine character. The immortal Jehovah could not Himself die for us, His Divine nature being proof against death. And even if He could have died, there would have been no higher power to raise Him out of death. Thus all creation would have been left forever without a Governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, fatherly nature, the dearest treasure of His heart; and thus He manifested (1 John 4:9) the great Love wherewith He loved His deceived and fallen creatures. If this sacrifice cost Him nothing, if it were impossible for His mind to realize any painful emotion even under such a circumstance, then the gift of His Son would be no manifestation of His Love; for that which *costs* nothing, *manifests* nothing.

Our Lord Jesus also manifested His great sympathy for the Father in the misrepresentation of His character which He has so patiently endured for ages. It was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character—to show to men His goodness, benevolence,

love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

God's Peace Self-Centered

Yes, there has been great commotion in the disrupted family of God—commotion in which the Lord declares He has had no pleasure (Psa. 5:4); but, nevertheless, *the Peace of God* has never been disturbed. In the full consciousness of His own moral perfection, His unerring Wisdom, His mighty Power, and with the fullest appreciation of Justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, He has endured the contradiction of sinners against Himself for six thousand years.

But during the seventh millennium, according to the Divine purpose, it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in Heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in Heaven and on earth, "reunited under one Head."—Eph. 1:10—*Diaglott*.

This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless one which He will have the fortitude to perform in the interests of universal righteousness and peace. Hear Him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why *will ye* die?" (Ezek. 33:11)

Thus we see that the Peace of God is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the Peace of God—was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord's legacy to His disciples, when He was about to leave the world, as expressed in His own words:

"Peace I leave with you, *My* peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

Our Lord's Last Will And Testament

Thus with abounding compassion and tenderness, did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of *Peace*. It was the richest legacy He had to bequeath, and was one of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind, which He Himself possessed—the *Peace of God*. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was *not derived* from the *same source*. In Jehovah this peace was *self-centered*; He realized in *Himself* the omnipotence of Power and Wisdom; while the *peace of Christ* was centered, *not* in Himself, but in *God*, by faith in His Wisdom, Power and Grace. So also if we would have the *Peace of God*, the peace of *Christ*—"My peace"—it must, like His, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy. Yet how quickly the stormcloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words

were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end—the horrors of the crucifixion.

What Had Become Of The Peace?

Where was the promised *peace* under such circumstances—when, overcome with fear and dread, they all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that *three times* he denied his Lord and with cursing declared that he never knew Him? The explanation is, that the *peace* had not yet *come*; for as the Apostle Paul tells us, "Where a *testament* is, there must also of necessity be the *death* of the *testator*. For a testament [a bequest] is of force *after men are dead*; otherwise it is of *no strength at all* while the testator *liveth*." (Heb. 9:16, 17) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their eager ears, strange as it may seem, there is evidence that *peace* began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple—all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of these events was that of Divine wrath and indignation against them. And as fear fell upon the people, and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God!"

But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was *their* cause and it was *God's* cause. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was to them a whisper of *hope*.

Three days later hope was revived by the news of our Lord's resurrection, confirmed to them by His appearance in their midst. Again forty days later hope was strengthened by His ascension after His parting counsel and blessing and promised return, and the instructions to tarry in Jerusalem until they received the promise of the Father, the Comforter, the Holy Spirit of adoption, not many days thence—at Pentecost. Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace—peace which flowed as a river. But when on the day of Pentecost the promised Comforter came, the river of their peace found a deeper bed; and their joy knew no bounds!

"Like a river glorious is *God's perfect peace*,
Over all victorious in its glad increase.
Perfect; yet it floweth *fuller* every day;
Perfect; yet it groweth *deeper* all the way."

Our Rich Legacy Of Peace

But not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the end of the Age. The Lord showed His thought for us all on that very day, when in His prayer He said, "Neither pray I for these alone, but for all those who

shall believe on Me through their word." (John 17:20)

The peace promised, observe, is not the short-lived peace of the world, which is sometimes enjoyed for a little season—while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in and friends go out, when health fails and death steals away the treasures of the heart. "My peace," the peace of God which Christ Himself by faith enjoyed, who, though He was rich, for our sakes became poor, who lost friend after friend, and in His last hour was forsaken by all of the few that remained—His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left His beloved people? Suppose He had bent His energies during His earthly life to the accumulation of money; and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the Age when He should be taken from them; money to pay the traveling expenses of the Apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to traveling brethren, etc., etc. How soon would it all have vanished, and how poor would be our inheritance today! "The Man of Sin" would surely have gotten hold of it in some way, and not a vestige of the legacy would have reached this end of the Age. But, blessed be God, His rich legacy of peace still *abounds* to His people!

The peace promised is not such as the world can always recognize and appreciate; for the possessor of it, like the Lord Himself, and like the Heavenly Father as well, may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide—"In the *world* ye shall have tribulation, but *in Me* ye shall have peace."

Faith The Basis Of Peace

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was *their faith*—their faith in the Love, Power and Wisdom of God. They *believed* that what God had *promised*, He was able also to *perform*, and that His righteous and benevolent Plan could know no failure. By the mouth of His Prophets He had declared, "My counsel shall stand, and I will do all My pleasure. … Yea, I have *spoken* it and I will *bring it to pass*; I have *purposed* it, I will also *do it*." "The Lord of Hosts hath purposed, and who shall disannul it?" (Isa. 46:9-11; 14:27) On the assurances of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God.

The language of our Lord's faith was, "O righteous Father, the *world* hath not known Thee; but *I* have known Thee." He had been with the Father from the beginning, had realized His Love and His goodness, and had seen His Power, and had marked His righteousness and His loving kindness and Fatherly providence over all His works. And so it is written, "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." (Isa. 53:11) The knowledge which He had of the Father gave to Him a firm footing for faith in all God's purposes concerning the future. Hence He could and did

walk by faith. And that faith enabled Him to overcome all obstacles and to secure the victory even over death.

So also it is written for our instruction—"This is the victory that overcometh the world, even our *faith*"—that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God—the peace of Christ—will abide with His people. While the Lord was with His disciples, and they saw in Him the manifestation of the Father, their faith was strong and they had peace *in Him*, as He said, "While I was in the world I kept them." But not until after He had left them was their faith anchored *in God*. After Pentecost they experienced the same peace that Christ had enjoyed—the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in the steps of the Redeemer.

Cultivation Of Unwavering Faith

Herein is also the basis of our peace. No matter how fiercely the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God standeth sure"; that "His Truth is our shield and buckler"; that "what He has promised He is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our Surety and Advocate; and that "the Father Himself loveth" us, "He considereth our frame and remembereth that we are dust," and so has compassion for the sons of His Love and is very pitiful and of tender mercy. Indeed, "What more can He say than to us He hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice.

There is nothing which puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him. He cannot see the brightness of his Father's face; for "without faith it is impossible to please God"; and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears. These attacks are generally based upon his human imperfections, which he should ever bear in mind are covered by the Robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." The language of our hearts should always be, "Though He slay me, yet will I trust Him." With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus "the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus"; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favor as these:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame; He remembereth that we are dust." "Can a woman forget her sucking child? … Yea, they may forget; yet will I not forget thee. Behold I have engraven thee upon the palms of My hands." "The Father Himself loveth you," and "It is the Father's good pleasure to give you the Kingdom." "Such as are upright in their way are His delight." "Delight thyself also in the Lord, and He shall give thee the desires of thine heart"—the peace of God, even in the midst of storm and tempest.

St. Peter Sifted Like Wheat

MARK 14:27-31, 53, 54, 66-72

"Let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12

St. Peter was admittedly a man of strong character, very courageous, but rather too impetuous. He is one of the two disciples of whom it is written that "The people perceived that they were ignorant and unlearned men." (Acts 4:13) In some respects, therefore, St. Peter may be said to have had less advantage than Judas. Both had equal opportunities in the School of Christ; yet how different the results with the two men! The one went down into the Second Death despised; the other, after ups and downs of trial and discipline, passed to a reward of glory, honor and immortality with his Master, ranking amongst the highest of the Apostles.

Our lesson for today deals with the special "sifting" which came to St. Peter at the time of our Lord's death, and of which he was forewarned by Jesus, saying, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." St. Peter's courage, manifested on so many occasions, was really his weak point. Notwithstanding all that Jesus had said to forewarn him of the sifting experiences that were just before him, St. Peter realized no dread, no fear. Hence he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time.

It was the same St. Peter who, when told that he would deny our Lord before the time for the cock to crow the next morning, declared that it surely was a mistake, for he was ready to die with his Master. It was the same St. Peter who drew his sword and cut off the ear of the high priest's servant, afterward healed by Jesus. It was the same impulsive St. Peter who was the first to acknowledge the Messiahship of Jesus.

Jesus had inquired what people were saying about Him—who they said He was—and had finally asked, "Whom say ye that I am?" Then St. Peter answered, "Thou art the Messiah, the Son of the Living God." Jesus replied that this answer indicated that St. Peter was in a blessed condition of relationship with God, or otherwise he would not have had the knowledge to make this statement. He said, "Flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." Who could think that this same noble character would be so overwhelmed with fear that he would deny his Master, even with curses!

One thing which impresses itself quickly and forcibly upon our minds is the thought that the writers of the New Testament were certainly very different from the majority of writers in that they told the absolute truth without modification or varnish. Surely no other book is like the Bible in this respect. The founders of great religious world-systems and of various sectarian systems have manifested a very different spirit. Their heroes are all great, noble, educated, heroic. Never would they think of pointing out such weaknesses as those manifested by St. Peter on the night in which our Lord was betrayed, when he denied his Master.

Surely this gives us greater confidence in the Bible—in its honesty, in its truthfulness. We can rely upon the fact that the men who thus freely tell of their failings, and who speak of their lack of learning, must have been men of great courage, great sincerity, great love for the truth.

Surely their testimony is worthy of all acceptation.

St. Peter's Trial Unexpected

Temptations will come in an insidious form. We cannot imagine that at the time when he cut off the ear of the high priest's servant St. Peter had any sympathy with the thought of denying our Lord. But circumstances and conditions changed. The Master was taken a prisoner. Whatever power He had previously exercised whereby He walked away from His enemies, and they could not take Him because His "hour had not yet come," that power He evidently was not exercising now—His hour had come. To see his Master apparently without friends in Heaven, delivered over to His enemies and led from one tribunal to the other, had a paralyzing effect upon St. Peter.

St. John had such an acquaintance with some one connected with the palace that he was permitted to enter the court and bring St. Peter with him; but they had separated. St. Peter was in the courtyard. It was cold, and he approached an open brazier to warm himself. In the light of the court, surrounded by the gossiping servants of the palace, he was keenly scrutinized by one of the maids, who said, "Thou art also a disciple of the Nazarene."

Stunned by the identification and wondering to what it might lead, St. Peter promptly denied that he had any knowledge of Jesus. Then he moved away to another part of the court, where the shadows were deeper and the people fewer. But again he was recognized as a Galilean and accused of being one of Jesus' disciples. Again he denied the charge. The third time he was approached with the same charge that he was one of Jesus' disciples and a Galilean, and that his speech betrayed him. Again, with cursing, he denied that he knew his Master.

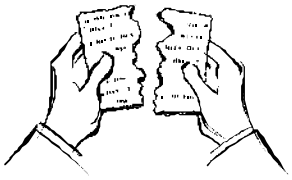
Terrible! we say. And surely St. Peter felt afterward that it was terrible; for just at that time, the early morning, came the beginning of cock-crowing, and he remembered the Master's words that Satan had desired to sift him as wheat, and that before the cock crew he would have denied his Master three times. The whole matter came upon him with crushing force; and, wrapping his cloak about his head, he hastened away into the darkness, weeping bitterly; for just about the time that the cock crew, Jesus was led forth not far from him, and as he looked at Jesus, the Master lifted up His eyes and looked at St. Peter. It was a sympathetic glance, not an angered one; but it went straight to the heart.

St. Peter's crime was nothing like that of Judas; he had merely sought to protect himself. He had not sought to injure or even to risk the injury of his Master. The thoroughness of St. Peter's repentance is abundantly testified by his subsequent loyalty even unto death. Tradition has it that he was condemned to be crucified; and that, remembering how once he had denied his Master, he felt that it would be too great an honor for him to share exactly the same death as his Lord; and that, at his own request, he was crucified head downward.

The Lesson To All Christians

Our Golden Text voices to all Christians the lesson of St. Peter's experiences—"Let him that thinketh he standeth, take heed lest he fall." When we are weak in our own estimation and, full of faith, cling tenaciously to the Arm of the Lord, then we are really strong in the might which God supplies through His Eternal Son. Another lesson is that however different the experiences of God's people, all who fall into line for the great promotion to the First Resurrection must expect to endure severe siftings, provings—of their love for the Lord, the Truth, the brethren, and their loyalty to all these.

Let us never forget that siftings are permitted, not because the Lord has no interest in us, but because only those who can stand siftings, trials and tests, are fit for places in the Kingdom.



Memorial Meditations

Trial Before Sanhedrin

Jesus Before The High Priest

MARK 14:53-64—MATTHEW 26:47-75; LUKE 22:47-65; JOHN 18:2-27

Golden Text: "He is despised and rejected of men." Isa. 53:3

Mark 14:53. Jesus was first led to Annas (John 18:13), who, although deposed by the Romans, was the rightful high priest according to the law, the office being for life, and he was probably so regarded by the Jews, who, therefore, sought counsel of him first. His son-in-law, Caiaphas (the same who had prophesied that it was expedient that one man should die for the people—John 18:14), was the acting high priest appointed by the Romans. Apparently, Annas agreed with the general sentiments of the rulers, and, after asking Jesus a few questions about his doctrine and his disciples, sent him bound to Caiaphas. (John 18:19-24)

Since it was contrary to the Jewish law to hold a session of the Sanhedrin for the trial of capital offences by night, and this being the night of the paschal supper, making it still more objectionable, it is clear that this was an irregular meeting of this assembly of the nation's representatives, drawn together by common consent to participate in the crime of condemning their Messiah, Jehovah's Anointed. From it, however, were carefully excluded, evidently, a few such men as Joseph of Arimathea, Nicodemus (John 19:38, 39; 7:50, 51) and probably a few others known to be favorably inclined toward the new teacher. They probably knew nothing of it.

Verses 55-59. What an astonishing fact is here stated: that the great men of the most favored nation on earth—the learned men, the wise men, the rulers, the men of years and experience, the religious teachers—should thus deliberately, and of long premeditation, wickedly conspire against the purest and most noble character that had ever graced the earth. Not only had they frequently deputed emissaries to catch him in his words as he taught in public, but finally they had bribed an apostate disciple to betray him and a band of Roman soldiers to arrest him, although there was no charge against him. And then this august, learned and dignified assembly, having secured their hated prisoner, busied themselves to find some two witnesses whose testimony should agree together, according to the requirement of the law (Deut. 19:15), in order to his condemnation. They found many who willingly bore false witness against him, but none whose witness agreed together.

Verses 60-62. Failing in their effort to satisfy this requirement of the law, the high priest then endeavored to force Jesus to criminate himself, saying, "Answerest thou nothing? what is it which these witness against thee?" But he (wisely) held his peace and answered nothing, knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. And, further, he had no disposition to defend himself, knowing that his hour was come for the sacrifice of his life. But when further urged to express himself by the inquiry—"Art thou the Christ, the Son of the Blessed?"—knowing that his reply would be like the signing of his death warrant, he deliberately answered, "I am," and added this prophecy—"And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This prophecy compassed the certainty of his death and resurrection, and pointed to his return in the end of the Gospel age in power and great glory—the power and glory of his Kingdom, which he had previously affirmed was not to be of this world, or dispensation, of which Satan is the prince (John 14:30), but of the world to come,

wherein dwelleth righteousness. (Heb. 2:5; 2 Pet. 3:13)

This frank and fearless acknowledgment of his divine origin and appointment as the long predicted Messiah, the Savior of Israel and the world, was taken as blasphemy, and the hypocritical high priest, whose very robes were symbolic of the blessed one who stood in their midst fulfilling to the letter the predictions of the prophets, rent his clothes in token of astonishment and horror at such blasphemy, saying, "What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death"—the prescribed punishment for blasphemy. (Lev. 24:16; Deut. 18:20)

Thus fell the Jewish hierarchy into the ditch of unbelief and crime, and the masses of the people, who had shifted upon them their personal responsibility in the matter of receiving and rejecting Christ, considering first whether any of the Pharisees or of the rulers believed on him, fell with them, crying, "His blood be on us and on our children." Well hath the Psalmist said, "It is better to trust in the Lord [in the word of his truth] than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." Let Christians of the present day heed this in this corresponding period of the Gospel age, when again the unfolding of truth in its due time is bringing the professed people of God to a crisis "which shall try every man's work [of faith], of what sort it is." If we lean upon human props, we shall surely fall; but the word of the Lord endureth forever.

The Passover Lamb And The World's Sin

"You have called attention to the fact that the passover lamb spared only the firstborn of the Israelites and that the antitypical meaning of this would be that our Lord Jesus as the Lamb of God which 'taketh away the sin of the world' would spare or pass over only the Church of the firstborn ones in this Gospel Age, the antitype of the *passover night*. This being true, how shall we understand John's statement that the Lamb of God taketh away the sins of the world?"

Our answer is that only the Church of the firstborn, the household of faith, the consecrated, are spared or passed over through Divine mercy, through the merit of Christ's sacrifice, during this Gospel Age. Nevertheless the divine plan does not end with the deliverance of "the Church of the firstborn whose names are written in heaven" and who shall share with Christ in "his resurrection"—the first, or chief resurrection. The appropriation of the merit of Christ *first* to the Church is merely an incidental feature of the Divine Plan. Soon the Church shall have shared by the privilege now granted to believers of becoming *dead with Christ* to the earthly interests and alive as New Creatures by the first resurrection. Then the merit of the blood of Christ, the slain Lamb, will be applied to the world of mankind to legally "take away the sin of the world." When applied it will immediately satisfy Justice on the world's behalf and turn over the world to the Redeemer for restitution blessings. Then the Lamb of God and the Church, "the Bride, the Lamb's wife," will prosecute the work of actually taking away the sin of the world during the Millennium.

—*Reprints*, p. 4555

The Great High Priest Arraigned

JOHN 18:15-27

"He came unto his own, and his own received him not." John 1:11

Although it is declared that all the disciples fled, John points out that Peter and himself followed at a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. They were pow erless to assist him against such great odds, and in the face of his own refusal to be assisted, but they were not powerless to love still. John, it seems, was somewhat acquainted at the high priest's palace, and readily gained entrance, not only for himself but for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord. And so it is with some of the Lord's followers of to-day. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or amongst the servants and officers and high priests of nominal Christianity they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed in the society of those who have not yet recognized the truth. Far better would it have been for poor Peter had he openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." How much so honorable and proper a course would have reflected to his credit in the eyes of all just persons, and how much blessing it would have brought to him!

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point-blank the question, "Did not I see thee in the garden with him?" Matters were getting pretty close for poor Peter. It was more now than a question of leaving the fire and the privileges and honor of the high priest's court: it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own arrest and trial at the same tribunal with the Master. One false step leads naturally to another; to have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his apprehension, and so Peter concluded that in self-defense he must not only repeat the lie, and again deny the Master, but to make the matter more strong before his accusers he began to curse and to swear that he knew not Jesus.

Poor Peter! Truly, as our Lord told him, Satan had desired to have him, to sift him, and surely he was being severely sifted at this time. It seems almost a miracle that he recovered his balance and repented and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial, for after he had thus denied, and after he had noticed the cock crow, Peter remembered the Lord's words, "The cock shall not crow till thou hast denied me thrice." With feelings better imagined than they can be described, Peter hastily left the High Priest's apartments now of his own accord, going out into the shadows of early morning, that he might weep bitterly and entreat the Lord's forgiveness.

There is a lesson for us in the fact that Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet failed for lack of courage. "When I am weak then I am strong," implies that he who feels him-

self strong is really weak, as in Peter's case. Let us all learn to specially guard our supposedly strong points of character, remembering that we have a wily foe. We are to realize our weakness, our vulnerableness at any point, except as we keep watch at every point and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Brother Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis. (Mark 14:66-72)

Jesus was examined of the High Priest: that functionary, however evil and murderously disposed at heart, felt bound to at least preserve the forms of justice, although from the records elsewhere we know that himself and his associates amongst the priests and Pharisees had already determined that Jesus must be put to death because his influence amongst the people was inimical to their own—because his teachings cast theirs into the shade and exposed their hollowness, bigotry and hypocrisy. Our Lord answered his questions accordingly; refusing to make any specific explanations he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was the perfectly proper and legal one; he had been arrested without just cause, and the judge was now seeking to *find* a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for improper language toward the Chief Priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the High Priest's position and judgment, this accentuated his mental unbalance as a fallen man, and led him to imagine evil where there was none. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount, "Whosoever shall smite thee on thy right cheek turn to him the other also." (Matt. 5:39) Our Lord did not literally turn the other cheek to the man and ask him to smite that also, nor did he even receive the smiting in silence. He was not willing that his good conduct and proper language should be evil spoken of without at least a proper endeavor to correct the matter. Hence he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than return it in kind. On the contrary, however, they are to resist evil with good; they are to expostulate with evil-doers, as the Master did, endeavoring with kindness and gentleness to have them see the right and the wrong of the questions in dispute.

It would appear that our Lord's trial by the Jews was held before Caiaphas, the acting High Priest, the son-in-law of Annas, the proper High Priest according to the Jewish law; and the fourteenth verse identifies Caiaphas as the one who had previously declared, " 'It is expedient for us that one man should die for the people, and that the whole nation perish not.' And this spake he not of himself, but being High Priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather

together in one the children of God that were scattered abroad." (John 11:50-53)

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiaphas was strictly true—in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the High Priest's office) yet the person occupying that office, being out of heart-harmony with the Lord, was out of harmony also with the various features of the divine plan, and became an instigator and cooperator in an evil work, which nevertheless was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all of the Lord's people in respect to every feature of divine truth. It is not sufficient that we see certain facts; it is necessary also that we be in heart-harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan but nevertheless taking a wrong position may be bringing ourselves, with others, under a curse, while still cooperating in the fulfillment of the divine plan. Let all who are of the light, and who have received the truth, seek more and more to walk in the light and in the Master's footsteps, carefully avoiding the evils which we see illustrated in the cases of Judas, Peter and Caiaphas.

The trial before the Jews was of three parts:

(1) The examination before Annas the *legal* High Priest which was wholly unofficial. He sent Jesus bound to Caiaphas the *official* High Priest of Roman appointment, and as such the President of the Sanhedrin, whose court room was probably in the same palace, across the corridor, where Peter stood warming himself.

(2) The preliminary trial before Caiaphas is supposed to have been held between two or three o'clock on Friday morning—the members of the Sanhedrin or Jewish Court having been summoned by messengers as soon as Jesus was apprehended. This hearing was preliminary in the sense that it examined Jesus and formulated and decided upon the charges on which it would convict at the formal meeting at dawn, about five o'clock. For the Jewish law forbade a trial by night. (Luke 22:66-71)

(3) The formal trial before the Sanhedrin at dawn was merely a ceremony—a farce. The determination to kill Jesus having been reached long before his arrest, the matter of his condemnation was rushed through for two reasons. (a) The great Jews feared the common people would defend Jesus against their trumped up charges, which were the only ones even they could formulate. (b) The Passover was at hand and they wanted him killed before it. Ah! how little did they realize that they were being permitted of God to exercise the evil desires of their hearts and thus to fulfill types and prophecies to the very day.

A lesson on this for God's people is, that it is not sufficient that we go through a form or ceremony of justice; nor is it sufficient that we know in advance that we cannot circumvent the divine plan or hinder its fulfillment. Many will find in the day of reckoning and revealing, that they have served God's purposes without honor or profit—in a manner that brought upon them condemnation instead of approval. Even the great Adversary Satan will ultimately find (but not in any degree to his credit or blessing) that all his opposition to God, to Christ, and to "the brethren," has been overruled by divine wisdom and power for *good*, by him who "maketh the wrath of man to praise him."

It is all-important then, that we have more than forms of justice, of righteousness; we must have the *spirit* of righteousness, a *love* of righteousness—a sincere desire to know and to do God's will, else like as the Jews condemned and killed the Just One we might with forms of justice condemn and injure his "brethren." And to have the desirable condition of *love* for God

and for righteousness implies a full consecration of heart to the Lord. Thus every examination of the subject brings us back to the fact that *full* consecration to the Lord, *full* self-surrender to his will as revealed in his Word, is the only proper and only safe course for any to pursue if they would hope to hear the Master's words, "Well done good and faithful servant, enter thou into the joys of thy Lord."

It was during the interim between the 3 A.M. examination and the 5 A.M. formal conviction of our Lord by his influential enemies, that he was subjected for two hours to the mockery and insults described by three of the Evangelists. (Matt. 26:67, 68; Mark 14:65; Luke 22:63-65) These insults were committed by the "servants" and well illustrate the fact that low minds delight in the misfortunes of those whom they realize to be their superiors. These servants manifested the *same spirit* as their masters—the chief priests and Pharisees—their methods were ruder because they were more ignorant and coarse. The spirit of Christ, the spirit of love, on the contrary, whether in the educated or in the ignorant, is a spirit of love, of gentleness, of sympathy, of kindness. By their fruits both spirits may be known. "If any man have not the spirit of Christ he is none of his."

More Love To Thee

More love to thee, O Christ!
More love to thee!
Hear thou the prayer I make
On bended knee.
This is my earnest plea,
More love, O Christ, to thee!
More love to thee!
More love to thee!

Once earthly joy I craved,
Sought peace and rest;
Now thee alone I seek;
Give what is best.
This all my prayer shall be,
More love, O Christ, to thee!
More love to thee!
More love to thee!

Let sorrow do its work,
Send grief and pain;
Sweet are thy messengers,
Sweet their refrain,
When they can sing with me,
More love, O Christ, to thee!
More love to thee!
More love to thee!

Then shall my latest breath
Whisper thy praise;
This be the parting cry
My heart shall raise;
This still its prayer shall be,
More love, O Christ, to thee!
More love to thee!
More love to thee!

—*Hymns of Dawn*, #172

"Ye Have Condemned The Just One"

MATTHEW 26:57-68

"Thou art the Christ, the Son of the living God." Matthew 16:16

Caiaphas filled the office of high priest at the time of our Lord's condemnation. It was he who had already expressed himself to the effect that it was "expedient that one man should die for the nation, that the whole people should not perish" (John 11:50; 18:14), thus illustrating how God may at times use the thoughts and intentions of wicked men to express prophetically profound truths. It was indeed expedient, not only for the Jews, but also for the whole world, that a *ransom* should be given for Adam and his race, to the intent that they might be released from divine condemnation and ultimately be granted an opportunity for return to divine favor and life everlasting.

But so far as Caiaphas was concerned, he was probably thinking only of human expediency. He perceived the growing interest of the multitudes in Jesus of Nazareth. He realized that even the most learned of the scribes and Pharisees were no match for Jesus in doctrine and logic, and that the teachings of Jesus were so opposed to his own and the general traditions of Judaism that their acceptance must mean a religious revolution. This, he reasoned, would mean the loss of the prestige of the nation with the Romans, and the abrogation of all the rights and privileges accorded to them. So far as Caiaphas was concerned, his mind, his judgment, was already made up in respect to Jesus, and he merely sought opportunity to carry it into effect—to kill him. But being outwardly and nominally a religious man and a representative of justice, he felt constrained, so far as possible, to put the murder of Jesus, which he felt to be a necessity for the public good, in the light of an act of justice.

Caiaphas evidently was the ringleader in the conspiracy against Jesus. It was he and his associates who bargained with Judas; it was the under-priests and under-officers of his court and household and his servants who had been sent with Judas to arrest our Lord in the night, when he would be away from the multitudes; and we may presume that it was by his orders that our Lord was taken first to Annas, the father-in-law of Caiaphas, a man of great influence amongst the Jews, who had previously been high priest, and whose term of office had not yet expired, according to Jewish custom, although their conquerors had forced a change in this respect, and had appointed Caiaphas chief priest instead of Annas. The sending of Jesus to Annas was evidently intended to secure his sanction to his arrest and trial, and the influence which that would imply.

When the band appeared before Annas he questioned Jesus respecting his teachings, etc., but he did not attempt a trial of the case, not having the authority. When our Lord refused to answer the questions, and referred Annas to those that had heard him, he was merely following the judicial course, and suggesting to Annas the propriety of not departing from the law in the examination of a prisoner. Annas signified his assent to the arrest by not reproving it or demanding his release, but sending the prisoner *bound* to Caiaphas—thus saying by implication, I agree in your course that this man should be arrested and should be tried as a dangerous character—dangerous to our theories and institutions.

Caiaphas had already the sympathetic cooperation of many of the leading Jews, especially of the priests, some of whom

were in the "band." We may presume that the time during which the prisoner was taken to the house of Annas was occupied in dispatching other messengers in various directions, to notify the members of the Council—the Sanhedrin—that the disturber of their peace had been arrested, and to assemble for his trial. It was probably about two o'clock in the morning that Jesus was brought before Caiaphas. The Jewish law forbids the trial of a prisoner between sunset and sunrise, and any verdict secured during the unlawful hours would have been invalid, illegal. Nevertheless, the chief priest was anxious to have his case well in hand by sunrise, and to hasten as much as possible the death of the prisoner, which he had already determined upon. The matter of the trial was a mere farce anyway, but he would see what evidence he could lay before the Sanhedrin at sunrise, and hence he immediately and illegally began the examination of Jesus, calling for witnesses.

No doubt it had been freely stated that Jesus had announced his Messiahship, although we know that this was not the case so far as the gospel narratives show. He had been very guarded in his remarks in public, and even amongst his chosen twelve disciples he had not announced himself freely, but had first drawn from Peter the declaration of our Golden Text, "Thou art the Christ [Messiah], the Son of the living God." Jesus merely acknowledged that Peter had stated the truth, and that he had been guided in the statement by the holy spirit. When, therefore, Caiaphas sought witnesses even on this point he found none capable of giving satisfactory testimony. One witness who thought he had something of importance gave a somewhat garbled account of our Lord's words respecting the Temple; but when they sought a second witness to corroborate this they could not find one who would testify exactly the same, and the Jewish Law required at least two witnesses in any such trial.

Exasperated at his poor success in securing testimony, Caiaphas determined to try a different plan, and an illegal one—to excite his prisoner so that he would make some incriminating confession. Therefore he rose up, and with a manifestation of indignation, and to give the effect that very damaging testimony had been given, he asked the prisoner if he had not heard the testimony against him, and if he had nothing to say in self-defense. Our Lord made no response; he was not there to defend himself, and if he had been there was no need of defense. There was nothing criminal in what he had said respecting the Temple, even if it had been testified by a dozen witnesses. Caiaphas was foiled, but being a shrewd man he quickly changed his tactics, and affecting to wonder if indeed the claims of Messiah might be true he put Jesus under oath, saying, "I adjure thee [I put thee under oath] in the name of the living God; tell us whether thou be the Messiah, the Son of God."

Our Lord was not bound to answer this question, which he well knew would be used to incriminate him as a blasphemer. Nevertheless, he was not seeking to avoid death, but had already determined that the cup which the Father had given him was to be drunk, and hence he answered saying, according to John, "Thou hast said" —you have stated the truth; or, according to Mark, "Jesus said, I am"—the Messiah, the Son of God. He followed this with a declaration that those who there witnessed his humiliation and mock trial should in due time recognize him as the honored of God, sitting down at the right hand of the majesty on high, and to be revealed in the clouds of heaven as the great Judge, the Messiah.

Caiaphas could not hope to have a clearer expression, nor anything that would come nearer justifying his predetermined verdict of guilty of blasphemy, and hence with

a mock expression of righteous indignation he tore his "simla" or upper garment, exclaiming, Blasphemy! We have heard blasphemy! Then, appealing to the members of the Council present, who were already in sympathy with the murderous procedure, he enquired whether or not they were satisfied with the evidence, and, as pre-arranged, they agreed that this was a clear case of blasphemy, and that Jesus was worthy of death.

Dr. C. H. Plumptre has well said: "No other words in the whole Gospel records are more decisive against the views of those who would fain see in our Lord only a great moral teacher, like Socrates or Sakya Mouni. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be more than this, to be all that the most devout Christians have ever believed him to be." The *most devout* Christians are those who believe our Lord's own words without distorting them—that he was with the Father before the world was; that the Father had sent him into the world to be its Redeemer; that "never man spake like this man;" and that he was different from all other men, in that "he was holy, harmless, undefiled, separate from sinners"—that the life of the man Christ Jesus was unblemished and from above. But the most devout Christians in all ages have avoided claiming for Jesus what some of the less devout Christians have claimed for him, but what he never claimed for himself; viz., that he was his own Father, Jehovah.

The most devout Christians have believed the words of Jesus, when he said, "The Father is greater than I;" and, "As the Father hath sent me, so send I you." They recognize the oneness between the Father and the Son as being, not a oneness of person, but a oneness of heart, of mind, of purpose, according to our Lord's own declaration in his prayer for his people, when he said, "I pray for them … that they may be one, *as we are* [one]." (John 17:11) The most devout Christians acknowledge that the only one, "the man Christ Jesus," was the perfect representation of the Heavenly Father, so that he who saw the Son (who was the express image of the Father's person) saw the Father also—in the only way in which it would be possible for mankind to see "the *invisible God*," "whom no man hath seen nor can see," but whom the Only Begotten of the Father hath revealed to men perfectly. (John 1:18)

Thoughtful and *intelligently devout* Christians, when they examine the words of our Lord in this connection, can see nothing in them whatever to the effect that our Lord Jesus here contradicted the other plain statements of his testimony, but rather they find it in full conformity. Nor did the Jews for one moment think that our Lord meant that he was the Heavenly Father. This was not the question asked: they had no expectation that Messiah would be Jehovah, but Jehovah's representative, and agent, the Son of God, "The Messenger [servant] of the Covenant, whom ye delight in." (Mal. 3:1) The charge of blasphemy against our Lord was based upon his claim of being a Son of God—not the Father himself. The charge was made on a previous occasion (John 10:29-36), when the accusers expressly declared his crime was that of calling himself a son of God—that thus he was placing himself on a parity with God, as being of the same kind or nature. On that occasion Jesus answered their quibble by quoting them from the Psalms, where all of the Lord's consecrated people, the Gospel Church, are called "sons of God," and he pointed out to them that he merely claimed the same title that was there freely given to those who would come into that relationship, through justification of faith, whereas he himself had always been a Son of God in full harmony with the Father.[1]

When this session of the Sanhedrin, or court, broke up it was to wait until sunrise, when the formal meeting took place, and

1. For a treatise of this subject, and of the expression, "Son of Man," see, Vol. 5, Chap. 6.

the verdict of blasphemy would be reaffirmed, and thus have the semblance of legality. (Matt. 27:1) Meantime our Lord stood bound in the high priest's palace court for probably three hours, and it was during this interim that the high priest's servants, etc., took occasion to show their sympathy with the great ones by abusing the prisoner. Some spat upon him; others smote him with their hands and with sticks, and in general displayed their littleness and meanness. A favorite diversion with them seems to have been, after blindfolding him, to smite him and enquire whether or not he were prophet enough to name his tormentor. All these things our Lord endured, so far as the record shows, without a murmur. He accepted this all as a part of the cup which the Father had prepared for him; and the Apostle, evidently referring partly to these experiences, says, "Consider him who endured such contradictions of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood." (Heb. 12:3, 4) If we refuse the cup the Father prepares for us it will only return to us later perhaps with a more bitter draught: and if avoided entirely we cannot have share with our Lord in the glory, honor and immortality for which the trying experiences now permitted are our preparation.

The servant is not above his Lord, and if they have smitten and spit upon and buffeted the Master, none of the servants should be surprised or complain if they should have somewhat similar experiences. And when such things come to them while in the line of duty they are to esteem them as our Lord did, part of the cup which the Father has prepared, and they are to endure them without murmuring; on the contrary, as the Apostle suggests, they may give thanks that they are counted worthy to suffer some of the reproaches of Christ. (Col. 1:24; 2 Tim. 1:18; 2:3; James 5:11)

But the Apostle urges, "Let none of you suffer as an evil-doer nor as a busybody in other men's matters." If suffering should come upon us justly for our faults, we could not glory in it, but rather be ashamed; but if any man suffer as a Christian let him not be ashamed—if he suffer for the truth's sake, for righteousness' sake. It may be urged by some that sufferings cannot come now, in our enlightened day, and when the name of Jesus is popular; but, we answer: Yes; it is still true, as the Apostle said, "Whosoever will live godly in Christ Jesus shall suffer persecution." Many now claim the name of Jesus who know not Jesus nor the Father, and who have not his spirit, just as many at that time delighted in the name of Moses, and sat in his seat as Doctors of the Law, yet knew not, appreciated not, the law of Moses and the law of God. (1 Pet. 4:15, 16; 2 Tim. 3:12)

"Despised And Rejected Of Men"

MATTHEW 26:57-68

"He is despised and rejected of men," wrote the Prophet Isaiah (53:3), as in the Golden Text of this lesson. How strange it all appears to those who have come to know the Lord and to appreciate man from the standpoint of the divine Word. Nevertheless, as we take up the narrative and follow the circumstances as though we were there present we perceive that it was difficult for the chief actors surrounding our Lord to realize the true situation. And turning from these to ourselves in the present time we may apply a lesson and realize that we, too, are in touch with great and important subjects in the present harvest-time; that we, too, probably are so close to great events as to be unable to appreciate their true import; that we, too, should go very carefully and should continually watch and pray lest we also fall into temptation. The thought of our own precarious condition will doubtless give us sympathy with those whose reprehensible conduct is noted in this lesson.

Our last lesson left Jesus and the disciples at the garden gate. There Peter, who had one of the two swords previously mentioned, started to use it in defense of his Master, at the first blow smiting off the ear of Malchus, one of the servants of the High Priest's court. As Jesus said when instructing them to bring their swords, and being informed there were two swords already in the company, "It is enough," so this mere demonstration of the willingness of the disciples to defend him was quite sufficient, and the order at once came to "Put up thy sword." The opportunity was thus furnished for Jesus to heal the ear and so display his gracious magnanimity toward his enemies. The disciples apparently learned most thoroughly the lesson that he that taketh to the sword shall perish by the sword, and hence never afterward do we hear of their using force or violence in the service of the Lord. How well it would have been had all the followers of the Lord learned and applied to themselves this same lesson. The neglect of it has stained the pages of history to the dishonor of the Lord's teaching and been injurious to his real cause, while favorable to nominal Christianity—Churchianity, Christendom and its large crop of tares. All of the Lord's people should take to heart this message and remember the Lord's word, "Blessed are the peacemakers; they shall be called the children of God." (Matt. 5:9) We are never to use the sword, earthly power, in seeking to promote the cause of the Master. He has power enough, and when the time comes for its exercise he will take to himself this great power, and the sword of justice will be unsheathed and cause a terrible time of trouble. But that will be the due time, and the Lord will then so take charge of the affairs of earth that the lessons from that experience will prove profitable and not injurious. The only sword which the Lord's people now may use is the sword of the Spirit, the Word of God, and it is to cleave its way by its own sharpness and penetrating power rather than force of language and invective, or any manifestation of anger on the part of those who use it. On the contrary, they are directed to speak the truth in love, that thus the truth may do its own work in its own way.

"All Forsook Him And Fled"

At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But then we must remember that this was our Lord's own suggestion. He said to the officers, "If I am the one you seek, let these go their way." They discerned that they could be of no use to the Lord after he was in the hands of the high priests, who represented the civil court, the law of the land, and whom they knew to be prejudiced

against Jesus. They may have even taken Jesus' words to imply a command that they should go their way. Furthermore they were perplexed: they had been expecting such different results from their adherence to Jesus. When they looked for his exaltation he talked about his crucifixion, was sad and distressed, and now was arrested. Everything was perplexing, disheartening, and they probably went to their homes thoroughly discouraged, except Peter and John, who followed him afar off. Arriving at the High Priest's palace and court-room, Jesus was first led before the aged priest Annas and cross-questioned a little, and then sent to the court of his son-in-law, the official priest, Caiaphas. His presentation before Annas was probably merely a matter of courtesy, as apparently it was Caiaphas who had caused his arrest and was waiting with certain elders of the Jews to examine him preparatory to his trial, with a view to ascertaining just what charges they would bring against him. (But in the morning it was evidently not thought worth while to have a formal trial according to the Law. Hence the unlawful night hearing was really the trial. The determination to get Pilate to try and execute Jesus was the thought, though to Pilate they subsequently implied that they had condemned Jesus lawfully.)

Seeking False Witnesses

We have little reason to doubt that the High Priest and elders had considerable knowledge of Jesus, his teachings and his mighty works. We are informed that one of his last miracles in the vicinity of Jerusalem, the awakening of Lazarus from death, had so stirred the Scribes and Pharisees that they determined that Jesus must be put to death, because they feared that a few more such miracles would thoroughly arouse the people on his behalf and thus break their control over them. They now had their victim in their grasp, arrested without the knowledge of the people and without arousing any disturbance. And they still had the murderous intention respecting him. It was merely a question how they might execute it—not how they might serve the ends of justice, but how they might appear to conform to the requirements of justice and the Law, of which they were representatives, and yet accomplish the villainy, the murder, that was in their hearts. Hence we read that they sought false witnesses: they did not wish true witnesses, who would tell what they knew about the Master, but false witnesses, who would misrepresent him, his teachings, etc., either ignorantly through misunderstanding him or designedly with a view to gaining favor with the officers of the court. But they found none. It is certainly to the credit of those connected with the court, aside from its chief officers, that they neither seriously misunderstood our Lord's teachings nor were willing to misrepresent them. Finally, the best they could do was to find two witnesses who declared that they had heard Jesus say that if the Temple were destroyed he would be able to raise it up in three days. Nothing about this was false evidence—it was what the majority of those who heard probably understood our Lord to mean. It was subsequently, under the enlightenment of the holy Spirit, that the apostles understood that he "spoke of the temple of his body"; hence these two witnesses are not to be blamed as false witnesses, though doubtless in their ignorance they supposed that the testimony they bore was against Jesus and discreditable to him, as showing a spirit of boastfulness and a disregard for the greatness and grandeur of the Temple. The High Priest, however, realized that he had utterly failed of getting any testimony against the Lord. But he did not wish this to so appear to all the people present, and hence he affected to regard this testimony as very damaging, and indignantly questioned Jesus whether or not he heard that testimony, and if he had nothing whatever to say in rebuttal—was he unable to refute the witness, the testimony?

Jesus answered nothing. Had the witnesses repeated his words exactly there was nothing in them upon which any law would condemn him.

"Art Thou The Christ?"

Finally, unable to get Jesus to discuss the Temple question, and thus possibly say something that could be considered incriminating, the High Priest bethought him that a leading question put in a most solemn form might succeed in getting Jesus to make some admission that would be incriminating. The question was, "Tell us whether thou be the Christ [Messiah], the Son of God?" Caiaphas probably knew that Jesus had not boasted of his Messiahship, that rather he had gone quietly about his work, doing good and instructing the people, and allowing his works to testify that "never man spake like this man," and that he was working the works of him that sent him and was therefore the Messiah. It was a question, therefore, whether or not Jesus would incriminate himself by admitting his Messiahship. Had he denied it what recourse for a charge against him would have remained? But Jesus did not deny this question. To have remained silent even would have been to deny himself, denying the truth, denying the High Priest of the nation the knowledge and the corresponding responsibility of the hour. It was every way due to the head of the nation he should know that Jesus claimed to be the Messiah. Our Lord therefore answered, "Thou hast said," that is, I assent to what you have said, or, I am the Messiah, the Son of God, and I will volunteer further to assure you that by and by, hereafter, ye shall see the Son of man sitting on the right hand of power and coming in the glories of heaven.

In this statement, as in nearly all of our Lord's utterances, much was said in few words. It was not his intention nor would it have been proper to have explained the future of the divine plan at that time under those circumstances to those people. "The secret of the Lord is with them that reverence him, and he will show *them* his covenant." Hence our Lord did not say, as he might have said, "You are about to condemn me; I will be crucified this day between two thieves; I will rise again on the third day; I will ascend to the Father in forty days thereafter; I will then send my holy Spirit at Pentecost, and the work will be begun of a spiritual kingdom which will find the very elect throughout the whole earth. When these are found I will come again at my second advent in power and great glory, not to be tried by you, but to be your judge and to be the King and Ruler of the whole world, and to grant the blessings of the Millennial Kingdom to every creature, with full opportunity of coming to full knowledge and full blessing." We see that what our Lord stated implied that he knew all this, but it was not the proper time for its declaration.

What lessons are there for us in connection with these facts? One is that when we seek information on any subject we should be thoroughly honest, thoroughly just, and not seek opportunity to misrepresent another, no matter what useful ends we might suppose would be served by such a course. To all who are the Lord's people in any sense of the word justice must stand out prominently. It is the very foundation of God's throne, we read, and surely must be the foundation of all character amongst those who are the Lord's and who hope ever to come off conquerors in this present time. Only the honest, only the just, seem to be influenced by the message of the Lord's Word at the present time, and those who lose their candor, their honesty, their sincerity, seem very certain to lose the Truth also. Let us all beware, therefore, of any slackness along this line of justice—toward God, toward ourselves, toward our friends, toward our enemies. We can not, we must not, be less than just to any, though we may be and should be more than just to all—yea, loving, generous.

Feigning Righteous Indignation

Hearing Jesus' admission that he was Messiah, the High Priest realized that this was the strongest, indeed the only complaint he could make against the Lord of anything that had the appearance of evil. Nor was there evil in this, for it was the truth; but feigning great piety, great respect for God, great reverence for the promise of God respecting Messiah—feigning to be thunderstruck with such a claim by Jesus, Caiaphas arose, his face full of pretended indignation and wrath against such a claim, which he affected to think so dishonored God as to be blasphemy, he rent or tore his robe as an expression of his pretended righteous indignation. He cried out to the people, "This is blasphemy—what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? What would be the proper punishment for such an awful crime as this? How shall we deter others from similarly coming forward and claiming to be Messiah, the Son of God, healing the sick, giving examples of his power in awakening the dead and casting out the devils from the people?" The elders, there assembled for the very purpose of murdering Jesus, answered, voted, "He is worthy of death." Jesus must wait, and they meanwhile reviled him—if not the elders and officers, yet with their knowledge and without their hindrance—and smote the Lord and spat upon him and derided him, and, calling him a Prophet, asked him to prove his ability as a Messiah and prophet by naming his tormentors. "But as a sheep before her shearers is dumb, so he opened not his mouth" to defend himself, nor did he use the power invested in him, nor call for the twelve legions of angels who he previously declared would have been ready to respond for his release. On the contrary, he realized that he was but carrying out his covenant of sacrifice and submitted himself accordingly, desiring that this or whatever was the Father's will might be done in him.

What is the lesson in this for us? We have covenanted to learn of him, to follow his example. How do we receive the buffetings, the trials, the "contradictions of sinners"? Are we similarly patient, long suffering? Do we endure these, realizing that nothing could happen to us except by our Father's knowledge—nothing that he is not both able and willing to overrule for our good? It will not do for us to say that if we deserved the evil treatment we could take it patiently, for we are to remember the truth of what one of the thieves confessed, "This man hath done nothing amiss." We cannot say that we have been perfect in all of our dealings with those who may despitefully use us and persecute us, even though our intentions have been the best, and even though we have in some degree rendered good for the evil we receive. Let us remember the Apostle's words on this line, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye might follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously." (1 Pet. 2:20, 23)

Let us not only see to it that we are as nearly as possible faultless and undeserving of reproaches and buffetings, but when these experiences come to us let us remember to take them patiently, uncomplainingly, and thus to more and more develop and exhibit the character-likeness of our Lord. Those who thus do, have the Lord's guarantee that every such experience shall prove a blessing in the end. Those who, on the contrary, undertake to "battle for their rights," show that they either do not understand the nature of the covenant they have made to take up the cross, or else that they are unwilling to comply with the terms of that covenant.

Arraigned As A Blasphemer

MATTHEW 26:57-68

"Who when he was reviled, reviled not again." 1 Peter 2:23

We cannot do better at the opening of this study than quote the words of Mr. Chandler. He said: "Many remarkable trials have characterized the judicial history of mankind. The trial of Socrates, before the dikastery of Athens, charged with corrupting the Athenian youth, with blaspheming the Olympic gods and seeking to destroy the constitution of the Athenian Republic, is still a sublime and thrilling chapter in the history of a wonderful people.

"The trial of Alfred Dreyfus is still fresh in the memories of men. The French Republic is still rent by contending factions. His friends say that Dreyfus was a Prometheus who was chained to an ocean-girt rock while the vulture of exile preyed upon his heart. His enemies still assert that he was a Judas who betrayed, not God nor Christ, but France and the Fatherland. But these trials, one and all, were tame and commonplace compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth."

It is not for us to say that the Jews were wholly excusable in their course of injuries toward Jesus, in causing his crucifixion by the Romans. On the other hand, it is proper for us to consider everything that could be thought of calculated to mitigate the severity of our judgment regarding the injustices there practiced. And it is proper also that we should consider what, from their standpoint, would seem to be extenuating circumstances. This is everywhere recognized as just treatment. The attorney, defending a criminal who has pleaded guilty to the charges against him, is considered to do only his duty by his criminal client when he presents whatever in the circumstances of the case would tend to prove that the culprit had cause, or thought that he had reason, for his misdemeanor.

Viewing the Jewish people of nearly nineteen centuries ago from this standpoint, we get a more reasonable view of the situation than is otherwise possible. We hearken first to St. Peter's words respecting the transaction. He said, "I wot that through ignorance ye did it, as did also your rulers." Had they known, they would not have killed the Prince of life. (Acts 3:15-17)

The Jews did not for one moment suppose that the great Messiah, foretold to be their Prophet, Priest and King—like unto Moses, but greater; like unto David and Solomon, but greater; like unto Melchisedec, but greater—would appear as "a man of sorrows and acquainted with grief." Although those very words were written of him by the Prophet, they were hidden from their eyes of understanding by the glorious things related of him in other prophecies. They saw the glories. They saw not, understandingly, the sufferings. To this day they interpret the sufferings of their nation as being those which will ultimately inure to their advantage. The prophetic descriptions are not concentrated nor collected, but scattered, "here a little and there a little," so written that they could not be understood at the time; nor were they understood even by the Lord's disciples until after his resurrection from the dead, when he explained them, and, subsequently, by the holy Spirit, enabled them still more fully to understand that thus it was written in the prophets, and thus it behooved the Son of Man to suffer before entering into his glory—before he began to bless Israel and all the world.

Yea, today many Christians are as deeply confused on this matter as are the Jews. Many have rejected entirely the thought of Messiah's glorious Kingdom reign for the general blessing and uplifting of Israel and all humanity. From their standpoint, if "the sufferings of Christ" were intended to prepare the way and usher in his Kingdom of glory, then the program must have failed, or else his Kingdom of glory is to be a heavenly Kingdom and completely in accord with the prayer taught by our Lord, "Thy Kingdom come; thy will be done on *earth*." The trouble is that they will not realize that where the sufferings of Christ, the Head, ended, the sufferings of the "Body of Christ" began—the sufferings of "the Church, which is his Body"—filling up the measure of the afflictions of Christ, which are behind. (Col. 1:24) As soon as the "Church, the Body of Christ," shall have finished the bearing of the cross, after him, following in his steps to the end of the journey, then the Kingdom glories will be ushered in. Israel's blindness will be turned away, and the blessing of the Lord will begin to fill the whole earth.

The Jews, who caused the crucifixion of Jesus, certainly did so in much of the same spirit which led St. Paul—then Saul of Tarsus—to cause the stoning of St. Stephen. As Saul was forgiven, so Israel is to be forgiven; as the Scriptures declare, "The Lord will pour upon them the spirit of prayer and supplication," and then they will see, with the eyes of their understanding, "him whom they pierced, and they will mourn for him" (Zech. 12:10), and their mourning will be turned into joy; for, as Joseph forgave his brethren, so will this great antitypical Joseph of the throne of earth freely forgive those who caused his crucifixion.

Politics And Selfishness As Religion

The Jews are not so different from other people now, nor were they then. History indicates that some of their highest offices were held by irreligionists for their political influence; thus the chief-priest, at the first advent of our Lord, was a Sadducee, who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Similarly today there are high-priests, both amongst Jews and Christians, who disbelieve, and yet hold high positions. Amongst Christians there are D.D.'s who are unbelievers; and many of the most notable rabbis amongst the Jews also declare themselves thorough unbelievers. We are not claiming that such unbelieving Christian and Jewish ministers would lightly espouse and support an unjust procedure against an innocent man. We do not know about this. It has yet to be tested, perhaps. We do know, however, that when faith in a Divine Revelation and in a Divine supervision of human affairs is lost the natural effect is that the losers of the faith become more and more policy-men and consider policy the extreme of human wisdom, particularly in the guidance of affairs of Church and State.

Taking history for it, that the leaders of Judaism at the time of our Lord were Higher Critical unbelievers (Sadducees), we can readily see that their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. To these, then, it must have seemed almost a calamity that a poor man, although of noble birth, of the family of David and the Tribe of Judah, should gather about him a handful of nondescript fishermen, tax-gatherers, etc.; that he should pronounce himself a king and declare the setting up of his Kingdom to be near, and that by the exercise of some supernatural power for the healing of their diseases he should attract the "common people" to his standard, but not the learned. We can well imagine their reasoning that, if this thing, the popularity of Jesus, continued to increase, it would shortly reach the ears of the Roman Emperor, and then all their claims for imperial favors would be discounted, and they would be rated as a nation of rebels.

The riding of Jesus into Jerusalem, just before the Passover, on an ass, after the manner of the kings of Israel and sur-

rounded by a multitude shouting, "Hosanna to the Son of David who cometh in the name of the Lord," capped the climax, so to speak, and convinced these unbelieving Jews, politicians, occupying religious offices, that it would be far better that one innocent man should die than that the whole nation should be turned into turmoil and wrecked by the Romans in consequence. How many American preachers, judges, officials, etc., would, in this enlightened day, be inclined similarly to decide such a matter! And is not this the policy which always prevails in monarchies? Fancy such a commotion in the capital of Germany, Italy, France, Austria, Russia, Great Britain, the United States. Fancy that after such a parade, mimic though it might appear, the adored one should go to the temple and execute a long-neglected law, and, in thus exercising his religious rights, suppose that he should drive out the money-changers and merchants from the outer precincts of their chief religious Cathedral! What would be done to such a person today? Do we not know that in the most civilized lands he would be arrested and imprisoned, and in the more savage lands he would be beaten or executed? When, therefore, we view the situation from this standpoint we lose any spirit of antagonism which might have been ours; it turns to sympathy—that a religious nation should allow itself to get into the hands of politicians to such an extent.

Brought Before Caiaphas

It was very courageous on the part of St. Peter that, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus), he followed his Master into the Court of that high-priest to see what would be done. The arraignment was at night, although it was contrary to Jewish Law to try a prisoner at night for any serious offense. But there was an excuse. This was a special case; haste was necessary, because whatever should be done must be done quickly; the very next day the unbelieving officials perceived that Jesus had great influence with the common people. They believed him to be a brilliant but harmless fraud. He had committed no crime, but he was a disturber of the peace, and they felt fully justified in taking his life. The Feast of Passover was at hand and would last a week, and it would be contrary to their Law that any execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine. They had already determined that their action must be short, sharp and decisive. This was decided before the arrest was made. They were ready and waiting at that midnight hour to carry out their murderous designs, for the good of their nation, as they thought.

The examination was merely a preliminary one to get together such evidence as could be rushed through rapidly at a prearranged session the following morning.

He Was Charged With Blasphemy

They had difficulty in finding a charge; for what had Jesus ever done except acts of kindness and the uttering of words of wisdom and correction and hope? Blasphemy was a serious charge under the Jewish code. They would charge him with that as being the easiest to prove. He had said, when near the temple, "Destroy this Temple, and I will rear it up in three days." "But he spake of the Temple of his Body." Some of those who heard him understood him to speak of the literal temple. This they charged was blasphemy, because it took years to build the temple, and for Jesus to rebuild it in three days would mean a claim on his part of Divine power. But the charge did not seem sufficiently strong, even for those who had premeditated his murder. They wanted something to give a color of justice, at least, to their findings. So the chief-priest thought to get Jesus to commit himself in their presence and said, I adjure thee by the Living God to tell us whether thou be The Christ, the Son of God. Jesus replied that this was true, and that they

would yet see him in heavenly glory and power at the right hand of Divine favor. This, the high priest declared, was sufficient proof of blasphemy. "Behold, now ye have heard his blasphemy, What reply ye?" And the council answered that he was worthy of death. The rabble in the Court, hearing the commotion, felt at liberty to abuse the prisoner, as they had done others. They showed their contempt of him by spitting upon him. They derided him by smiting him and saying, Prophesy, tell who smote thee. "He was reviled, yet reviled not again."

A Savior and a Great One!

A ghastly sight shows in the shivering air
On Calvary's brow:
The Savior of mankind, in love, hangs there;
While followers bow
The head low on the breast and sadly sigh,
"How can he be Messiah—if he die?"

A jeering mob surrounds the cursed knoll
And mocks the Lord;
Yet to his lips comes from his stricken soul
The precious word—
"Father, forgive; they know not what they do—"
E'er o'er his face creeps dissolution's hue.

" 'Tis finished," rings in triumph thru the sky;
He bows his head.
And; while the querying soldiers mark the cry,
The Lord is dead.
All anguish past, his triumph doth begin,
The world is saved, a death blow dealt to sin.

Jerusalem, amazed, hears soldiers tell
(With terror cold)
How Christ has vanquished Satan, death and hell,
As he foretold.
And feeble fishers forcefully proclaim,
"There is salvation in no other name."

A Sabbath's journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight
To their abode.
The Christ appears, while holden are their eyes,
And doth expound wherefor Messiah dies.

Emmaus reached, the Lord would further go.
They gently chide—
"Thou hast beguiled our weary tears, and so
With us abide."
He brake their bread—then vanished from
their sight.
Their hearts did burn with holy joy that night.

Still thus he comes; and though the faulty sight
Of clouded eyes
Perceives him not, he makes the burden light,
And stills our cries:
For, like weaned babes, we mourn, the while
he would
Our hearts sustain with stronger, richer food.

The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one, he shows to you,
And in his side
A spear thrust gapes—a passage rent apart,
For easy access to your Savior's heart.

It was for you, my brother, that he shed
His life so free.
For you, for me, he bowed his godlike head
On Calvary's tree;
That, trusting in the merit of his name,
We might be saved from sorrow, sin and shame.

The past sufficeth, surely, to have spent
In sinful deeds.
Come, join our band; and be our footsteps bent
Where Jesus leads.
So in his righteousness serenely dressed
We'll meet him face to face among the blest.

—*H. Hardie*, (R1615)

Mock Trials Of Jesus

MATTHEW 26:57-68

"As a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so He opened not His mouth." Isaiah 53:7

Justice is a quality of mind which naturally and properly commends itself to every rational being, civilized or heathen. Every nation strives, therefore, to have just laws upon its statute books; and it must be admitted that many of the laws of the world, including those of Lycurgus and those of Caesar, have manifested much wisdom and much justice.

But the Jewish Law, given by God Himself at Mount Sinai at the hand of Moses, properly claims the highest place; and the laws of all nations in any degree claiming to recognize Christianity properly seek to represent the principles of justice on the highest plane. Nevertheless, when it comes to the interpreting of these laws, and their application to individual cases, we find that everywhere there is a tendency to make excuse and depart from the laws and from the principles of justice under the claim that the circumstances and conditions of the case make necessary such a violation of law and of just principles.

The story of the conviction of Jesus unjustly, by a Jewish court and in violation of Jewish Law, must not surprise us nor be thought different from what has occurred in numerous cases in other courts.

An Illegal Arrest

Jesus was arrested, neither by Pilate's orders nor by Herod's nor by their soldiers. His arrest was made at the instance of the high priest and his associates, who particularly had concluded that the life and ministry of Jesus were inimical to their plans and projects and to what they considered to be the best interests of Judaism. The murder of Jesus was plotted in advance. But the murderers sought some excuse for their conduct, as all murderers do; and, being politicians, they sought also an outward form or semblance of justice, having regard for the opinions of others of tenderer consciences than themselves.

Under the charge of the priests were a number of men who served as policemen in the Temple and its precincts. These were the servants of the high priest; and, armed with maces, swords and lanterns, they followed Judas, who knew beforehand that on this particular night Jesus did not intend to go to Bethany as usual, but purposed to rendezvous with His disciples in the Gethsemane olive orchard, or garden.

They brought Jesus directly to the house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. Annas attempted an examination of Jesus, but met with little success, and turned Him over to Caiaphas, whose house adjoined, being in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had gathered.

The plot for Jesus' death was deeply laid. The hours between the time when Judas left Jesus and the other Apostles at the Passover Supper and the time of this trial were spent in gathering the Sanhedrin from their various homes throughout the city. Conditions were considered desperate enough to justify all this arrangement for the murder of Him who "spake as never man spake"—because He taught the people—because His teaching of the people was weakening the power of the Scribes and the Pharisees and of the traditions of the elders. (John 7:46; Matt. 26:55)

The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. Thus always has Error hated the Truth; thus always has Darkness hated

the Light. The condemnation of Jesus was merely another triumph of Darkness over the Light. Yet it was a triumph only in appearance; for God's Plan was thus being carried out. The great Atonement for sin was thus being arranged for, the result of which will be the ultimate overthrow of sin, Satan and death, and the establishment of righteousness and truth worldwide and everlastingly.

An Iniquitous Trial

The Sanhedrin was composed of seventy of the most influential Jews, an ecclesiastical court, whose voice properly had great influence with the Roman Governor, in whose hands lay, at this time, the power of life or death.

Caiaphas not only filled the office of high priest, but in this particular case he acted as prosecuting attorney. While gathering the Sanhedrin, he had not been forgetful to collect witnesses, who are said to have been suborned, or bribed, to give their testimony. Of course, no attempt was made to bring before the Sanhedrin any of those whom Jesus had relieved from the power of evil spirits, nor any of those whose blind eyes He had opened or whose deaf ears He had unstopped, nor any of those whom He had awakened from the sleep of death. The high priest knew, for instance, particularly about the case of Lazarus, but they desired no such testimony. They were bent upon murder, to be accomplished in an apparently judicial form.

Caiaphas called the witnesses, but found that their testimonies were self-contradictory; and it was a part of the Jewish Law that at least two witnesses must agree before any matter could be considered proven. Finally, two partly agreed that they had heard Jesus say something about the Temple—that He was able to destroy it and rebuild it in three days. They probably had misunderstood Jesus. However, their testimonies were too slight to make a basis for conviction.

As a last resort, Caiaphas attempted to get Jesus Himself to say something which he could construe to be blasphemy. To the various questions Jesus answered nothing; but now Caiaphas exclaimed, "I adjure Thee by the living God, tell us truly, Art Thou the Messiah?" It would not do for Jesus to keep quiet and fail to answer this question. To have done so would have been to deny this great truth and to have failed to give proper witness to the Sanhedrin. He therefore avowed that Caiaphas had expressed the truth in what he had applied.

Caiaphas leaped to his feet, anxious to grasp the opportunity of calling this statement blasphemy; but Jesus proceeded to say, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven." Affecting great horror at this, Caiaphas dramatically tore his priestly garment, as implying to the Sanhedrin that as a representative of God amongst them he had heard something awful indeed. Turning to the Sanhedrin, he inquired, "What further need of witnesses have we? Ye yourselves have heard His blasphemy. What think ye?"—What is your verdict? Their answer was, "He is worthy of death."

Apparently only two refrained from this vote—Nicodemus and Joseph of Arimathea, both of whom had learned to have great respect for Jesus. But what power or influence could they have? At the very most, they could claim that the proceedings of the Sanhedrin were illegal, that the Law forbade that they should sit as a court to condemn anybody to death in the nighttime. Hence Jesus was remanded to an adjoining court-room while the Sanhedrin waited to take its official action after daybreak. Meantime, in that waiting-hall, Jesus, condemned by the high priest as a blasphemer and malefactor, was subjected to various indignities by the attaches of the high priest's palace, who ignorantly supposed that whatever was done by the high priest must be right.

Submissive To The Divine Will

The Scripture which declares, "Ye have killed the Just One, and He doth not resist

you," and the Golden Text of this lesson are in full agreement, and are both applicable to Jesus in these trials. Jesus opened not His mouth in the sense that He did not attempt to defend His life. Realizing that nothing was happening to Him contrary to the Father's will, He gladly permitted matters to take their course, without attempting to hinder the results.

Who can doubt that His brilliant mind, and His tongue, which "spake as never man spake," could quickly have brought such an argument for His defense that Caiaphas and the entire Sanhedrin would have trembled and would not have dared to condemn Him! He spoke only what was necessary to be said that the Truth might be presented, and it was their own perversion of this Truth which His enemies styled blasphemy.

The Scriptures intimate that the followers of Jesus must not expect full justice in the world, nor always to be rightly understood. They, too, are to remember that the cup of their experiences, like that of their Master, is supervised by Heavenly Wisdom; and that if they are obedient to the Divine arrangement, they will find that all of their experiences will eventually work out to their highest welfare. "We know that all things work together for good to those who love God."

Christ, Our Passover

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep:
Slay all the first-born, 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 first-born 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 every one."

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."

⇧

Christ, Our Passover [continued]

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 first-borns 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 joys 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.

Day after day, our testings, Lord, increase:
This side the veil, we know they must not cease.
Scourging, or sword, or flames, whate'er it be,
Help us, dear Lord, in our Gethsemane.

The bitter cup that to thy lips was pressed,
We, too, would drain, nor shrink at bitterness.
These marks of sonship share with our dear Head;
To live with thee, we must with thee be dead.

We'll take the cup tho' filled with grief and pain;
Drink the last drop, and, dying, drink again;
Oh wondrous joy! this time, the cup shall be
The cup of life, and immortality.

Lord, we have had a blessed feast with thee;
Now we go forth that we may tested be.
Help us, that we do not our Lord betray;
When Satan tries to sift, Lord, for us pray.

* * *

Some solemn night, mid scenes of dread, and woe,
While the fierce winds from every quarter blow;
While passions rage, and tempests onward sweep,
Their last memorial, thy saints shall keep.

They may be few who gather round the board;
Many, be entered into their reward.
Praising the One who led them safely home;
Waiting, until the marriage hour shall come.

Some, weary grew, before the fight was o'er;
Some, through offence, would walk this way no more.
Zealous awhile, methinks, they did run well,
But at the test of Love, they stumbled—fell.

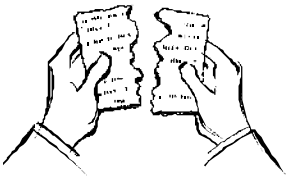
Those who are left, the last of thy dear "feet,"
Keep the last feast before the mercy seat;
Gathering strength for what before them lies,
When they complete in death, their sacrifice.

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 Father's 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 dear 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* (R4358)



Memorial Meditations

Trial before Pilate

Jesus Before Pilate

MARK 15:1-15—MATTHEW 27:1-30; LUKE 23:1-25; JOHN 18:28-40; 19:1-16

Golden Text: "But Jesus yet answered nothing, so that Pilate marvelled."

Since the informal meeting of the Sanhedrin described in the preceding lesson could not give a legal sentence before sunrise, this morning meeting and consultation were merely for the purpose of ratifying the conclusions then reached. They then delivered Jesus bound unto Pilate, the whole company escorting him thither to make sure that their purpose should be accomplished. (Luke 23:1)

Verses 2-5. The wicked shrewdness of the Sanhedrin, in preferring the charge of blasphemy, for its effect upon the people before whom they desired to appear very zealous for the law, while an entirely different, but equally false, set of charges was brought against him before Pilate, the Roman governor, who cared nothing for their religious ideas, is very manifest. The accusation brought before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. They accused him of seditious agitation, of prohibiting the payment of tribute money, and of assuming the title of King of the Jews, and thus apparently of conspiring against Caesar and the Roman government.

While the second charge was entirely false (Matt. 22:21), the other two had an appearance of truth, and to these were added numerous petty individual charges. But to none of them did the Lord make reply, so that Pilate marvelled that he made no effort at self-defense in the midst of such danger.

Verses 6-14. The several efforts of Pilate to release his innocent prisoner, who, he discovered, had been delivered to him for envy, were unavailing before the boisterous mob who, instigated by their rulers, loudly clamored for his death, and that by the most ignominious and cruel method, crucifixion, so that his memory should ever be covered with infamy.

Verse 15. Then Pilate, who was influenced more by considerations of policy than of principle, willing to satisfy the people, delivered Jesus to be scourged and crucified, yet at the same time protesting the innocence of his prisoner and washing his hands in token of his own innocence in thus delivering up to them this just person. Not until he himself was threatened by the mob to be reported to Caesar as one hostile to the government and a traitor to his trust in encouraging seditions and conspiracy against the government, did he relinquish his efforts to save Jesus. (John 19:12-16; Matt. 27:24, 25)

Jesus Before Pilate—"Consider Him"

MATTHEW 27:11-26

"Jesus came into the world to save sinners." 1 Timothy 1:15

After the Lord's arrest in the Garden of Gethsemane, he was brought before the high priests, Annas and Caiaphas, for examination, and it was probably at this same house of the high priest that the Jewish Sanhedrin met, and the trial before it took place, as described in Matt. 26:59-66. It was probably about one o'clock in the morning that our Lord was brought in as a prisoner, and the examination and trial are supposed to have lasted until about half past five in the morning; a little later, probably between six and eight o'clock of that same day, he was brought before Pilate, the representative of the Roman Government. The chief priests and leading Jews of the Sanhedrin had been anxious for some time to apprehend our Lord, and he had walked in Galilee and no longer walked in Jewry (the Province of Judea) because the Jews sought to kill him. True, they had reasoned among themselves—"not upon a feast day, because of the people;" but our Lord had eluded them, and returned only at the time of the Feast of the Passover, knowing that it was at this time that his "hour was come, that he should depart out of the world," and that it must be at the time of the Passover, to fulfill the types and prophecies of the law. Finally, exasperated by the Lord's triumphal entry into Jerusalem on the ass, and his driving the money-changers out of the Temple, they had seized upon the proposition of Judas for his betrayal at night, his capture when the multitudes were at home, his trial at an untimely season at night, his condemnation by the Jewish Court, and, rushing the matter through, the securing of Pilate's endorsement of the death sentence, which was essential.

In the trial before the Sanhedrin, which was the chief or Supreme Court of the Jews, and was composed of seventy of their prominent men, it was necessary that a form, at least, of justice should be followed; hence witnesses were sought, to prove something against our Lord which would show him worthy of death. But finding no such witnesses, they ultimately secured two who were willing to bear false witness, who falsified by slightly perverting our Lord's statements—the wish to bear witness against him and to secure the favor of the chief priests probably helping them to distorted views of our Lord's words.

It was because the Sanhedrin had no power to put to death without the consent of the Roman governor that they brought Jesus before Pilate, and they brought him bound, as indicating that they had already determined that he was a vicious character and had found him duly guilty, and that the endorsement of their verdict and order of execution were the only proper steps for Pilate to take.

In the trial before the Sanhedrin no charges of treason or sedition were made, because such would have been out of order: the Jews holding their right to freedom from the Roman yoke, treason to Rome would have been loyalty to Judaism; besides, this was the very thing for which they had been waiting for centuries—a deliverer, and a great one; hence, the charge before the Sanhedrin was blasphemy. But before Pilate the charge of blasphemy would have had no weight, himself being probably an unbeliever in Jehovah and the Jewish religion and customs. Hence, the charge before Pilate was treason to Caesar; the high priests and Sanhedrin hypocritically taking the position that they were loyal defenders of the Roman power. But Pilate evidently saw through their subterfuge. His experience with human

nature taught him at a glance not only that the prisoner before him was a remarkable man, but also that he was not of the kind to make a dangerous enemy to the empire.

Pilate's question to our Lord was evidently one of curiosity full of irony, "Art *thou* the King of the Jews?" If he expected any wild or blatant assertion of power and dominion, might and greatness, or any appeal to his compassion or pity or fear, he was disappointed. The Master merely answered in the brief and simple words, "Thou sayest."

He made no response to the various charges and calumnies which the Jewish elders and priests heaped upon him—"not one word."

He knew that his hour was come; he knew that the cup of bitterness and ignominy which he was draining to the dregs was permitted of the Father; his will was entirely submitted to the Father's will; he had no desire to clear himself, nor to avoid or resist the death sentence sought. Pilate was amazed that anyone should be so indifferent to the preservation of his own life; but although astonished that our Lord made no effort to resist his enemies and preserve his life, Pilate clearly saw that the charges were base fabrications, unworthy of consideration; and hence he informed the accusers that, as it was the season when he usually set at liberty a prisoner, they could reckon Jesus as having been justly accused, justly sentenced, and then set at liberty. But the accusers were enraged at the thought of their plans miscarrying, and fearful that even yet their prey might escape them, and cried out and incited the people against such a decree.

The Roman governor, like others of his day and since, was susceptible to fear, and especially if inspired by dreams; and a message from his wife, cautioning him to do nothing against Jesus and telling of her troubled dreams on his account, determined Pilate that he would set Jesus at liberty. Accordingly, he gave his decision that the one who should be released to them would be either Jesus or a very noted robber, named Barabbas. By naming Barabbas as the alternative choice to Jesus he evidently thought that, because Barabbas was so undesirable a person to have at liberty, the Jews would finally conclude that of the two they would prefer to have Jesus at liberty rather than Barabbas. But Pilate was mistaken: the hatred inspired by religious fanaticism is the deepest, wickedest and most conscienceless of all, and Barabbas was promptly accepted—which left Pilate committed on that point, and left Jesus under the implied sentence.

The governor was still further perplexed. In attempting to get out of a dilemma he had unwittingly gotten himself into a worse fix, and he inquired what would be their will, then, respecting Jesus. Their blood-curdling cry, "Crucify him" astonished Pilate, and he answered, "[No!] for what evil hath he done?" But seeing that the case hung in the balance, the bloodthirsty accusers cried with greater vehemence, "Crucify him, crucify him," creating a tumult, and thus endeavoring to impress upon Pilate the danger of a general insurrection, unless their demands were complied with.

Poor Pilate! He stood as a representative and mouthpiece for the Roman empire, and was required to preserve order at any cost. He yielded to the demands, but indicated his own separateness from the sentence by his words, and by the symbolic act of washing his hands with water, in their presence, saying, "I am innocent of the blood of this just person; look to yourselves [that you are likewise free from blood-guiltiness]."

Thus laying the responsibility upon them, he evidently still had hope of their change of mind. It was probably with this same thought in mind, or probably because the law required that everyone worthy of crucifixion should first be scourged, that our dear Redeemer was scourged before being delivered to be crucified.

O Love That Will Not Let Me Go

O love that will not let me go—
I rest my weary soul in Thee;
I give Thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller be.

O, Light that followest all my way—
I yield my flick'ring torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer, be.

O Joy, that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross, that liftest up my head,
I would not ask to fly from Thee;
E'en death's cold wave I need not dread,
For in Thy home where glories spread
My life shall endless be.

—*Bible Students' Hymnal*, #282

Promptly the defiant cry, "His blood be upon us and upon our children," rang out through the courts of Pilate's tribunal, and reverberated in the courts of heaven, and was recorded as a prophecy of divine judgment against them. Alas! poor Jews; with what judgment you judged, you have been judged. And although the true followers of the Nazarene have never injured you, his nominal friends have often brought vengeance upon you at the hands of Pilate's successors. You cried, "We have no king but Caesar," and were taken at your word by the Almighty. Oh, poor Jew, there is no way to escape your self-pronounced curse of his *blood*, except by accepting his blood, freely offered to you as to all mankind as the blood of sacrifice, the blood of atonement which sanctifieth (maketh holy to God) all to whom it is applied by faith. It is the "blood [seal] of the New Covenant."

The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected: it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The Apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions, while seeking to walk in his footsteps. (Heb. 12:3) Again, the Apostle refers to this, in connection with the other sufferings of Christ, saying that he who was rich for our sakes became poor, that we through his poverty might be made rich; that he suffered, the just for the unjust, that he might bring us to God; and that as he laid down his life on our behalf, a willing sacrifice, "we ought also to lay down our lives for the brethren."

The "Good Confession" Before Pilate

JOHN 18:28-40; 1 TIMOTHY 6:13

"I find no fault in him." John 19:4

Pilate, the Roman governor of Judea, had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, according to Jewish law and custom, but had no power to order public execution. Apparently they did have the power to stone to death for blasphemy (the charge on which they condemned Jesus) as in the case of Stephen (Acts 7:58); and hence we may suppose that they had such a power in respect to Jesus, but failed to exercise it lest the people should resent the injustice. Moreover, quite possibly they realized the wide influence already attained by his teachings, and desired to make his execution as public and as disgraceful as possible—to the intent that his followers might be chagrined and humiliated, as well as himself, because few would care to confess themselves disciples of one who had been publicly executed as a criminal—condemned by both civil and ecclesiastical judges. Thus they hoped to nip in the bud the new system of religious teaching, which, if it continued, would evidently entirely subvert their own influence with the people. Thus unwittingly these evil-doers were carrying out the very arrangements foreordained of God—and doing so in the full exercise of their own evil volition.

As already noted, the formal condemnation of our Lord before the Jewish Sanhedrin occurred at dawn, five to six o'clock, and immediately they hurried him to Pilate's judgment hall, intent on getting him into the hands of the Roman soldiers for execution at the earliest possible moment, so that the multitudes might realize his case as beyond the power of their intervention. Nor had the Jewish rulers any particular reason to suspect that Pilate would hesitate at all to order an execution. Pilate seems to have had a reputation for cruelty. Philo speaks of "his corruption, his acts of insolence, his habit of insulting the people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and most grievous inhumanity at all times—a man of most ferocious passions, very merciless as well as very obstinate." Apparently the rulers of the Jews had frequent cause to appeal to Pilate to be merciful, and generally without effect; they seem to have taken for granted that if any prisoner were brought to him with a request for execution he would take pleasure in complying.

We are reminded of our Lord's words to the Pharisees, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," when we read that these very persons who murderously were scheming for the destruction of the Just One would not enter into Pilate's judgment hall, "lest they should be defiled," and thus be hindered from celebrating the Passover. How wretchedly inconsistent and hypocritical they were! They feared that Pilate's judgment hall, being under jurisdiction of the Gentiles, might have in it some *leaven* (a symbol of sin), and realized not that the real leaven of sin had permeated and thoroughly saturated their own hearts—anger, malice, hatred, envy, strife.

What a lesson the Lord's people have here: for we are to remember that these heart-corrupted conspirators were the professed holiness people of their day and church. While it is not in the power of any to-day to crucify the Lord and put him to an open shame, it is within our power to put to shame, to crucify, his "brethren"—the members of his body. And we fear that some to-day are doing this with as much self-deception as was exercised by these

chief priests and Pharisees who secured our Lord's crucifixion. True, the Pharisees knew not what they did, as Peter says, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17) And so likewise to-day any who put to shame the members of "the body of Christ" probably are ignorant of what they do. Nevertheless they put themselves under the Lord's sentence, "It were better that a mill-stone were hanged about his neck, and he cast into the sea." (Luke 17:2) Let us each therefore beware, and keep the heart, out of which are the issues of life.

Had the hearts of those Pharisees been in proper condition, full of love of righteousness and truth, and appreciative of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, they could not have made the mistake of rejecting and crucifying the Lamb of God. Similarly, those who have the spirit of love for the brethren will be hindered from becoming in any manner their persecutors. Only such can properly eat of the antitypical Passover.

The Roman governor, knowing of the peculiar custom of the Jews in respect to their Passover time, accommodated himself to their theory and had his chair of state brought outside the judgment hall to what was known as the Place of the Pavement, an elevated platform. Jesus was called up on this platform for examination, while the Jews standing outside of the unhallowed ground made known to Pilate their accusations. They evidently expected that the mere presentation of Jesus as a prisoner for crucifixion would be sufficient. Apparently they had not even expected to be required to make an accusation; hence their answer, "If he were not a malefactor [evil-doer] we would not have delivered him up unto thee." Some have suggested, in harmony with the character of Pilate and his probable disrespect for the Pharisees, that his question rather was, "What accusation do *you* bring against *him*?" as though he would give the implication that Jesus rather had ground for making accusation against the Pharisees—which of course was the case. The hardened Roman no doubt had become an expert reader of human character, and could readily see that there were no criminal features in our Lord's countenance, and many in those of his accusers.

To the surprise of the priests and Pharisees, Pilate turned Jesus over again to them, saying in substance, This is some petty religious quarrel with which I care to have nothing to do; take the prisoner and do with him according to your own laws and customs—imprisoning him, or causing him to be beaten, or whatever you may think proper, according to your law. But, thirsting for our Lord's death, his persecutors revealed their real condition of heart, saying, "It is not lawful for us to put any man to death."

Hard, cruel, unmerciful though he was, Pilate realized the true situation—that the guilty were pursuing the innocent to death. That he might have the better opportunity for thinking quietly, and also for hearing what Jesus would say in self-defense, Pilate left the Jews and called Jesus unto him into the judgment hall, where they conversed. There must have been something very striking in our Lord's personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court or Sanhedrin, for although he had full power of life and death it was incumbent upon him, as his first duty, to preserve the peace and tranquility of his dominion; and this implied that in a general way at least he must keep on the popular side, especially when the popular side embraced the chief men of the province, and particularly when those chief men desired the execution of one whom they denounced as a disturber of the peace. Pilate's position was in many respects a delicate one: he must please the government at Rome, and he must avoid unnecessary disputes with the local authorities, who in the present instance were evidently so determined that they would have created a general distur-

bance rather than that their evil scheme should come to naught. The fact is that six years later these people did send to the Roman Emperor such complaints against Pilate as secured his removal.

Alone with Jesus, Pilate's question was, "Art thou King of the Jews?" The Jews had not made such a charge against Jesus; indeed, they were far from wishing to acknowledge the Galilean as King of the Jews, or as being thus recognized by any number; they had thus far merely charged that Jesus was an evil-doer, an insurrectionist, whose death was necessary to the peace of the nation. It would seem therefore that Pilate had previously heard from some quarter about the riding of Jesus on the ass, and as being hailed by the people as the Son of David a few days previously. That this was not part of the accusation of the Jews seems evident from our Lord's reply to Pilate, "Sayest thou this thing of thyself, or did others tell it thee of me?" Are you an interested inquirer after the truth on this subject, or are you merely calling up a matter of which you have heard? Pilate's reply, "Am I a Jew?" was tantamount to saying, What do I know about your Jewish hopes and expectations? I am the Roman governor, and if you are a king it is your own nation and its chief representatives that have delivered you to me. What have you done, if you are their king, that makes your subjects thus disloyal to you? Apparently there is no great danger of your exercising any power against the Roman empire; you are meek, gentle, lowly, unresisting yourself, and your people are crying out against you. King of the Jews, explain this peculiar situation!

Then Jesus explained that his Kingdom is not of this order of things, otherwise he would have servants to fight and to defend him, and would not be as at present, at the mercy of his enemies; and that his kingdom had not yet commenced. Astonished, and perhaps with some degree of sympathy for a great ruler under such humiliating conditions, Pilate asks, Do you then claim that you are a king? Our Lord answers, "Thou sayest," that is, Your statement is correct; I am a King. "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth my voice."

This was the good confession which our Lord witnessed before Pontius Pilate, to which the Apostle refers. (1 Tim. 6:13) He confessed his kingship and its divine authority. We are not to wonder that Pilate was incredulous of our Lord's claims to kingship, and that he probably thought him a fanatic. We are rather to remember that remarkably few of those who have heard of Jesus have recognized the truth of this statement that he is a *King*. How few, even amongst professed Christians, recognize the kingly office of our Lord! Many who realize that Jesus was indeed the Man of Sorrows, acquainted with grief, and some who realize that he died for our sins, have never yet seen that he purchased not only man but the empire originally given to the first Adam. Many can realize our Lord in the attitude of Priest who fail to realize that he is also to be a King, and that throughout the Millennial age he will be a Priest upon his *throne*, "after the order of Melchizedec," his Church and Bride being associated with him and sharing in both his priestly and his kingly offices.

The priestly office speaks mercy, forgiveness and grace to help; but the kingly office is no less essential to the world's salvation —men must be *delivered* from the bondage of sin and death—and must be *ruled* with the iron rod in order to develop them and fit them for life everlasting; and all of this work belongs to him who redeemed us with his own precious blood. It is well that we remember, too, that a very large proportion of our Lord's parables related to the Kingdom in its various stages—now embryotic, by and by to be set up with full power and authority to overthrow evil and to bring in everlasting righteousness.

This Kingdom is to be a Kingdom of truth, of righteousness and of love, working well for its subjects, and our Lord's mission at the first advent was to lay the foundation

for that Kingdom by witnessing to the truth —the truth that God is both just and loving, and is willing to receive back into harmony with himself all who love truth and righteousness. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary, hence his statement that he came to bear witness to the truth is a brief statement of his mission. It was his witness to the truth that cost him his life, and it was the giving of his life in defense of the truth that constituted the redemption price. Similarly all of the Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan—the features of that plan accomplished at the first advent in the redemption of the world, and the features of that plan yet to be accomplished in the second advent, in the deliverance of the world from the bondage of sin and corruption. It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus. Let each one who hopes to be a joint-heir with the Prince of Life in the Kingdom witness to the truth—a good confession respecting the Kingdom, its foundation and ultimate superstructure in glory.

A very short discourse on such a text was quite sufficient for Pilate. He had no desire to enter into a theological discussion, which could only reflect unfavorably upon his own past record. He broke off the conversation suddenly, saying, "What is truth?"—as though he would say, Who is truthful? Where is absolute justice to be found, absolute truth, absolute probity? And without waiting for an answer he left Jesus in the judgment hall, went forth to the Place of the Pavement, and addressed the waiting Sanhedrin and their multitude of servants and hangers-on, brought with them to give evidence of popular clamor.

Pilate announced his decision, "I find in him no fault at all." Then the Jews, fearing that their prey was about to escape, began to bethink themselves of charges to be formulated. They did not mention the charge on which they themselves had convicted Jesus, falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. Instead, they made three charges, viz., (1) sedition—agitation of the people against the existing order of things; (2) that he interfered with the collection of taxes, teaching the people that it was improper to pay tribute-money to a foreign power; and (3) that he made claims of being a king. (Luke 23:2)

But now learning that Jesus' home and principal ministry was in Galilee, Pilate thought to relieve himself by referring the entire matter to Herod, who had charge of the province of Galilee, and who was then at Jerusalem, at a palace not far distant. This was the Herod who had caused the death of John the Baptist. Luke tells us (23:8) that Herod was very glad to see Jesus, for having heard much respecting him he hoped also to see some miracle performed by him. Herod questioned our Lord with many words, but received no response whatever, while the chief priests and scribes grew the more vehement in their accusations, seeing that Jesus denied nothing that they said, and that thus they were not called upon for proofs.

Herod no doubt was piqued as well as disappointed by our Lord's conduct, and unable to gain entertainment from him as expected, he and his guard took sport in mocking the Redeemer's claims of dignity and kingship.

But with a desire to return Pilate's compliment, and perhaps with some little touch of remorse of conscience in respect to the beheading of John the Baptist, Herod disposed of his responsibilities in the case by returning our Lord to Pilate. It was after our Lord's return to Pilate's judgment hall that the latter, apparently as a final effort to appease the Jews, to preserve the peace of the country, and yet to let go one whom he clearly discerned to be innocent, announced that in view of the clamor against Jesus he would cause him to be scourged, although he found no fault in

him. He evidently hoped that by the infliction of the scourging (whipping) and incidental humiliation, that the spirit of malice on the part of the accusers would be satisfied, and that they would peaceably agree to his release. Apparently the scourging was done in some interior apartment by the Roman soldiers; and probably with the full consent of Pilate a cast-off royal robe and a crown of thorns were put upon our Lord. Evidently this proceeding would furnish amusement to the unsympathetic soldiery, and so much shame and contempt cast upon our Lord might at least satisfy his persecutors, if it did not awaken sympathy.

Acting in harmony with this thought, Pilate came again before the Jews, and caused our Lord to be led forth, weak, exhausted and miserable-looking, from the trying experiences of the night, supplemented by the painful and weakening influence of the scourging just received. With his crown of thorns and soiled purple robe he must have been a pitiable sight indeed, and yet the noble outlines of his perfect manhood must still have been striking, and no doubt suggested the words of Pilate which have echoed down the centuries since, "Behold the man!" (John 19:5) Pilate evidently was impressed with our Lord's personality; never before had he seen so splendid a specimen of the human race. He was such an one as any people might have been glad to honor as their king. He evidently hoped that some impression would be made upon the clamoring throng which accused Jesus. But he was mistaken; they clamored so much the more, "Crucify him! Crucify him!" Meantime Pilate's wife had heard of the trial and had sent Pilate word respecting her dream, and advice that he have no part in doing injury to this just person. (Matt. 27:19)

Pilate immediately said to the Jews, Take him and crucify him, if that is your law. But although thus assured that the Roman governor would not interfere in the matter, the Pharisees hesitated about accepting the proposition; they much preferred that the crucifixion should be in the hands of the Roman governor and his soldiers, lest the friends of Jesus and the multitudes who had been healed and taught by him should come to his assistance and overpower them; hence they answered Pilate that according to their law Jesus should die, because he made himself the Son of God. They perverted the truth in their endeavor to uphold their course, for the Law did not prescribe death as a penalty for the claim of being the *Son* of God. Had our Lord claimed to be the Father he would have come under the terms of the death penalty for blasphemy, but there was no such penalty, nor was it blasphemy, to call himself, as he did, the Son of God.

When Pilate heard of this he was the more alarmed. The features of Jesus were impressive of themselves, but if one possessing such features made the claim of relationship to God there certainly was some ground for fear. Pilate still withstood the Jewish clamor, and sought to release our Lord. Then the Jews, as a last resort, threatened Pilate by implication, crying out, "If thou let this man go thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." They thus intimated that if Pilate frustrated their designs, and refused to crucify Jesus as they demanded, they would report him to Caesar as an enemy of his empire, a succorer of seditious persons, a fosterer of rival kings in the empire. Pilate could not stand against this argument, and washed his hands in the presence of the multitude, saying by this act, as well as in words, "I am innocent of the blood of this just person; see ye to it." And when the Jews cried out, "His blood be upon us and upon our children," Pilate delivered him to be crucified. (Matt. 27:24, 25)

We are not of those who condemn Pilate; he was a servant of the empire, charged with doing everything reasonable to preserve peace in his dominions, and only a clearly enlightened and fully consecrated

saint could have been expected to do more than Pilate did for the release of Jesus. Our Lord in no sense intimated guilt on the part of Pilate. The responsibility was assumed by the Jews, and surely its penalty has rested heavily upon them and upon their children for the past eighteen centuries, and even yet their cup of anguish is not filled to the full. "Jacob's trouble" will be no unimportant one in the great time of trouble that is just approaching; but we thank God on their behalf that deliverance is nigh for them, as well as for all others of the groaning creation. How blessed the thought that when they shall look upon him whom they pierced, and wail because of him, it will not be with tears of hopeless sorrow; for the Lord "shall pour upon them the spirit of grace and of supplication, and they shall mourn for him as one mourneth for his first-born." (Zech. 12:10)

Were You There?

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble!
Were you there when they crucified my Lord?

Were you there when they nailed Him to the cross?
Were you there when they nailed Him to the cross?
Oh, sometimes it causes me to tremble, tremble, tremble!
Were you there when they nailed Him to the cross?

Were you there when they pierced Him in the side?
Were you there when they pierced Him in the side?
Oh, sometimes it causes me to tremble, tremble, tremble!
Were you there when they pierced Him in the side?

Were you there when the sun refused to shine?
Were you there when the sun refused to shine?
Oh, sometimes it causes me to tremble, tremble, tremble!
Were you there when the sun refused to shine?

Were you there when they laid Him in the tomb?
Were you there when they laid Him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble!
Were you there when they laid Him in the tomb?

Were you there when He rose up from the grave?
Were you there when He rose up from the grave?
Oh, sometimes it causes me to tremble, tremble, tremble!
Were you there when He rose up from the grave?

—*Campers Hymns*, #85

"I Find No Fault In This Man"

LUKE 23:13-26

Having gone through the form of a trial, a mockery of justice—the chief priests and scribes and Pharisees, with a multitude of their retainers and servants, a clamoring mob, led Jesus to Pilate, while it was still early in the morning. (John 18:28) But they remained in the court-yard while Jesus was led alone to the judgment hall, probably by a court attendant or a sentry, the Jews declining to enter because so doing would make them ceremonially unclean, and hinder their observance of the Passover feast which would begin that same night. What a curious blending this shows us of cleanness and uncleanness! How exact they were to a jot and tittle about matters of minor importance, and how utterly lost to all sense of heart-purity and love, the real essence of the divine law! We who are of spiritual Israel need to be on guard against such a development of outward religious ceremony and formalism, carefulness and purity, which might be accompanied by a blackness of heart and utter absence of holiness and love for righteousness. As a matter of fact, these chief religionists among the Jews were murderers at heart, from the divine standpoint, while careful of the outward ceremonies of their religion. Let us not be like unto them.

It was an unusual thing to accuse one of their countrymen before a Roman governor. It was customary, on the contrary, from them to seek to hide their faults and to secure acquittal, or at least as much leniency as possible. Therefore, these prominent men of the nation had no question but what Pilate would immediately assent to their demand, and crucify Jesus. They seem to have been surprised that he should inquire respecting the facts of the case, or show an interest in giving justice—especially in protecting a Jew from the wrath of his countrymen, particularly the leaders of his nation. When, therefore, Pilate inquired, "What accusation bring ye against this man?" they answered him, "If he were not a malefactor we would not have delivered him up unto thee." Pilate then dismissed the matter as one of Jew against Jew, and not of Jew against Caesar, saying, "Take ye him, and judge him according to your law." (John 18:29, 31) But the Jews replied, "It is not lawful for us to put any man to death." The Roman government had taken away from the Jewish Sanhedrin the power of capital punishment, and nothing short of Jesus' death was in their minds.

They had failed to have Pilate's speedy endorsement of their condemnation, regardless of justice, and now they must put their plea upon another ground—they must formulate a charge, and it must be such a charge as would appeal to the Roman governor. They well knew that their condemnation of Jesus for having said that he was a Son of God would be nothing in the estimation of Pilate; hence, after condemning Jesus unjustly for blasphemy, they made before Pilate a new charge, of three counts: (1) Sedition—disturbing the peace; (2) that he interfered with the collection of the Roman taxes; (3) that he himself claimed to be a king, and was thus an antagonist of Caesar.

Pilate quickly saw the true state of the case; viz., that "through envy the chief priests had delivered Jesus" and condemned him, and not through any new-found love for Caesar and his government; and leaving the multitude of accusers in the court Pilate went into the judgment hall, where Jesus stood, and questioned him, "Art thou the King of the Jews?" (John 18:33) The whole matter must have seemed very ridiculous to Pilate, who, we must remember, was neither Christian nor Jew, but a heathen man, in whose judgment all the hopes of Israel respecting Messiah would be absurdities on a plane with the

chimerical hopes of the various nations the world over. He perceived that the person before him was a remarkable one, and the answer of Jesus led only to greater perplexity, for he told him that his Kingdom was not of the present time and order, but a future one, and that he had come to bear witness to this truth. Pilate found himself getting only deeper into problems which he could not comprehend, and suddenly broke off the conversation with the question: "What is truth?"—without waiting for or expecting an answer, as though he would say, Yes, yes; we hear of truth, justice and equity, but what is it, and where is it to be found? Who shall determine what is the right? Are you right, or am I, here the representative of Rome, in the right, and authority, or are those Jews who are clamoring for your death in the right? What is truth? It is too perplexing a question for us to discuss further.

Pilate, however, had made up his mind definitely that there was no danger whatever to the Roman Empire from the meek and lowly person whom he had interviewed —he was surely not an anarchist, not an insurrectionist of any kind. He could do no harm in the world, and even if his teachings respecting his own heavenly origin and kingship were baseless and the product of an unbalanced mind, nevertheless the individual himself was no menace to Rome. And thus he expressed himself in the words of our Golden Text: "I find no fault in this man." (Luke 23:4) And Pilate's decision has been the decision of all honorable, fair-minded people throughout the world from his day to the present, irrespective of religious prejudices. Whatever fault has been found has been against those professed followers who have taken his name—in vain: those who have claimed to be his followers, but who have not followed him, but have rather gone contrary to his teachings in many ways. These have brought dishonor often upon the sacred name, but as for Jesus, the world today declares with Pilate, "We find no fault in this man." Yea, the world loves to quote many of his blessed sayings, and many wish for a government built upon the principles of righteousness which he enunciated, even though many who thus proclaim are unwilling to be guided by his precepts.

The Jewish leaders were chagrined with Pilate's decision, and began to argue the points and to attempt to prove that the teachings of Jesus were calculated to arouse a revolution amongst the people; that already in Galilee it had great influence, and now he was coming to Jerusalem, etc. True, the Lord's teachings were revolutionary as respected religious matters; but the charge was not true in the sense they wished Pilate to understand, that he was a breeder of a political revolution. And this is a good point for all of the Lord's followers to note: we, like our Lord, stand committed to a revolution amongst God's people on the lines of true religious worship, heart-obedience to the Lord, etc., but we, like our Lord, have nothing whatever to do with political revolutions. We know that such are coming in the Lord's own time and way, but we battle not with carnal weapons, as he did not; but as he did, so do we, wait for the Kingdom which God will establish in his own time and way—we wait for the expiration of "the times of the Gentiles," when, as God has foreordained and forearranged, the Kingdoms of this world will give place to, and be superseded by the Kingdom of God, in which, by the Lord's grace, we trust to have a part.

The mention of Galilee suggested to Pilate's mind a way of escape from his dilemma, without either doing an injustice toward Jesus or unduly arousing the enmity of the Jewish leaders; he would solve the difficulty by referring the case to Herod, who was then in Jerusalem. This was the same Herod who beheaded John the Baptist (the son of Herod the great who slew the infants at the time of our Lord's birth), the same one who, hearing of Jesus, speculated that possibly he was John the Baptist risen from the dead. We read that "When Herod saw Jesus he was exceeding glad, for he was desirous to see him of a long season,

because he had heard many things of him; and he hoped to have seen some miracle done by him." (Luke 23:8) Herod questioned Jesus with many words, but got no reply. Our Lord was not there in self-defense, nor to plead his cause, nor to seek to escape the penalty for our sins, but the reverse. His silence under all the circumstances was the wisest and most dignified course. Herod sought for amusement as from a sleight-of-hand performer, and was undoubtedly surprised and disappointed that his kingly curiosity and questions were ignored. However, he and his court would have some amusement, so the soldiers were given the opportunity to mock the kingly aspirations of Jesus, doing mock homage, and then insulting him. Herod returned Jesus to Pilate for judgment.

The Jewish notables and the rabble, clamoring for justice and the vindication of Roman law in the death of Jesus, again filled the court of Pilate's palace, and Pilate came forth and addressed them in the words of our lesson, declaring Jesus innocent of any criminal conduct, but announcing that in view of the commotion and clamor raised against him he would cause him to be scourged and that this should be considered a settlement of his case. Evidently the scourging of Jesus was an act of mercy on Pilate's part, by which he hoped to satisfy the bloodthirsty clamor of the accusers, yet it was unavailing, and merely caused our Lord additional suffering. The multitude cried out the more, "Crucify him!" Pilate's next subterfuge was to propose that since it was his custom to release one prisoner at this season of the year he would release Jesus at this time, and thus satisfy them in a double sense of the word; first, by considering him guilty, and secondly, by his release. But murder was in the hearts of those professedly religious people. They were blinded to justice as well as to mercy by the selfishness of their own hearts, for their enmity to Jesus was based simply and purely upon the fact that he and his teachings were discounting them and their teachings before the people.

It is well that we should note that selfishness lies at the foundation of almost every sin and every crime, that is and ever has been committed. Let us, as the Lord's people, be specially on guard against this insidious evil, which is ours by heredity, and which needs to be destroyed, eradicated, and to be supplanted with love, as the governing impulse of our hearts and lives—love, which thinketh no evil, which is not puffed up, which seeketh not her own advantage at the expense of justice to the interest of others. We are not, however, to think of these Pharisees, scribes and priests as wilfully, knowingly, intentionally, crucifying the Son of God. They would not have been so bold! On the contrary, the Apostle assures us that it was in ignorance that they did it. (Acts 3:17; 1 Cor. 2:8) an inexcusable ignorance, we may say, or at least, an only partly excusable ignorance, because it was the result of prejudice, which in turn was the fruit of selfishness.

The priests, etc., felt that matters were getting desperate, and they must bring to bear upon Pilate every influence they could; hence their intimation that if he would not crucify Jesus they would report him to Caesar at Rome as being a friend of traitors against Roman authority—an enemy of the Emperor. This was a forceful argument, and Pilate realized it. Were such a report to be sent to Rome, signed by the leading officials of the Jewish nation, it would not be without weight, and the authorities there would wonder, at least, why the life of any poor, obscure individual would be spared to the alienation of the leading men of the nation and at the risk of an insurrection. Pilate decided that the only reasonable and proper course for him to pursue would be to let the Jews have their way; and taking a pitcher of water he washed his hands in their sight, as a symbol of his own disagreement with the death-decree which they were compelling him to render. His words were, "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and

said, His blood be upon us and upon our children." (Matt. 27:24)

Remembering that Pilate was neither a Jew nor a Christian, but a heathen man, we cannot condemn him as others have done. Rather, indeed, we must commend him as being a man who loved justice and sought to mete it out, and who yielded to injustice only after he had made every effort to stem the tide of contrary influences when it would have been easy for him to have curried favor with the officials by quickly assenting to the death of a person of no political influence. It is to be noticed, too, that the apostles do not implicate either Pilate or the civil authorities, but held responsible the Jews and their leaders (Acts 2:23), and that God has held that people responsible is evident from the history of the past eighteen centuries, in which their prayer has been answered: his blood has been upon them and their children. Thank God, his Word does not imply that divine wrath, even against these guilty persons, will be manifested and exercised through an eternity of torture by devils, but rather, as the Apostle intimates, God's wrath came upon them to the uttermost in the troubles which befell them as a nation and people. (1 Thes. 2:16) Soon the wrath is to be turned away and the commission of the Prophet already is due to begin, "Comfort ye, comfort ye my people: speak ye comfortably to Jerusalem. Cry unto her that her appointed time is accomplished, for she hath received at the Lord's hands double for all her sins." (Isa. 40:1, 2, margin)

Jesus was now delivered over to Pilate's soldiers, to be made ready for crucifixion, and they, heartless and brutal, as we might expect, made sport of the Master's adversities. Putting upon him a cast-off royal robe and a crown of thorns, they jeered him upon his claim to kingship, without a surmise, of course, of who he really was, and how he is yet to be a King upon the holy hill Zion, to whose sceptre every knee shall bow and to whom every tongue must confess. It will be a surprised awakening to them some day, when they amongst others shall come forth from the dead to find Messiah's Kingdom established, and to realize that he exercised mercy toward his enemies, and that his death prepared the way for the blessing of themselves and all the families of the earth with an opportunity to come to a knowledge of God and of his righteous requirements, and thus, if obedient, unto life everlasting.

It was probably about this time that Pilate's wife sent word to him respecting the dream she had, about Jesus, and admonishing him to have nothing to do with his condemnation. And so Pilate, as a last resort, brought Jesus forth, clothed in the purple robe of mock royalty, and with the crown of thorns, and presented him to the people with the words, "Behold the Man!" As though he would say: Is it possible that you Jews are seeking the death of this innocent man, the noblest and best specimen of your race, indeed of the entire human race? Would not a final look at him appeal to your hearts and melt them? If I, a Roman, ignorant of your religion and regardless in general of all religion, have a pity and a sympathy and a sense of justice, is it possible that you are so unmerciful, while claiming to be the most religious people on earth? Behold the Man! Do you still insist that he be crucified? Then the priests cried out, not only that he ought to die because of being an enemy to the Roman Empire, but because he had taught that he was the Son of God,—thus appealing to the Jews that he was a blasphemer, one whom God commanded them in the Law to destroy.

Pilate was the more afraid when he heard that Jesus claimed to be the Son of God, and again sought an interview with him; but Jesus' answer was, "Thou couldest have no power at all against me except it were given thee from above"—permitted of the Father. Pilate could do no more; even Jesus himself assented, and claimed that it was in the divine order that he should die. Pilate signed the death sentence. (John 19:4-11)

There is a lesson for us in these words of our Lord, respecting the *Father's permission* of all that happened to him. We who are members of his body are counted in with him as under divine supervision, so that in all of our affairs all things are guaranteed to work together for our good while walking in his footsteps. This is the ground of our confidence in all the various trying circumstances of life. This it is that gives the peace of God which passeth all understanding, ruling in our hearts, not only subduing self and enabling us to submit ourselves to the will of God, but permitting us even to rejoice in tribulation, *knowing* that under divine providence, and that rightly received, it will work out for us a far more exceeding and an eternal weight of glory. (2 Cor. 4:17)

Instead

Instead of the thorn there shall come up the fir tree
Instead of the brier the myrtle shall spring;
Back to its primeval freshness and beauty
God will creation triumphantly bring.
Streams in the desert shall heal the parched places
The rose in the wilderness fragrance shall shed;
Mountains and hills shall break forth into praises—
Wonderful word of Jehovah—"Instead."

How sweet the assurance to hearts that are weary!
What hope it awakens, what strength doth convey!
Sunshine shall follow the days that are dreary,
Sorrow and sighting shall vanish away.
Symbol and type, and the Gospel's glad story
Say to the fainting one—"Lift up your head.
Soon shall this sad earth be filled with God's glory;
He for the curse will give blessing instead."

Behold on the altar a victim is lying,
Upraised is the knife in the patriarch's hand,
The child of the covenant promise is dying,
An offering made at Jehovah's command.
When lo! At the word of the angel from heaven
The son is restored, as alive from the dead.
The Lord for Himself hath a sacrifice given—
The ram in the thicket is offered instead.

Alone in the garden, while others are sleeping,
Our sinless Redeemer a suppliant kneels;
His earnest entreaty, his blood drops, his weeping,
To the heart of the Father his anguish reveals.
Though bitter the cup that surety has taken,
Though heavy the stroke that must fall on his head,
He goes to the cross to be cursed and forsaken;
To give us the cup of salvation instead.

Now saved on the ground of his infinite merit
His people rejoice in the soul-cleansing blood.
Transformed by the might of his indwelling spirit,
They bear, day by day, precious fruit unto God.
All glory and honor and majesty giving
To Him who redeemed them, their glorious head,
They count it their joy evermore to be living
No longer to self, but to Jesus instead.

Believer rejoice, for the glad day is nearing
For which all creation still travails in pain;
When Christ, our Redeemer, in glory appearing,
Shall take to himself his great power and reign.
When Satan, the evil usurper expelling,
To earth's farthest limits Christ's kingdom shall spread
And Peace and prosperity sweetly be telling
That Jesus, Immanuel, ruleth instead.

—*Poems of the Way*, p. 15

As A Deceiver, Yet True

JOHN 18:28-40

Golden Text: "Everyone that is of the Truth heareth his voice."

Our lesson relates to the trial of Jesus in the judgment hall of Pilate's palace. He stood before the representative of the greatest empire in the world, greatly disadvantaged yet remarkably calm and self-possessed. It was still early in the morning, probably eight o'clock or earlier. There had been no intermission of the strain upon Jesus' nerves from the time that he ate the Passover with his disciples, then washed their feet, then instituted the Memorial Supper as a symbol of his own death, the breaking of the bread of life to his followers. Then he bade Judas do whatever he intended to do, knowing full well the results. Then he talked to his disciples en route to Gethsemane about the vine and the branches, and prayed for them as in John 17, and, reaching Gethsemane, was in an agony of prayer on his own account, anxious to be shown that his work had all been thoroughly and satisfactorily done to the Father's approval.

From the moment that he got that approval through the angel who ministered unto him, all was peace and calm. His arrest, the scattering of his disciples, the hearing before the High-priest's court, the raillery, the smiting, the pulling of the hair of his face, the spitting upon him, his being blindfolded and asked to prophesy who had struck him, all this ignominy he endured patiently, and then, it being contrary to Jewish law to condemn a man in the night, his further trial was postponed until the members of the Sanhedrin could be called at daybreak to formally condemn him. Meantime his dear followers had all scattered like sheep, and the beloved Peter had denied him even with cursing before the cock crew. After passing through all these experiences, and probably without having been furnished with refreshments, it is remarkable that our Lord—weakened through his ministries and the giving out of his vitality in the healing of others—should have been so calm and strong as he stood before Pilate.

His enemies, the members of the Sanhedrin, and the High-priests, who had before determined that he should be put to death, with murder in their hearts had still a form of godliness, and would not enter the judgment hall because, according to their tradition, this would have constituted a defilement of their holiness. Alas, how deceitful the human heart can be! How much of murder and meanness can be covered with a garment of light, with a claim of religious purity, professing to be seeking to know and to do God's will. This which is so conspicuously illustrated in this lesson is observable in our day as well in many of the affairs of life. Hypocrisy seems to be a very general failing, and sometimes the falsity is hidden from the heart of the deceiver as it probably was in this case. We remember Peter's words subsequently respecting these very men: "I wot that in ignorance ye did it, as did also your rulers." The fact that great crimes may be committed in ignorance, and even with the thought of doing God service, should make all who are children of the light, all who are lovers of the truth and righteousness, to be very careful indeed to search their own hearts and motives earnestly lest they also should be of this class—self-deceived.

That They Might Eat The Passover

This expression has caused some confusion of thought. Jesus and his disciples ate the Passover Supper the evening before. Why, then, it is asked, should these fear to be contaminated lest they should thus be prevented from eating the Passover Sup-

per, if it were in the past? We reply that their solicitation was in respect to the Passover Feast which would last the entire week, beginning that very day. We must bear in mind when using this word Passover that it is applicable both to the Supper and to the Feast week which followed it, and that the Jews thought more of the Feast week, while we as Christians center our interests specially in the Passover Supper, or rather in the Memorial Supper instituted that evening to take the place of the Passover Supper for the Lord's followers throughout this Gospel age.

Our Lord frequently reproved the Jews along this very line of making clean the outside of the cup while inwardly it was filthy —of presenting a clean outward appearance as individuals and as a nation while at heart far from pure. On one occasion he reminded them that they would fast with great solemnity and outward show of restraint of appetite, whereas in their hearts they had that lack of love, that selfishness which would permit them to appropriate anything and to figuratively devour widows' houses. The Lord said nothing against outward ceremonies of cleanliness, purity and holiness, but declared that these would never take the place of the heart purity which in God's sight is all important.

When Pilate discerned that they would not enter the judgment hall he remembered their customs, and went to an outer court and had his official chair placed there. Much to their surprise he asked them to name their charges against the prisoner.

Evidently from his previous custom they had expected that Pilate would receive any culprit that they would bring to him, and be satisfied that if they had condemned one of their own nation he must be indeed a bad man and worthy of condemnation and execution at the hands of the Romans. Their surprise is indicated in their reply: "If he were not an evil-doer we would not have delivered him up to thee"—Do you suppose, Pilate, that we would be willing to place in your hands as the representative of Roman authority any of our citizens of good repute?

Take Ye Him And Judge Him

Pilate's thrusting back the responsibility upon the Sanhedrin was very proper. The context shows us that he discerned that it was because of malice and envy that they were thus dealing with Jesus—that he was not an ordinary criminal, one whose liberty would in any wise be calculated to disturb the peace of the Roman empire.

The reply of the disappointed Jewish rulers was to the effect that they would have been willing, indeed, to attend to the whole matter, only that authority to put any man to death had been taken from them. The Jewish Talmud contains this statement: "Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel." Supposing this to be a correct statement, it follows that in divine providence the power of the Jews to punish an offender with death had been taken away that very year in which our Lord was arraigned. This is the more remarkable when we remember that the Jews never crucified any one, and that crucifixion was the legal and official method of putting to death under Roman law, and that prophecy long before had declared, "Cursed is every one that hangeth on a tree," and that our Lord himself prophesied his crucifixion, saying, "And I, if I be lifted up, will draw all men unto me." This he said signifying what death he should die. (John 12:32, 33) Only by that taking of the authority away from the Jews that very year was the matter put in such a form that Jesus was not stoned to death, but was crucified.

The real charge against Jesus according to the Jewish trial was that he was a blasphemer, that he had declared himself to be the Son of God. The Jews never claimed to be sons of God; the highest station known amongst them was that occupied by Abraham, namely, a friend of God, and that occupied by Moses, namely, a servant of God, the prophets also being servants. Not until Christ came as the Head of the new house of sons were any recognized as sons. To this agree the words of the Apostle, "Moses ver-

ily was faithful as a servant over his house, but Christ as a son over his house, whose house are we if we hold fast the confidence of our faith and rejoicing firm unto the end." This charge of blasphemy under which our Lord was convicted before the Sanhedrin was punishable with stoning to death, but the power of putting to death being out of the hands of the Jews and in the hands of the Romans altered the whole matter, and our Lord was crucified, was made a curse for us according to the forestatement of prophecy.

The King Of The Jews

Luke gives us other particulars respecting the trial (23:2), informing us that the Jews brought their charges under three counts—all of them signifying treason against the Roman government. (1) Sedition. (2) Forbidding to give tribute to Caesar. (3) That he claimed himself to be an anointed king. Doubtless witnesses were produced to substantiate these charges.

No man could occupy the position which Pilate held without possessing some degree of mental acumen and thought. And though but a heathen and a sinful man, Pilate quickly discerned the true status of the case before him, that it was a case of religious persecution, that the accusers were not interested in upholding the Roman government, and that the accused was not a menace to that government in any particular. After hearing the testimony Pilate entered again into the judgment hall to personally speak with the prisoner and to consider what he should do in the matter. Here all four of the evangelists agree that his first words to Jesus were, "Art thou the King of the Jews?"

This was a question which our Lord could not properly evade. He was the King of the Jews; he had left the heavenly glory to assume this very position; his coming had been heralded for centuries before and had constituted the basis of the divine promises and prophecies. He could not deny the fact now before Pilate; to have done so would have been to counteract and overthrow his own teachings and the very faith which he wished to establish according to the divine plan. At the same time it was due to Pilate and to us all that he should plainly show by his answer that he was not seeking to wrest the government from Pilate and the Romans at this time. The answer was along this line—"Sayest thou this thing of thyself, or did others tell it thee of me?" or perhaps we might paraphrase the answer thus: "Are you asking this question from your own standpoint as a Roman, or are you asking from the standpoint of the hopes of the Jews as religionists?"

Pilate's retort was, "You are aware that I am not a Jew and do not enter sympathetically into the hopes of your nation. It is your own nation and the chief religious rulers of the same, over whom you might be esteemed to be a prince or king—it is these very men who have delivered you to me, who have put you in my power, who want me to put you to death. What have you done to them? In what way have you so displeased them and angered them and aroused their fierce jealousy?"

Our Lord was calm and moderate, yet just to the point: "My Kingdom is not of this world," not a kingdom of the present order or arrangement. This was as much as was necessary to be told under the circumstances, as much as Pilate could have understood—more probably would have confused him. How brief and how wise was this answer! Our Lord proceeded to call Pilate's attention to the fact that his followers were not fighting for him, not seeking to establish his sway, his Kingdom authority by force; that if his Kingdom were thus to be established he would never have permitted himself to thus have been left at the mercy of his enemies; that his Kingdom was not from hence, was not yet due to come into power. In one of our Lord's parables he pointed out this very same lesson, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations."

He marks his Kingdom as beginning at his second advent.

Pilate evidently caught the thought, as is implied in his answer, "Art thou not a King, then?"—Do I understand you to mean that you are to be a King, but have not yet become a King, that your reign is in the distant future? Our Lord replied, Yes, you were right in your original assumption that I am a King. I was born a King, I came into the world for this very purpose of being a King, all my testimony is in line with this great truth; every one who is honest, everyone who is of the truth heareth my voice and is thus drawn to be my disciple or follower and to appreciate me as King. Others, however, are in the majority and do not recognize me now, and will not until the time shall come when I shall set up my Kingdom. Thus we paraphrase the record.

"What Is Truth?"

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. Few worldly people respect insincerity. Many would not wish to lie or deceive egregiously or injuriously, but nevertheless deception is considered a part of the life and character and practice of every successful person in business and in society. So, catching at our Lord's last statement, Pilate, as he turned on his heel to go back to the Jews, said, Yes, but who will tell us how closely that word truth or sincerity should be or could be applied in life's affairs?

It is well for the Lord's people to have clearly in mind that as the Master designated himself the Way, the Truth, the Life, so all who are truly his disciples must be of the Truth, must be sincere. It would appear that the Lord is during this Gospel age especially calling this class, the truth-hungry, the sincere, the honest-hearted, and that others are not apt to be much influenced by any of the hopes and promises now extended; but that even if such persons should now get a clue of the Truth they do not hold it long, not being at heart children of the Truth, children of the Light. How important, then, that we should be honest-hearted to begin with, sincere in all our words and thoughts and conduct; and while this honesty of word and deed should guide all of our relationships with the world, we should be doubly careful to have them measure our relationship to the Lord and to his people and to his Word! Only the sincere will ever be truly overcomers.

Poor Pilate, as he thought of his own disregard for sincerity in many of the prominent affairs of his life, and as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, feared that question of What is truth? What is it to be sincere? How true and how sincere should we be? These were questions beyond his depth, beyond his power to properly weigh, and apparently equally beyond the power of appreciation of the chiefest of the Jews. Jesus himself apparently was the only representative and exponent of the Truth—he was preaching a doctrine which evidently was too high above the heads of his own nation. We may see, however, that in the Lord's plan this preaching of the Truth is the means whereby the Lord would gather together a people for himself, his jewels during this Gospel age.

No wonder the Scriptures tell us that those whom the Lord is thus choosing along the lines of truth and sincerity are peculiar people, different from the majority, and no wonder either that they tell us that in all they will be but a little flock. Let us, dear readers, make every effort that by the grace of God we may be amongst these very elect ones. Let us prize the Truth above riches or honor of men—yea, above life itself; so shall we be true disciples, followers of him who is the truth, and who prayed for us saying, "Sanctify them through thy Truth, Thy Word is Truth."

"I Find No Fault In Him"

In these words we have Pilate's verdict—not guilty. According to Roman law this was the proper ending of the case. But the Jews, realizing now that after all their

efforts their prey was about to escape from them, were angered and threatened Pilate, not too openly so as to taunt him, but in a very effective manner. Not long before they had accused him to the emperor, and now in covert language they threatened a further accusation, hinting that this time their charges would probably be very powerful in the estimation of the emperor. They intimated that their charge would be that Pilate was fostering sedition, that he was no friend of the emperor, Caesar, that they themselves were more loyal than he; that when they found a seditious person of their own nation raising a disturbance they freely brought him to Pilate, merely asking for his execution, and that the emperor's representative was guilty of treason in refusing to execute one who claimed that he was the King of the Jews and was gathering to his standard many of the people all through the length and breadth of Palestine.

Pilate at once discerned that such a charge brought by such influential persons would be a serious matter in the eyes of the emperor; but, hearing of Galilee, he inquired if Jesus were by birth a Galilean, and receiving an affirmative answer he found a loophole and said, Then he belongs to Herod's jurisdiction and I transfer the whole matter to Herod's court; let him deal with him. (Luke 23:5-12)

We remember how the Lord was maltreated by Herod and his soldiers, crowned with thorns, invested with a purple robe and returned to Pilate. It was in the meantime, probably, that Pilate's wife told him of her dream respecting Jesus, and no doubt the governor was doubly perplexed when the prisoner was returned to his court in the gorgeous robe which made more prominent his real claims, and yet made even more ridiculous the pretensions of the Jewish priests and rulers that he was a dangerous person, a menace to the government.

It occurred to Pilate that one way to appease the Jews—to let them feel that they had not been utterly defeated—would be to allow the supposition that he was justly condemned and then to let him be the prisoner usually respited at this season every year. He proposed this, but the rabble cried out for Barabbas, who was really a seditious person and a murderer, and probably the real ideal of many of those who were hounding Jesus at the instigation of the priests. It was then that Pilate asked, "What, then, shall I do with Jesus?" and, instigated by the priests and Pharisees, the answer came, "Crucify him! Crucify him!"

"Vox Populi, Vox Dei"

Alas, poor fallen human nature! How little it is to be relied upon! How untruthful is the proverb, "*Vox populi, vox Dei*"—The voice of the people is the voice of God. If we could suppose the world filled with perfect men and women, in the image and likeness of God and actuated by the spirit of holiness, then, indeed, we could suppose that the voice of the multitude would be the voice of God. But the very reverse is not infrequently the case; the voice of the people is often the voice of the demons who are deluding them, as the Apostle intimates, saying, "The god of this world hath blinded the minds of them that believe not."

In accord with this thought, that the judgment of the world is not to be depended upon under present conditions, is our Lord's suggestion to all of us, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, [blind, still servants of sin in fellowship instead of opposition to the principles of selfishness now prevailing] the world would love its own. But now ye are not of the world, for I have chosen you out of the world, that you should go and bring forth fruit and that your fruitage should be perpetual." To us, then, the voice of Jesus is the voice of God, and only his sheep hear his voice and follow him. We are glad, however, to remember the assurances of the divine promise that ultimately all the families of the earth shall be blessed and brought to a knowledge of the Truth, released from the bondage of sin

and Satan, who then will be placed under restraint. Meantime those who stand for the right must be content to be of the minority, but their faith will be strengthened by the assurance that he that is for us is more than all that be against us. By and by, when the clouds of darkness of this present time shall have rolled away and the new Kingdom shall be in power, the Sun of Righteousness shall shine forth, and the righteous shall be in the majority, and whosoever will not obey the laws of that empire shall be destroyed from amongst the people. (Acts 3:23)

Master, What Is Truth

Sages have pondered, and great men have asked
What is truth, just as Pilate of old
Had enquired of the innocent Master who stood
Thrust there by the wicked and bold.

For years he had preached it on hillside and plain,
And lived it each hour of the day.
Had told of his Father's great plan for the world—
How HE was the truth and the way.

Some believed and were glad and *followed* their Lord,
Whilst others walked scoffingly by.
The *Master* was *simple*, while *they* sought the great,
What is truth they continued to cry.

Truth's like a jewel reflecting the sun,
With colors sublime in each ray.
Or a light far at sea in a tower on the rocks
To guide the great ships on their way.

How much truth has suffered through centuries past,
Yet for it have many men died.
E'en tho it seemed lost, still again it would rise
The soul of the seeker to guide.

What is truth! Ah the answer comes clarion clear
From the lips of our Master and Lord
When he prayed "wilt thou sanctify them through thy truth"
Which is thy all inspired holy Word.

Let us hold up the banner of truth as we march,
Though many may strive to tear down.
If we stand for the faith of those dear saints of old,
Our Father will grant us a crown.

—Alice M. Ripper, *Poems of the Way*, p. 128

"As Deceivers And Yet True"

LUKE 23:13-25

Golden Text: "Then said Pilate, I find no fault in this man." Luke 23:14

Our Lord's words, "The darkness hateth the light," were verified not only in his own case but also amongst those who have been his footstep followers throughout this Gospel age. In the lesson before us we see an illustration of this in the incidents connected with our Lord's examination before Pilate and Herod, in his being "set at naught" and variously maltreated, and we can apply the same general principles to his true followers. Another of our Lord's sayings was illustrated in his experiences at this time, namely, "If the light that is in thee become darkness, how great is that darkness." The Jewish people had a certain amount of light, as the Apostle declares, "Much advantage every way." (Rom. 3:2) Yet the most rabid of our Lord's foes were the chief priests and rulers, and the Jewish mob whom they incited and authorized, and in a sense legalized by their learning, pretended piety and official position as those who "sat in Moses' seat." How great was their darkness, how perverted their sense of justice, how absent all sense of love!—how fully they demonstrated the wisdom of the divine decision that they were not fit to represent God and his Kingdom amongst men, and should, therefore, be cast off, that a spiritual Israel might be selected as Messiah's associates, his Bride. And is it not the same to-day? Has it not been a similar class all the way down through the age and now that is found opposing God and his Anointed, represented in his members in the flesh? It is even so: while the whole world under the blinding influence of the Adversary is opposed to the light, to the Truth, to the children of the light and to the promulgation of the Truth, nevertheless it is nominal Christendom and her Doctors of Divinity whose opposition is chiefly aroused, whose tongues are the loudest in crying, "Crucify! crucify!" against all the true members of the body of Christ, those who walk in his footsteps. We are glad of the Apostle Peter's assurance, as respects all such, that in general they have not had a sufficiency of light to make their course of conduct a guilty one to the last degree. The apostles said of the traducers of Jesus, his real crucifiers, "I wot that in ignorance ye did it, as did also your rulers." (Acts 3:17) We may be sure that much of the opposition to the body of Christ all down through the age the Lord will be able to similarly pass by as done in blindness, in ignorance. We must be in the condition of heart to love our enemies, to do good to those who despitefully use us, and to pray for such; and we have good hope that when the blessed Kingdom of the Lord shall be established, and clear knowledge of the Lord fill the whole earth, many of these now blinded and bitter enemies will have the eyes of their understanding opened and be amongst those who will bow the knee and with the tongue confess to the glory of God.

Jesus Before Pilate

Our Lord was brought before Pilate early in the morning of the day of his crucifixion, about eight o'clock. The Jewish Sanhedrin had met still earlier, and had approved of the findings of the High Priest in the examination during the night watches—that Jesus was guilty of blasphemy, of treason against God and his country. This was held to be proven by his admission before the High Priest that he was the Son of God, the Messiah. They were ashamed of him, and desired no such King, no such Savior, no such Messiah.

They went to Pilate's judgment hall early, before the news of our Lord's arrest would reach the people of the city in general, and thus too great a commotion be made and perhaps some of his friends be aroused to his defense.

It required but a few moments for Pilate to make an examination of the prisoner at the bar. The charge against our Lord before Pilate was a totally different one from that on which he had been condemned by the Jewish Sanhedrin. It was of three counts: (1) Sedition, raising a tumult, stirring up the people to a rebellion; (2) that he taught the people that they should not give tribute to Caesar; (3) that he himself claimed to be the king who should receive the tributes. The charges were so evidently untrue that Pilate speedily discerned the animus of the Jewish rulers who formulated them. He saw that it was the religious power of the rulers that was in danger, and not the civil power of the Roman government. The multitude standing outside the gates shouted the accusations riotously, incited so to do by their religious teachers. Jesus made no reply, so that even Pilate marveled at his quietness, self-possession, non-resistance and lack of vindictiveness and refusal to defend himself, even though he was manifestly a person quite able to plead his own cause. Pilate even asked him if he were not aware of the fact that he had power either to set him at liberty or to inflict the punishment desired by the people. Our Lord's answer was serene, that Pilate could have no power at all except as it was permitted him by the heavenly Father. Ah, this was the secret of our Lord's composure! He had given his life, his all; he had surrendered to the Father his every interest; he had confidence in the Father's love and wisdom, and was willing, therefore, to drink of the cup which the Father had poured, rejoicing to do the will of him that sent him and to finish that work. So with the Lord's followers throughout this age—in proportion as they, like him, have been enabled to realize the fulness of their consecration and at heart have been filled with his spirit and loving submission to the Father's will—in that same proportion they have been able to be calm under most severe and trying ordeals, so that the world even has marveled at their composure and self-control, the peace of God passing all understanding ruling in their hearts.

Concluding his brief interview with Jesus, Pilate approached the wide-open doorway of his court-room, outside which the people were crowding, and publicly and openly declared, "I find no fault in this man." The rulers, disappointed, fearing that by some mischance they would after all lose their prey, were angry, and aroused the populace to expressions of dissatisfaction with the verdict. Pilate, however, had given the sentence and was not disposed to change it—yet he hesitated about setting Jesus at liberty in the face of such an angry demonstration on the part of the general public as well as of the influential rulers. Incidentally hearing something said about Galilee, he inquired if Jesus were a Galilean, and this being confirmed he said, "Since he is a Galilean I will send him to Herod, who at present is in the city." Then our Lord, publicly accompanied by a squad of Roman soldiers, was sent to Herod, who had a curiosity to see him; he had heard many things about him, and he had wondered whether or not he might be John the Baptist, whom he had beheaded, raised from the dead. But when Herod began to question Jesus he answered him never a word. There is a time to speak and a time to hold silence, and our Lord was the master of the situation. Undoubtedly his silence was more forceful than anything he could have said. Herod was evidently provoked by this silence, but dare not belittle himself by showing this. He therefore contented himself by allowing some of his men of war to array Jesus in a gorgeous robe, and to do him mock rev-

erence. He regarded Jesus as a pretender, and no doubt thought it a stroke of wit to parody his claims of royalty. His verdict was, Not guilty—innocent. As Pilate had turned the prisoner over to Herod, declaring that he himself found no cause of death in him, Herod returned the compliment by remitting the prisoner again to Pilate. When, therefore, Pilate found the matter again in his hands he called together the chief priests and the rulers of the people, as stated in the opening verse of our lesson, and said, "Ye have brought this man unto me as one that perverteth the people: And behold I have examined him before you and have found no fault in this man as touching those things whereof ye accuse him. No, nor Herod, for I sent you to him; and lo, nothing worthy of death is found in him. I will therefore chastise him and release him."

An Apology For Pilate

Many are disposed to censure Pilate's severity: they call him a wicked man, unwilling to stand by his own convictions, and suggest that even the proposition to chastise Jesus was a manifestation of this weakness—that if there was no fault in Jesus, justice would not only have forbidden his execution but would also have forbidden his scourging with whips.

We believe that an injustice is done the man. He was a heathen, had no faith in the Jewish expectancy of a Messiah, no respect for the Jews themselves, but thought of them as a rebellious people whom he was placed there to keep in order—in subjection to the Roman empire. His training in life had been to consider that there might be many gods invisible, but that Caesar, the Roman Emperor, was the tangible representative of the gods, whose honor, authority and respect should be maintained at any hazard. He knew that he was placed as the representative of Rome at Jerusalem not to do justice but to keep order—not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire. What mattered it to Rome if a thousand innocent victims suffered every year so long as Roman prestige was maintained and Roman tribute was collected? If injustice amongst the Jews had been likely to stir them up to disloyalty to Rome, then the injustice would have been righted, so that the authority of Rome might remain upon a good basis; but if both the rulers and the people united against anybody or anything, and made it a test of their loyalty to Rome, the Emperor and senate would surely expect that Pilate, as their representative, would favor the voice of the people and maintain order and quiet. Apparently therefore it was either a respect which Pilate felt for our Lord's personality or the influence of his wife's dream of the preceding night that led him to strive with the Jewish rulers for the release of Jesus. Many another man in his position would have used the opportunity to curry favor with those under his control, and would have executed Jesus simply to please them—just as we see that Herod did on another occasion, respecting which we read, "And he killed James, the brother of John, with a sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also." (Acts 12:2, 3)

The scourging incident should be viewed from this standpoint: Pilate wished to placate the mob spirit which he perceived at his court gate: if Jesus were scourged, and thus demeaned, the people would probably be better satisfied and more likely to let the incident drop than if the Lord were turned free without chastisement. We esteem then that it was with a good motive rather than a bad one that Pilate condemned Jesus to be lashed on the back.

Barabbas Chosen—By Popular Vote

At this season of the year it was the custom for the Roman Governor to release a prisoner as an act of magnanimity and an adjunct to the general joy of the occasion. Pilate reminded them of this, and suggested that after scourging Jesus he would be the prisoner whom he would release,

but the multitude cried out against this with united voice, "Away with this man, and release unto us Barabbas." We cannot doubt that the priests and rulers had more or less to do with this—that they were still inciting the people against Jesus. And when we think of the Jews we are appalled at the condition of heart which it reveals. Barabbas was a seditionist in fact and had been imprisoned for murder—and this was the choice of the people as against Jesus! Truly they showed the murderous condition of their hearts: although outwardly a moral people, respecting the Law, inwardly they were filled with the spirit of the Adversary—they hated the Light and the great Light-Bearer. Similarly, all down through the age, those who have been chosen to office—while they have not always been seditionists and murderers—have rarely, if ever, been saints. And so today, although nearly nineteen centuries have passed, and the most civilized parts of the world are called Christendom, we may be sure that if our Lord were to offer himself as King to these he would be rejected, and, if not a murderer elected instead, the choice would certainly fall upon one who had considerable of the murderous spirit—the spirit of the world, the spirit of the Adversary, which frequently manifests itself, as the Apostle declares, in malice, hatred, envy, strife—works of the flesh and of the devil. The disciple is not above his Lord; but in proportion as he has a heart-likeness to his Lord, in that same proportion he will be tolerably sure not to be pushed into any place of very great honor and dignity in the present time. We by no means inveigh against those who occupy official and honorable positions. We believe that good, noble characters have filled such positions by popular choice, popular vote, but we consider such occurrences so rare as to prove the rule to the contrary. Let it be remembered, however, that we make a wide distinction between a good citizen, a good ruler, a noble man and a saint, a follower in the footsteps of Jesus. Let us determine that by the grace of God our stand will be with the Master; let us expect that it will be unpopular, cost us shame and contempt and disadvantage, and that this will be our share in his cross—and let us remember that only those who bear the cross will wear the crown.

"Once to every man and nation
comes the moment to decide,
In the strife of truth with falsehood,
for the good or evil side;
Some great cause, God's new Messiah
offering each the bloom or blight,
Parts the goats upon the left hand,
and the sheep upon the right;
And the choice goes by forever
'twixt that darkness and that light."

Pilate's Wife's Dream

Edersheim remarks that it was "While the people were deciding to choose Barabbas instead of Jesus, and Pilate was sitting on his judgment seat, a messenger came to him from his wife, warning him not to yield and deliver up Jesus to be crucified, for she had suffered many things in a dream because of him. We can understand it all, if, on the previous evening, after the Roman guard had been granted, Pilate had spoken of it to his wife. Tradition has given her the name Procula. What if Procula had not only been a proselyte, like the wife of a previous Roman governor (Saturninus), but had known about Jesus and spoken of him to Pilate on that evening? This would best explain his reluctance to condemn Jesus, as well as her dream of him."

"Why, What Evil Hath He Done?"

Pilate a second time essayed to influence the people, but again they began shouting, "Crucify him, Crucify him," and the third time he appealed to them saying, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go," but the mob was "instant with loud voices requiring that he

might be crucified, and the voices of them and the chief priests prevailed."

Stalker comments upon this incident: "This scene has often been alleged as the self-condemnation of democracy. *Vox populi, vox Dei*, its flatterers have said—but look yonder! When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas! If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes, and nobles behave better than the mob? It was by their advice that the mob chose."

Elsewhere their arguments are set forth: they clearly intimated to Pilate that the incident would be reported at Rome, and would have a peculiar light that would reflect against his vigilance as the representative of Roman authority—that a pretender to the dominion of Israel had appeared, and that they themselves, loyal to Rome, had arrested him and brought him to the Governor, who was so slack of his duty that instead of crucifying him he had set him free. Poor Pilate was in a very hard place for one of his character, position and education. He gave way finally under pressure, whereas many a man in his place would not have thought of resisting the popular will in such a matter. He finally gave sentence that the will of the people should be done. And is not this as high a level as is ever attained by earthly law and justice? What human law can stand against the will of the people? Is it not the same with us today? The people make the laws and the people execute them, and Pilate merely hearkened to the voice of Jesus' own countrymen. Here, too, the Scriptures lay the blame, saying, "He came unto his own, and his own received him not." Here the Apostle also lays the blame, not upon Pilate, but upon the Jews and their rulers.

Pilate Washed His Hands

As an indication of his dissent, and as clearing himself in the sight of all from the responsibility, Pilate called for water to be brought, and in the sight of the multitude poured it over his hands. Thus washing his hands he said, both in symbol and in words, "I am innocent of the blood of this righteous man, see ye to it." (Deut. 21:6-9) How blinded were the Jews that they could not even appreciate justice to the same extent as this heathen ruler, who had nothing at stake personally nor religiously—whose every interest might be said to have been better served by a concurrence in the popular vote. This hardness of heart is represented by the willingness with which the priests and rulers and multitude accepted the responsibility, saying, "His blood be upon us and upon our children." The full responsibility of what followed was left with the Jews.

"Him Whom They Pierced"

Carrying out the thought that the responsibility lay with the Jews, God through the Prophet had already declared that the time would come when the poor blinded eyes would be opened and the Jews would look upon him whom they had pierced and mourn for him. (Zech. 12:10) Thank God that such a time is coming, and that the Lord promises that he will pour upon them the spirit of prayer and supplication, and will take away their sin. As a people they have had severe experiences for now many centuries, and all who have the Spirit of Christ rejoice to know of their coming reprieve; and not only so, but to know, further, that the blessing which will thus begin with the "Jew first" shall extend through him under the divine guidance of spiritual Israel in glory, the Christ, to the blessing of all the families of the earth during Christ's Millennial reign.

"As Deceivers And Yet True"

These words of the Apostle merely confirm the thought emphasized by the Master himself, that all true followers of Jesus will have more or less of his experiences. He was the true one—the Truth, as well as the Way and the Life—and yet he was crucified as a deceiver, he was misunderstood by the sin-blinded world, yea, by the most enlightened people of that time. The disci-

ple is not to expect to be above his Lord, but rather to expect to glory in the privilege of being his companion. Let us learn, therefore, to rejoice even in the midst of misrepresentation, falsification, buffetings, scourgings, legal and illegal, farcical—let us count it all joy to be permitted thus to have companionship with our beloved Savior; let us learn the lesson of patient endurance in well doing, that in due time, not having fainted, we may reap the glorious reward of joint-heirship with him in his Kingdom.

The Last Supper [Luke 22:1-23]

The heat of the day is over, the hour is growing late,
And many weary pilgrims press through the city gate,
Eager to find a lodging within its sheltering wall
Ere the rapid sunset vanish and darkness reigns o'er all.
Oh sight to glad the spirit! Oh rest for weary eyes
To see the lofty temple high o'er the city rise!
In every Jewish household the solemn feast is spread.
The Paschal moon has risen, her silver light is shed
Over the glad Jerusalem, its temple grand and fair;
The presence of Jehovah seems round them everywhere;
And the dear Lord is among them, and many heed it not;
He in a borrowed upper room, unheeded and forgot;
He with His loved disciples, keepeth the feast with them;
The Lord of all is dwelling in great Jerusalem.
Let us leave outside the city, in its shadows deep and dim,
To rest awhile with Jesus and keep the feast with him.

The artist lifts the curtain, we are with the Master now;
We see the look of sadness upon His kingly brow.
Surrounded by His loved ones, there, in that quiet place,
Surprise, and fear, and sorrow are seen on every face.
The evening lamp now lighted, from vaulted roof is hung,
A gentle soothing radiance o'er all the group has flung;
Its sevenfold rays descending, a halo bright has shed,
Falling in silvery beauty about the Master's head.
The last rays of the sunset, beyond the open door,
Reveal the faithful Marys, who gaze around with awe.

The servant of the good man, bearing the meal away:
They all have heard the Master these words in anguish say
"One of you shall betray Me;" and as the accents fall
Those sad eyes full of sorrow, look round upon them all.
"One of you shall betray Me."—we seem to hear them cry,
Even the voice of Judas joins with them, Is it I?"

⇧

The Last Supper [continued]

Have they not learned the lesson, "The greatest shall be least?"
Has not that dear One cleansed them, with whom they kept the feast?
And spoken words of comfort to all their company?
And now He tells them sorrowing, that "one betrayed Me."

The water and the pitcher, the towel, all are there—
Has not that sad voice told them each other's griefs to share.
The manna pot upon the pier, dear to each pious Jew,
Telling of all those wanderings his fathers had passed through,
That has a voice for you and me, saying—The bread of life
For us was broken to sustain all through this earthly strife,
The unleavened bread upon the board, the cup and dish we see,
Bring back the words of love—"Do this in memory of Me."
Beneath the arch upon the pier, upon the other hand,
We see a fast expiring lamp, and then we understand
That symbol that the Savior's life will very soon be o'er,
And in that borrowed upper room they will meet nevermore.
The palm branch set aside we see, token sweet of victory
That speaks of joyous Olivet, and not of Calvary;
Soon will those voices heard again join in the awful cry,
Those glad hosannas all forgot for shouts of "Crucify."

We know the awful story of suffering and pain;
Oh, let us shut the world outside and ponder it again.
We know ere the morrow's sunset will those gentle tones be stilled;
That form on which they're gazing will a borrowed grave have filled;
That moon which lights the city will light up a cross of shame,
And those who profess to love Him will fear to own His name!
The sun withhold its shining, and darkness all will shroud,
And the voice now speaking sadly be lifted clear and loud;
And the mocking ones will hear it, "Why hast Thou forsaken Me?"
As that loving hear is broken on gloomy Calvary.

We'll ne'er forget the picture, the Savior's look of pain,
We shall often think upon it, and ponder o'er again:
That lesson that the artist has taught to you and me.
The words the Lord is saying to that sad company
Will come to us when all around is hurry, care and din—
A gentle warning, lifting us above this world of sin,
Oh, let us ask His guidance, that even you and I
May gather round Him in that land to praise eternally;
To be in those fair mansions where He has gone before,
This world of change all left behind, and blest for evermore.

—*Comforted of God*, p. 25

Jesus Tried By Pilate

MATTHEW 27:11-26

"Pilate saith unto them, What then shall I do unto Jesus who is called Christ?" Verse 22

Pilate was the Roman Governor of Judea, the representative of Caesar's government. We are not inclined to blame him seriously for the death of Jesus. He acted as he was expected to act. He was in Judea, not to settle Jewish theories or religious disputes, but to keep the people of Judea quiet, orderly, subject to the government of Rome. It was policy, so far as compatible with the peace and quiet of the country, that he should rule justly; but justice was to be sacrificed at any time in the interests of the Roman Empire. Tradition has it that Pilate had heard previously of Jesus, and had even met Him by appointment privately, making inquiry respecting His teachings.

Our last lesson showed us Jesus before the Jewish Sanhedrin as early in the morning as possible, before the people would be generally astir, before therefore there could be any general co-operation on the part of Jesus' friends, by the people, respecting His arrest, etc. As quickly as possible the high priest and representatives of the Sanhedrin hurried Jesus to the Praetorium, asking Pilate to condemn Him. Pilate inquired as to what charge they had against Jesus. They evasively answered that of course He was a wicked man, worthy of punishment; else they would not be there at all accusing Him.

Pilate reminded them that under the Roman usage they had great liberty in dealing with all disputes of a religious kind, that he was not posted in Judaism, and that therefore they should deal with the case themselves. The priests responded that they knew this; but that they had no power to inflict the death penalty. Thus they revealed the depth of their wickedness—that they had been plotting deliberately to have Pilate inflict the death penalty upon an innocent person. Then they began to accuse Jesus, claiming that He was perverting the nation—turning it away from loyalty and obedience to the Roman government—that He was telling the people that they should not pay taxes to Caesar, and that He was claiming Himself to be the Jewish King Messiah.

These were serious charges before the Roman Governor, which he was bound to consider; and we have noticed that they were totally different charges from those brought against Jesus by the Sanhedrin trial. Although the charges were false, Jesus made no defense. He knew that the time had come for Him to die. He would not attempt to turn aside that which He knew to be a part of the Divine Program for Him.

Jesus Before Pilate

Pilate looked upon Jesus, no doubt thinking that one so gentle in appearance would not be at all likely to raise an insurrection that would be injurious to the interests of the Roman Empire. Another account tells us that Pilate perceived that the chief priests and scribes were moved with envy in making their charges. Pilate perceived that something in Jesus' teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked to perform a mean and unjust act for persons who sought to shirk their own responsibility.

However, Pilate must not appear to be sympathetic with the Nazarene. He must not appear to treat lightly the charges made respecting another king than Caesar. He therefore demanded of Jesus, "Do You not hear the things witnessed against You? Why do You not answer, and plead guilty or not guilty?" Jesus said nothing.

Pilate then went out to the Scribes and Pharisees, who had refrained from entering the Praetorium because the day was the beginning of the Passover. After conferring with the chief priests and hearing from them, apparently, Pilate asked the question, "Art Thou the King of the Jews? Do You acknowledge that?" Jesus responded by asking, "Is the question because of anything that you see and know of My teachings, or is your question merely based upon the assertion of My enemies?" Pilate replied that the chief men of Jesus' own nation had delivered Him, and now he would like to know what He had done that was the cause of this opposition.

Jesus answered that His Kingdom was not of this world—this present Age or order of things. He was, therefore, not in conflict with Caesar's kingdom. This would account to Pilate for the fact that neither Jesus nor His friends made any manifestation of rebellion against the civil government, as would have been the case if His had been an earthly government. His Kingdom, He declared, was of the future. Pilate replied, "You do, then, claim to be a King, and that some time and somewhere You will exercise dominion?" Jesus answered that He was a King and that to this end He had been born, to this end He came into the world. He must bear witness to the Truth; and all who were of the Truth, and only such, would be able to appreciate His testimony.

"Ah," said Pilate, "that is a question with everybody: What is Truth? Nobody seems to know." Then he went forth to the Jews and said, "I find no crime in Him. He is in no way a malefactor against Caesar or his laws. He has done nothing that could lead me to interfere justly with His liberty or His rights."

The high priests and the Doctors of the Law were alarmed. Was it possible that just at the moment when they had hoped to crucify Jesus, He would escape from them! Then they vehemently charged that Jesus was stirring up the people, preaching everywhere, and that His preaching had begun away off in Galilee. When Pilate heard the word Galilee, he asked, "Is He a Galilaean?" Being told that He was, Pilate said, "Then I can easily transfer this whole troublesome matter to Herod, King of Galilee," the latter at the time also having his palace in Jerusalem.

Jesus was sent to Herod, who had a curiosity respecting Him. He had heard many things of Jesus, and would have liked to see Him do some miracle. Herod asked our Lord questions, but there was no response. The chief priests and Scribes violently accused Jesus to the king. Herod and his soldiers mocked Him, and sent Him back to Pilate with a gorgeous robe on, a mocked King. This act of deference on the part of Pilate, and the return of the courtesies by Herod, bridged over an enmity which had existed between the two for some time.

Neither Pilate Nor Herod Condemned

Addressing the accusers of Jesus again, Pilate said, "Ye brought unto me this man as one that perverteth the people. Behold, having examined Him before you, I have found no fault in this man touching those things whereof ye accuse Him: no, nor yet Herod; for I sent you to him (and he sent Him back unto us) and behold, nothing worthy of death has been done unto Him. I will therefore chastise Him and release Him." Evidently the chastising, or whipping, of Jesus was done to save His life—with the thought that the Jews would be appeased in having Jesus suffer to this extent.

At this time of the year on several occasions Pilate had released prisoners in honor of the Passover. The multitude at this time cheered Pilate, and inquired whether or not he would release some prisoner. Thinking this a favorable opportunity to dispose of Jesus and get Him out of the hands of the chief priests and leaders of the people, Pilate said to the people: "Shall I release this One to you who is in prison claiming to be the King of the Jews?" The crowd looked to their religious leaders and were incited to urge the governor to release

Barabbas, the highway robber. Pilate said to the throng, "What, then, shall I do with Jesus, called the Messiah?" And the multitude, influenced by their clergy, cried out: "Let Jesus be crucified!" Pilate asked: "Why, what has this man done? I find no cause of death in Him. I will therefore chastise Him and release Him." Jesus was therefore delivered over to the multitude, only too willing to mock Him, as well as to scourge Him. Pilate said to the waiting Jews, "I will bring Him out shortly, scourged, and you will know that I find no crime in Him."

Pilate's Endeavors To Free Jesus

Jesus, therefore, came out wearing the crown of thorns and purple gown. Pilate said unto them: "Ecce homo!"—Behold the Man! See the One whom you are trying to have me put to death. Behold that He is one of the noblest specimens of your race or of humanity. See Him in His sorrow and humility. Behold the beautiful dignity of His character. Whatever you have against Him, you will feel placated now that you see His humility. But they cried out, "Crucify Him, crucify Him!" Pilate answered: You may crucify Him if you choose, but I find no fault in Him—I find no crime in Him. Then the Jews came to the real point of the matter, the real reason of their opposition, namely, that Jesus had declared Himself to be the Son of God and that they considered that blasphemy. When Pilate heard that he was all the more afraid and returned the question to Jesus: Whence art thou? But he got no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldst have no power at all against Me except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin." Then Pilate thought again to release Jesus, and yet it might stir up tumult in the city, which his office obligated him to keep in peace and quiet. But the Jews cried out: If thou release this man thou art not Caesar's friend; everyone that maketh himself a king speaketh against Caesar. This was putting Pilate in an awkward position. To release Jesus would seemingly make him the supporter of Caesar's opponent—the more strange, because Jesus was accused by His own countrymen and really had nobody to defend Him except Pilate himself.

To add to Pilate's perplexity he had at this time received a message from his wife, urging him to have nothing to do with opposition to Jesus, and informing him that she had had a special dream respecting the matter. Again Pilate had recourse to the people, as in contradistinction to their rulers. Presenting the noble personage of Jesus before them he exclaimed, "Behold your King!" But this seemed only to incense the multitude, who cried the more vehemently, "Away with Him! Crucify Him! We have no king but Caesar."

In desperation Pilate had water poured upon his hands and washed them in the sight of the people, saying, I am innocent of the blood of this righteous man! See ye to it." The people cried, "His blood be upon us and upon our children!"

And has it not been so! For more than eighteen centuries the Jews have suffered —aliens from God! without prophet! without priest! without sin-offerings! without Atonement Days! (Hosea 3:4, 5) Ah! but the time nears when, their iniquity being pardoned, the Lord will pour upon Israel the spirit of prayer and supplication; the eyes of their understanding will be opened and they shall look upon Him whom they pierced and they shall all the more praise Him! (Zech. 12:10)

Complying with the demands of the people in all things not contrary to the interests of the Roman Empire, as was his bounden duty, Pilate surrendered to the demand and delivered Jesus to death and released to them Barabbas, the robber.

The Same Spirit Prevails

Let us not think that human nature has changed during the past eighteen centuries. Rather let us believe that, the circumstances being the same today, Jesus or His

disciples might be executed in any land, provided the civil magistrates desired their death and deemed it expedient in the interests of peace, and especially provided their religious rulers and teachers demanded such a sacrifice of the innocents, considering it necessary to their own hold upon the credulities of the people.

Let us not be surprised if similar experiences should come to some of God's saintly people in the near future. The pages of history show that so-called interests of religion, voiced by religious rulers, have been powerful with civil rulers to the subversion of justice and the death of the innocent throughout the Age. The course of God's people at all times should be that marked out by the Master—full resignation to the will of God—full realization of God's supervision of all the interests of His Cause—and full trust that the results will work out a far more exceeding and eternal weight of glory.

"Though all the world my choice
deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is He.
"Thy sufferings I embrace with Thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross."

Though It Be A Cross

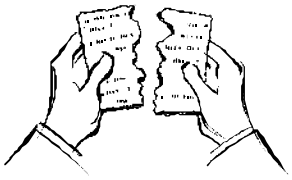
I often sing those words of pray'r,
"Nearer my God to Thee,"
I long for fellowship divine,
And Thy dear face to see.
But will I for this blessed state
All gain consider loss,
And let Thee draw me as Thou wilt
"E'en tho' it be a cross?"

Nearer, nearer my God to Thee,
This is my heart's desire;
Each day to journey by Thy side,
To this do I aspire.
To gain this honor'd place so dear
All things I count but dross;
Use any means to lift me up
"E'en tho' it be a cross."

I know unless the cross I bear
The crown will ne'er be giv'n;
That I must suffer here below,
If I would reign in heav'n.
I fear to look away from Thee
Lest I should suffer loss,
For in Thy way my soul would rise
"E'en though it be a cross."

This is my heart's sincere desire,
"Nearer my God to Thee,"
O draw me closer though it is
A cross that raiseth me.

—*Hymns of Dawn*, #335



Memorial Meditations

The Crucifixion

Christ Died For The Ungodly

MARK 15:22-37—MATT. 27:31-66; LUKE 23:26-56; JOHN 19:16-42
Golden Text: "While we were yet sinners, Christ died for us." Rom. 5:8

Verse 22. The sentence of crucifixion having been obtained, the excited mob, inspired with Satanic zeal, hurried the prisoner to the place of execution, which was reached about nine o'clock Friday morning. What an awful night he had passed! Beginning with the sad scenes of the last supper with his disciples, call to mind the agony of Gethsemane, the hurried march to Annas, then to Caiaphas, to Pilate, to Herod and back again to Pilate; how during all the night he was most shamefully treated—mocked, buffeted, spit upon, reviled, ridiculed, falsely accused and finally crowned with cruel thorns and scourged.

After such experiences it seems marvelous that any vitality remained for the ordeal of crucifixion. It would seem that the intense and long continued nervous strain and weariness and physical suffering would have exhausted the forces of nature; but our Lord, as a perfect man, had extraordinary powers of endurance, though he had voluntarily sacrificed much of physical strength in the labors of his ministry. That he was greatly exhausted, however, is manifest from the fact that the bearing of his cross to the place of crucifixion was imposed upon another. (Luke 23:26)

Verse 23. Wine mingled with myrrh was offered as an anaesthetic to relieve the sense of pain. It is said that some of the women of Jerusalem undertook this office of mercy on behalf of criminals to be executed by the terrible methods of the Romans. Jesus acknowledged the kindness of the offer by tasting it, but declined it further, preferring to have his mind awake and clear to the last. Had he taken it, we should have missed the tenderness which committed his mother to the care of John, and those last words so full of meaning to us—"It is finished." And Peter would have missed the look of sorrow that reminded him of the Lord's love and of his disappointment in him, that quickly called him to repentance, and we should all have failed to realize how much the Lord's thoughts were upon others even amidst the agonies of such a horrible death.

Verses 25-28. The crucifixion occurred at about nine o'clock A.M., and ended in death at 3 P.M., the circumstance of the company of the two thieves being in fulfillment of Isa. 53:12—"He was numbered with the transgressors."

The saying of the mocking priests and scribes, "He saved others; himself he cannot save,"—had indeed a deeper significance than they realized. He could not save others and save himself too; for only *by the sacrifice of himself* could he hope to save others; and therefore it was that he bore the penalty of our sins in his own body on the tree; that of himself he laid down his life, which no man had power to take from him except as he permitted it, which willing permission was so manifest in his conduct—in knowingly receiving the betrayer's kiss in Gethsemane; in freely surrendering himself to the Roman soldiers; in maintaining silence in the presence of his accusers; in freely confessing before them his claims of Messiahship, which they counted blasphemy; in silently accepting the sentence of crucifixion without an effort or a word in self-defense. Truly, "as a sheep before her shearers is dumb, so he opened not his mouth." Why? Because he desired to save others, and knew that their salvation required the sacrifice of himself.

And so, as the Prophet (Isa. 53:5, 12) declared, "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "He poured out his soul unto death … bore the sin of many, and made intercession for the

transgressors." Oh, what love, what fortitude was here displayed! Yet men "esteemed him smitten *of God* and afflicted." And this was probably one of the severest of our Lord's trials—to be esteemed as an offender against God and as under the divine wrath.

In the same way the afflictions of the Lord's people are often misinterpreted by the world, as well as by the unthoughtful among professed Christians. But let such consider that "the disciple is not above his master, nor the servant above his lord;" that all who will live godly shall suffer persecution; that during this age evil is in the ascendancy, and therefore the righteous suffer; that Satan is the prince of this world; and that until he is bound righteousness shall not be exalted. This is the time for the righteous—the embryo Kingdom of heaven —to suffer violence, and when the violent may take it by force. And if Christ our Lord and Head thus suffered, let all who suffer with him for righteousness' and truth's sake be comforted with the same divine assurance that comforted him. "Rest in the Lord, and wait patiently for him … and he shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Psa. 37:6, 7)

Some of the friends of the Lord were also present on this occasion with their love and sympathy—Mary, the mother of Jesus, Mary Magdalene, and Mary, the wife of Cleopas, and other women who followed the mob, some of whom probably offered the wine and myrrh, to whose weeping and bewailing Jesus replied, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children … for if they do these things in a green tree, what shall be done in the dry?" (Luke 23:27-31) This he said in reference to the atrocities which should mark the overthrow of their nation and the destruction of Jerusalem, which would display the same wicked spirit which was then being manifested toward him. And it was even so; for the troubles upon that people were not alone from enemies without, but also from civil strife; for every man's hand was against his neighbor. It is said that at the time of the siege of Jerusalem hundreds of Jews were crucified at once, and left hanging in sight of the city walls.

Verses 33, 34. The darkness that brooded over the land from the sixth to the ninth hour seems to have been a supernatural darkness; for an eclipse of the sun was impossible during the full moon of the passover time. It was doubtless sent as an expression of the divine wrath, and as typical of the darkness of alienation from God into which that long favored nation had plunged by this act.

The expression of verse 34 manifests the dread realization of imminent death. Jehovah's sustaining power must necessarily be withdrawn and the bitter dregs of the cup of suffering be drained to make the sacrifice complete. But when the heart and flesh failed, it was difficult to realize the significance of this: hence the startled inquiry, "My God, my God, why hast thou forsaken me?" Through all his sufferings the divine grace had thus far sustained him, but now he must sink beneath the rod and be cut off from the favor of Him in whose favor is life, that so, by his stripes, we might be healed.

Verse 37. This last cry, which summoned and exhausted all the remaining vitality was the last triumph of victorious faith. Though he realized that the divine favor, which had always hitherto sustained his being, must now be withdrawn because he stood in the sinner's place as the vicarious sin-offering, faith, still anchored to the promises of God to be realized beyond the vail of the flesh, sweetly and confidently commended his being to the Father. This the Apostle Peter tells all them to do who suffer for righteousness' sake, saying, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." (1 Pet. 4:19)

Christ Jesus Crucified

Luke 23:33-46

In these days when the theories of the self-styled higher critics, and all who entertain theories of salvation by evolution, are making advances in every direction, we are glad to see the "International Lessons" drawing the attention of Bible Students frequently to lessons like the present one, summed up in the Golden Text—"Christ died for our sins."

The greatest transaction ever made, the purchase of all (over fifty billions) of the slaves of the great task master, Sin, was not appreciated in its day, and has not been appreciated since, except by the very few—in all a "little flock." The masses of mankind since have been doing just what the people did upon the day of our Lord's crucifixion. Some looked, but sympathized little, and appreciated not; others derided and blasphemed; others made sport of it, and still others with rude jest gambled over his raiment. They knew him not; they knew not the value of the work which he performed on their behalf. They appreciated his life to some extent, though very imperfectly, but as for value to his death, they could see none in it. The Apostle, by inspiration, calls attention to their condition, saying that the god of this world had blinded their minds, so that they could not see. False theories, false expectations, false reasonings, and a lack of true consecration to the Lord, have blinded the eyes of many since, not only of the world, but also of those professing to be disciples of Christ.

But to all who do see the real value of the ransom sacrifice "finished" at Calvary and whose eyes have been opened to see the wonderful results which must ultimately flow from that great transaction—to all these the Master's words apply forcibly: "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you that many prophets and righteous persons have desired to see the things which ye see and have not seen them and to hear the things which ye hear and have not heard them." Such as do see this "great light" which illuminates the entire plan of God have certainly great cause for thankfulness; for such have been translated out of darkness into God's marvelous light. We can thank God, too, in the light of the cross, not only for the blessings which have reached us, his Church, who truly believe in his great sacrifice; but also for the assurance that in "due time" this gracious message of redemption through the precious blood will be made known to all, and that all the deaf ears shall be unstopped! In due time all shall see the real significance and merit which were in the great atonement sacrifice given once for all; for it is written concerning the blessed Millennial Day—"Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped"; and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 35:5; 11:9)

Aside from the weeping of the disciples, the penitent thief's conduct is the only mark of appreciation of the Lord's righteousness found in this picture. It is suggestive, too, of the fact that, as then, so in every age, many of the chief priests and scribes and Pharisees have crucified the truth without sympathy or appreciation; often the only sympathizers have been some of those apparently deeply degraded.

But if human hearts were unsympathetic and unappreciative of the great transaction, nature was not, for she, as a witness to the wonderful scene, vailed her face in darkness and trembled. The rending of the vail between the Holy and the Most Holy would seem to teach symbolically that a way into the Holy of Holies had

been opened. The Apostle seems to interpret it thus in Heb. 10:19-22.

Our Lord Jesus, faithful and trustful to the last, commended his spirit in his dying moments to the Heavenly Father, whose promises supported him during his eventful life, and now were his strength in his dying hour. Nevertheless, from another account we have the record that at the very last moment the Heavenly Father withdrew from our Lord this support, and left him, probably but for a moment, alone; and his last experiences were those of utter loneliness and complete separation from the Father. This we may know was not because of the Father's displeasure; for he had the full assurance that in all things and always he pleased the Father, and the Father subsequently testified to this in raising him from the dead, as said the Apostle Peter. (Acts 17:31) That experience was necessary, however, because he was taking the place of the sinner. The sinner, Adam (and we all in Adam), had forfeited not only our rights to life, but also to fellowship with the Father; and in being our ransom-price in full, it was necessary that our Redeemer should not only die for us, but that he should die as a sinner, as a felon under sentence of death; and it was appropriate also that he should taste of the proper experiences of the sinner in being fully cut off from the Father's favor and communion. This last experience would seem to have been the most trying through which our dear Redeemer passed. It was then, as on no other occasion, that his soul sent forth the agonizing cry, "My God! my God! Why hast thou forsaken me?"

A Look At The Crucified One

MATTHEW 27:35-50

"Christ died for our sins, according to the Scriptures." 1 Cor. 15:3

Although the Scripture narrative of our Lord's crucifixion is told in a most simple and artless manner, and without apparent attempt at embellishment to give it tragic effect, nevertheless in its simplicity it is one of the most touching narratives of history. As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition both to angels and to men of his Justice and Love combined. How strikingly depravity of fallen human nature was illustrated in those who witnessed our Lord's many wonderful works, and then his unresisting sacrifice for our sins, coldly—without appreciation. Nothing could illustrate this better than the account of the division of our Lord's garments and the lot cast to see who would get the seamless robe, which so beautifully represented his own personal perfection, and which had probably been a gift from one of the noble women mentioned as being amongst his friends. (Luke 8:3) The climax was reached when, after finally dividing the spoils, his executioners unpityingly viewed his sufferings and death—"Sitting down they watched him there."

Moreover we are compelled to concede that while the influence of the Gospel of Christ has had a large influence upon the world of mankind, producing a civilization which certainly is to be appreciated as a great advance over more rude and barbarous conditions of the past, nevertheless, we can readily discern that under the veneer of worldly politeness and civilization there is yet a great deal of the depraved disposition in the natural heart. For are there not many today who, after coming to a knowledge of the facts of his case—a greater and clearer knowledge, too, than that enjoyed by the Roman soldiers—after learning of the wonderful works and of the sufferings of Christ, and that these were on our behalf, instead of falling at his feet and exclaiming, "My Lord and my Redeemer," on the contrary do just as the Roman soldiers did—"sitting down, they watch him there?" Their hearts are not moved with pity, or at least not to a sufficiency of sympathy to control their wills and conduct, and they continue to be "the enemies of the cross of Christ"—for as he declared, "Whoever is not for me is against me."

It was probably with irony that Pilate wrote out the inscription that was placed above our Lord's head on the cross, "This is Jesus, the King of the Jews." He knew that the rulers of the Jews had delivered Jesus to death because they were envious of his influence as a teacher; and since the charge that they brought against him was "He maketh himself a king," claiming, "We have no king but Caesar," and since by this hypocritical course they had forced Pilate to crucify him, on the claim that it was necessary to the protection of the throne of Caesar, therefore Pilate now retaliated and used their weapon against themselves. But little did he think, of course, that this was the true title of the wonderful man Christ Jesus, whom they caused to be put to death. Another evangelist tells us that the leading Jews objected strongly, but that Pilate refused to alter the inscription.

It was a part of the ignominy which our dear Redeemer bore and a part of the "cup" which he desired that, if possible, he might be spared drinking, that he was crucified between two thieves, and as an evildoer. The Apostle says that we should consider this from the standpoint of enduring contradiction or opposition of sinners against himself, and suggests that it will make us stronger (not in fighting with carnal words

or weapons, but) in *enduring* similar though lighter opposition and afflictions and misrepresentations.

"He suffered much for me,
more than I now can know,
Of bitterest agony he drained
the cup of woe.
He bore, he bore it all for me.
What have I borne for thee?"

It is proper in this connection to remember that it was not the pain which our Lord endured, not the agony, which constituted our ransom-price—it was his death. Had he died in a less violent and ignominious manner our ransom-price would have been equally well paid; but the trials, sufferings and contradictions which our Lord endured, while no part of our ransom-price, were expedient, in the Father's judgment, as being a part of his testing. The patient endurance of these proved his loyalty to the Father and to righteousness to the fullest degree: and thus proved his worthiness of the high exaltation which the Father had prepared as his reward. It was in view, not only of his humiliation to man-nature and his death for our sins, but in view also of the cup of shame and ignominy which he drained, that it is written, "*Wherefore* God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth." (Phil. 2:9, 10)

How strangely the average mind, in its fallen estate, unguided by the sound principles of judgment and the Lord's word, can be swayed from one extreme to the other. This is illustrated by the fact that many of those who wagged their heads and reviled the Lord upon the cross, and taunted him with his declaration that he was the Son of God, and with his statement respecting the temple of his body, had evidently been amongst those who heard him during the three and a half years of his ministry. Some of them probably had seen his "many wonderful works," and were among those of whom it is written, they "marvelled at the gracious words which proceeded out of his mouth;" and who said, "When Messiah cometh can he do greater works than this man doeth?"

Yet when they saw the tide turned against him, and especially when the influential of their religious teachers opposed him, they seem to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet the same thing is exemplified to-day: however pure and however luminous may be the presentations of the divine truth, if the chief priests and scribes and Pharisees of Christendom denounce it, they sway the multitude: however pure and true and honorable the lives of the Lord's servants, Satan can still suborn false witnesses, and secure honorable (?) servants to slander and reproach them. But this is what we are to expect. Did not our Master say, "It is enough for the disciple that he be as his Master, and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Did he not assure us also, "When they shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven"? Thus is fulfilled in us the declaration of the prophets also, "The reproaches of them that reproached thee are fallen upon me."

The reproaches of the scribes and Pharisees were evidently the most cutting of all. When deriding Jesus' kingly office, and power, and faith in the heavenly Father, and his claimed relationship to him, they bantered him to manifest that power and to come down from the cross. O, how little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory. How little they understood the divine plan, that Messiah could have no power to deliver Israel and the world from the hand of Satan and death, except he first of all should lay down his life as our *ransom* price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father's will

and word, so that he endured the abuses of his tormenters in meekness and bowed his will to the will and plan of the Heavenly Father.

And similarly how the living members of the body of Christ are misunderstood; not only by the worldly, but especially by the prominent Pharisees of to-day. Verily, "as he is so are we in this world."

As the world did not understand the Master's sufferings and trials, and could not see the necessity for his sacrifice, but rather considered these as marks of divine disfavor, as it is written, "We did esteem him smitten and afflicted of God," so with the Church—the fact that God's consecrated people have his favor in spiritual and not in temporal blessings, is misunderstood by the world. They see not that the blessing of the spiritual nature and the spiritual favors which we seek are to be obtained by sacrifice of the earthly favor. But all who are of this sacrificing class, and running the race for the prize of the high calling may, with the Apostle, rejoice in the sufferings of the present time, and count its crosses but as loss and dross that they may win Christ and be found in him—members of the body of the glorified Christ.

It was not surprising that the two criminals on either hand of our Redeemer should join with the others in reviling Christ. The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves.

Our Lord's crucifixion took place at the sixth hour, nine o'clock in the morning—appropriately as represented in the type, for this was the hour of the morning daily sacrifice, and his death occurred six hours later, at three o'clock in the afternoon which, according to the Jewish reckoning, was the ninth hour. This also was appropriately represented in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness, as stated. Nevertheless, it must have been supernaturally dark for, as it was the full of the moon, a solar eclipse could have lasted but a few minutes at most.

It was now that our Lord uttered those agonizing words, "My God, my God, why hast thou forsaken me!" He had borne, with wonderful fortitude, the contradictions of sinners against himself, and Peter's denial, and the fact that all of his disciples fled from him, and that his last hours were spent amid the jeers of his enemies; but when the moment came that the Father's fellowship of spirit was withdrawn from him, that was more than he could bear, and it is claimed that he died of a literally broken heart, and that this was evidenced by the fact that both blood and water proceeded from the spear-wound inflicted shortly after his death.

It may be questioned by some whether or not this was a failure of our Lord's faith merely, and not an actual withdrawal of the Father's favor and communion. We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from him of divine favor and communion: consequently, when our Lord Jesus took Adam's place and suffered in his room and stead, the just for the unjust, that he might redeem us to God by his precious blood—it was not only necessary that he should die on our behalf, but it was also necessary that he should experience the full cutting off and separation from the Father, which was a *part of the penalty* of Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the three and a half years in which he was laying down his life; neither did he suffer the full penalty during those three and a half years; but the moment of crisis came at the cross, and for at least a brief period he must be deprived of the Father's fellowship, and must thus die —*as a sinner*, for our sins; in

order that "as by a man came death, by a man also should come the resurrection of the dead."

When we consider our dear Master's experience, we do well not to judge much from the last words of the dying, respecting their own spiritual state. False theories may beget false hopes in some, and lead them to believe that they are "sweeping through the gates of the New Jerusalem," when really they are sweeping through the gates into the great prisonhouse of death. The most extravagant dying expressions were not made, so far as the record goes, by the Lord or his inspired Apostles. Nevertheless they had a good hope, a firm hope, a Scriptural hope, a hope which gave them strength for the battle of life and to its very close to be faithful to the Lord and to the Word of his testimony: on the contrary, many of those who die with extravagant expressions of hope on their lips were less faithful to the Lord, less faithful to his Word, and less fully consecrated to his service. Let our faith, confidence and rejoicing be as was that of the Master and the Apostles, not so much in the experience and feelings of the moment as in God's Word and its testimony—the "more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in a dark place."

Matthew does not record the words of our Lord when "he cried again with a loud voice," but we have them from Luke and from John. He said, "It is finished! Father into thy hands I commend my spirit."

Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given; but the testimony of the Scriptures is explicit on this subject that without a sacrifice, "without the shedding of blood, there is no remission of sins."

Our Lord's sacrifice dated from the time that he reached manhood's estate, thirty years, when he came promptly to John at Jordan, and was baptized—thus outwardly symbolizing his full consecration of himself unto death, in doing the Father's will. The sacrifice there begun was faithfully continued down to his last moment. When he had endured to the very last all the ignominy, all the shame, and was finally cut off from communion with the Father—this was the last, and so our Lord indicated by the words, "It is finished." His work was finished; the redemption price was finished; the sufferings were over; he had finished the work which the Father had given him to do, so far as its shameful and ignominious features were concerned. Another part of his work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by his sacrifice for sins.

He gave up the ghost, that is the spirit. What spirit? He did not yield up his spirit body; for at this time he had no spirit body. Thirty-four years before he had laid aside spirit conditions and nature, to become partaker of a human nature, through his mother Mary—the spirit of life which belonged to him there having been transferred to human conditions. He enjoyed and exercised this spirit of life or life-power, as the animating, vivifying principle of his human body, for thirty-three and a half years; now he was surrendering it up in death—dissolution. The crucified flesh was to be his no longer, for, as the Apostle declares, he took upon him the form of a servant, *for* the suffering of death, and not *for* the keeping of that form of a servant to all eternity. The promise of the Father was that he should be glorified with himself, and even with a still higher glory than he had with the Father before the world was—and that was a spiritual glory, and not a human glory. He left spiritual conditions when he "was *made flesh* and dwelt amongst us;" but he trusted in the Father that when he had finished the work given him to do he should be again received up into glory—the spirit condition. Thus he said to the disciples, "What and if the Son of Man should ascend up where he was before?"

His commitment of his spirit to the Father's care implied therefore that he knew

thoroughly just what death is—a cessation of being—yet had confidence in the Father that he would not be permitted to remain forever in death, but would be granted *again*, in resurrection, the spirit of life which he now laid down in harmony with the Father's will. He knew and had foretold to his disciples that he would be raised from the dead on the third day. He recognized that his spirit of life, his vitality, his being, came from the Father, originally, and was subject to the Father's power and care: and knowing that the Father had promised to give him *being again*, he here merely expresses his confidence in this promise. And his confidence was abundantly fulfilled, in that God raised him from the dead, highly exalted in nature, not only above human nature but far above angels and principalities and powers," to the very highest plane of the spirit nature, namely, to the divine nature.

And, remarkable as it may seem, this is the very same invitation that is extended to the Church of this Gospel age, that they may have fellowship with their Master's sufferings, and eventually have fellowship also with him in glory, and as "partakers of the divine nature" and its glory, honor and immortality, far above the honor and nature of angels, though that be grand, and a little higher than perfect mankind. (2 Pet. 1:4; Rom. 2:7; Psa. 8:5) In view of all this we may well exhort one another to "lay aside every weight, and to run with patience the race set before us in the gospel, looking unto Jesus, the author of our faith, until he shall become the finisher of it."

Remember Me

According to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.

Thy body, broken for my sake,
My bread from heav'n shall be;
Thy testamental cup I take
And thus remember thee.

When to the cross I turn mine eyes
And rest on Calvary,
O Lamb of God, my Sacrifice,
I must remember thee.

Remember thee and all thy pains
And all thy love to me;
Yea, while a breath, a pulse remains,
I will remember thee.

Then of thy grace I'll know the sum,
And in thy likeness be,
When thou hast in thy kingdom come
And dost remember me.

—*Hymns of Dawn*, #2

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"He Was Numbered With The Transgressors"

JOHN 19:17-30

"The Son of God, who loved me and gave himself for me." Galatians 2:20

Crucifixion was the horrible method of execution in olden times for the vilest of criminals—its severity being intended to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. Farrar says of it:

"Death by crucifixion seems to include all that pain and death *can* have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed."

As already noted, the envious and murderous chief priests and doctors of Judaism desired just such a public denunciation of the great Teacher who so fearlessly had exposed their hypocrisies and inconsistencies, and who was fast making an impression upon the common people. For them to have stoned him to death as a blasphemer they probably feared would leave him a martyr in the eyes of many, while to have him publicly executed as a criminal, sentenced by the Sanhedrin and executed by the highest civil power in the world, would, they hoped, brand Jesus, his teachings and his followers, forever with infamy. We may imagine, therefore, how their evil hearts exulted, when finally they had coerced Pilate into signing the warrant for the execution of Jesus.

According to Mark's account (15:25) the death-warrant was signed by Pilate about nine o'clock in the morning—the trial of Jesus, and Pilate's various attempts to secure his release from his enemies, having occupied three hours. At once they started, the two robbers bearing their crosses, and Jesus bearing his cross, taking the place of Barrabas, who was to have been executed, but who was released. It was the custom in olden times to compel the convicts to bear the instruments of their own torture. Nor were the crosses so large and heavy as they are generally illustrated in modern paintings. On the contrary, the evidence is that the feet of the crucified were usually only twelve to eighteen inches from the ground. Although small, these crosses constituted a good burden for a reasonably strong man; but our Lord, after passing through his Gethsemane experiences and the night of buffeting and scourging, and his further scourging by Pilate's orders, was sick, exhausted, weak, sore. Apparently even the hardened soldiers took pity upon him, and meeting Simon the Cyrenian on the way, they compelled him to relieve Jesus.

We know nothing respecting Simon, except that Mark relates that he was the father of Alexander and Rufus, which gives the suggestion that these, his two sons, may subsequently have become the followers of Jesus and well known amongst the disciples. In any event Simon himself enjoyed a great privilege which thousands since have almost envied. How the apostles, Peter, James and John and others, must have regretted the fearfulness of heart which kept them all at a distance, and hindered them from proffering their aid to the Master in his trying hour! John, we know, was not far off; probably the others were near also; but what an opportunity they missed!

And very similar opportunities are still with us all—opportunities to serve the Christ—opportunities for serving the members

of the body of Christ. As everyone who follows the Master's footsteps must needs have some Gethsemane experiences, so also each must have a taste at least of all the Master's experiences. Let us not forget, then, to look about us for opportunities for serving the "brethren," the "little ones," the members of the body of Christ. Let each be careful not to add to the reproaches that must fall upon all the followers of the Lamb, but on the contrary to offer words of sympathy, and to help bear each other's crosses, difficulties and trials by the way. Thus can we best show to our Lord and Head how we would have appreciated the opportunity of helping him bear his cross on the way to Calvary.

The place of crucifixion was called Golgotha, the Hebrew word signifying a skull, the Latin name for a skull being Calvary. This name was given to the locality probably because the general contour of the hill, which was just outside of Jerusalem, closely resembles a skull when viewed at a distance. It was on the way to this place, Golgotha, Calvary, that some of the charitable women of Jerusalem, according to their general custom, offered the condemned ones sour wine mixed with bitter myrrh—a draught which had a tendency to stupefy the nerves, thus rendering the execution the less agonizing. The two robbers quite probably drank of the potion, but Mark (15:23) declares that our Lord refused it—having learned that his experiences were the Father's will, he would do nothing whatever to hinder himself from receiving them to the full.

Probably Mary, the mother of Jesus, Mary Magdalene, Mary the mother of James the Less and of Joses, the mother of James and John, and Salome, the wife of Cleophas (Matt. 27:56; Mark 15:40) and others of the friends of Jesus, by this time gained courage and mingled with the women who offered the wine and myrrh, so that Luke says, "There followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." (Luke 23:27, 28)

Thus, and with other words recorded, our Lord foreshadowed the great time of trouble coming upon the Jewish nation. By the expression, "If they do these things in a green tree, what shall be done in the dry?" he implies that, although the nation of Israel had been given up only five days previously, when he exclaimed, "Your house is left unto you desolate," if their rulers could sanction such injustice and lawlessness while their greenness, freshness and religious vitality remained, what might be expected in the future, after the religious vitality had dried out and the nation as a whole had become ready for the great "burning" of their day of trouble, which was designed to, and had been prophesied should, utterly consume their polity. And how literally our Lord's prophecy was fulfilled: Josephus, without a thought of corroborating this testimony, tells us with explicitness of detail of the terrible sufferings which came upon the women and children during the great time of trouble which ended with the destruction of Jerusalem, A.D. 70.

When we reflect upon the prophecy, "He was numbered with the transgressors" (Isa. 53:12), and then consider the terrible persistency with which the leading Jews pursued the dear Redeemer to secure his execution, it furnishes us fresh evidence of divine foreknowledge which, without interfering with the free moral agency of any man, is nevertheless working all things according to the counsel of God's will. We see afresh how God causes the wrath of man to praise him, and to testify to his wisdom and foreknowledge.

It was customary to have four soldiers attend each prisoner to execution; foremost went one who bore a white board on which was written the crime for which the prisoner was to be executed, and which was fastened above his head on the cross;

then followed three soldiers with the hammer and nails, etc., and these all were under the command of a captain or centurion. The board placed above Jesus, on the cross, declared him to be the King of the Jews, and was written in three languages—in Hebrew, the language of the country, in Greek, because it was the language of the visitors and of the educated from all quarters, and in Latin, because it was the language of the empire and of the soldiers. There is a slight difference in the statements of the different Evangelists respecting the words used on this tablet, which may be accounted for by supposing that the words differed slightly in the different languages, and that the Evangelists quoted from the different originals.

Little did Pilate comprehend the great truth which he set before the world in the words, "Jesus of Nazareth, the King of the Jews." Few yet realize the truth of this statement that Jesus is a King; comparatively few have yet rendered him allegiance, bowing the knee of their hearts in sincerity and truth: and yet so surely as the Lord has spoken it, the time is coming when every knee shall bow and every tongue shall confess him Lord, Master, King, to the glory of God the Father. And to this end it shall come to pass that after full knowledge of the matter has been given to all, he that will not obey this Prophet shall be cut off from among the people in the Second Death. (Acts 3:23) He was indeed rejected of the Jews, but nevertheless the full elect number for the twelve tribes of Israelites indeed shall yet be found, who, as the Seed of Abraham, shall accept Messiah as King and, faithfully serving him in the present life, and laying down their lives in his service and for the brethren, shall be accepted of him as joint-heirs in his Kingdom. Since there were not enough of the natural Israelites to complete these twelve tribes of Israelites indeed, God is completing the number by adoptions from amongst the Gentiles during the past eighteen centuries. Ultimately the entire number shall be completed. (Rev. 7:4-8)

The Jewish Doctors of Divinity were willing enough to have Jesus condemned as the King of the Jews, but were quite unwilling to have this sentence publicly recorded, and thus to imply that they had so feared his claim and influence as to seek his death. Pilate's refusal to amend the charge was a just one; if there was no merit in the claim, why should they have feared him, and why should he have been crucified? If there was enough merit in the claim to lead to his crucifixion, the matter should be plainly stated.

The division of the spoil was customary at every crucifixion, and gave evidence of the indifference and hard-heartedness of the soldiers in the presence of suffering. The raiment divided consisted of headdress, outer robe, girdle and sandals; the garment here called a "coat" and "vesture" was an undergarment which reached from the neck to the feet. It was evidently of fine quality and texture, as indicated by the fact that it was woven throughout, seamless. The casting of lots for this robe marked the fulfillment of a prophecy to which John calls attention. (Psa. 22:18) The seamless robe appears to symbolize the righteousness of Christ, which can be appropriated only as a whole; it is of one piece, and may not be marred. Whoever may get it, gets a most valuable robe, and whoever may fail to get it, fails to obtain the righteousness which is of God in Christ. But not by lot or accident or chance does this robe come to the Lord's people. As the scriptures clearly point out, it is obtained only through the exercise of faith, and held only by the obedience of faith. We might perhaps consider it a symbol of the wedding-garment which falls to the lot of one class only, a little flock, who through faith and perseverance shall inherit the Kingdom as members of the body of Christ, covered by his seamless and spotless robe of righteousness.

The Apostle John had grown bolder as the day advanced, and while our Lord was crucified he drew near and was within speaking distance—quite possibly encouraged by seeing "the wife of Cleophas," who is supposed to have been a relative. It was a sorrowful gathering for these whose hearts went out with sympathy for the Master whom they loved but were powerless to comfort or relieve. They were weeping and sorrowing while others jeered and taunted, saying, "If thou be Messiah, come down from the cross"—thinking doubtless that our Lord's crucifixion by his enemies was the best possible proof that his claim to Messiahship was a fraudulent one—proving that he was an impostor.

With the members of the body of Christ it has been true at times also that the Father has permitted experiences to come to them in such manner as might imply that they did not have his favor, and were really impostors. But as the true disciples had a heart-union with the Lord, which outward circumstances and misfortunes could not break, a love which adversity could not chill, so with all his "brethren," those who are in heart-harmony, in oneness of spirit, will be found faithful under the most trying circumstances and adversities, because they have one spirit, a spirit of love for the brethren, by which they are enabled to identify one another as members of the one body.

How it gives us an insight into our Lord's sympathetic nature, to find him thinking in the interest of others at the very time when he himself is overwhelmed in trouble! His own agony did not hinder him from thinking of his mother, and making provision for her comfort, commending her to the care of the loving disciple John. We thus see exemplified in the Master the teaching of the Scriptures that each should seek to make provision for his own dependent ones and, as the Apostle says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8) "*The faith*" includes thoughts of love, sympathy, interest and care for others, especially for them of the household of faith. We note the choice of John: it was doubtless because, first of all, of his loving tender disposition; secondly, his zeal for the Lord and the truth, and thirdly, his courage in pressing near to be with his dying Master in his closing hours, at the risk of his own life. Let us note these characteristics, as being those which the Lord approves, that noting them we may cultivate them in ourselves, and be granted special opportunities for service by this same Master.

It was about the close of our Lord's agony that he said, "I thirst," and this gave opportunity for the fulfillment of the prophecy which declared, "They gave me vinegar to drink." (Psa. 69:21) This was not the ordinary vinegar, but more properly sour wine, the common, cheap drink of the soldiers. The sponge filled with the sour wine, and reached up to our Lord's mouth on a hyssop branch, served to moisten his lips and tongue, and was evidently intended as an act of kindness, mercy.

The different accounts give altogether what are known as "The seven words on the cross."

The first word from the cross: "Father, forgive them; they know not what they do." (Luke 23:34) While these words undoubtedly represent truly our Lord's sentiments as respected his enemies, nevertheless it is proper here to remark that the oldest Greek MSS. do not contain these words.

The second word from the cross: Our Lord's message to the robber, "Verily I say to thee to-day, Thou shalt be with me in Paradise." (Luke 23:43)

The third word from the cross: "Woman, behold thy son! … Behold thy mother!"

The fourth word from the cross: "My God! my God! Why hast thou forsaken me?" (Mark 15:34) Of this expression a noted theologian has said, "In the entire Bible

there is no other sentence so difficult to explain." Yet the meaning of this, and the reason for it, are very easily seen when once we have the correct view of the ransom. From this standpoint we see that the Logos became a man, "was made flesh," in order that he by the grace of God might taste death for every man. (Heb. 2:9) We see also that the death penalty upon father Adam was the one which Jesus must experience in order to the satisfaction of Justice and the release of Adam and those who came under condemnation in and through Adam. As the penalty against Adam was death in the fullest and most complete sense, so Christ died for our sins, suffering the Just for the unjust, that he might release us from the death penalty and make possible a resurrection of the dead. As the penalty against Adam included his isolation from the Father as a condemned rebel, so it was necessary that our Lord Jesus, in taking Adam's place, should experience (if only for a short time) the full meaning of a sinner's *separation from God.*

Very mercifully, the Father did not permit this feature of Adam's penalty to rest upon our Redeemer throughout the entire period of his sacrificial ministry, but only at its very close. It was the fact of his communion with the Father that permitted Jesus to pass through all the trying experiences of that day and the preceding night with such great courage, but now, when the Father's sustaining grace and fellowship and communion of spirit with him were withdrawn, and our Redeemer, with all his fine sensibilities, was utterly bereft of solace from his dearest friend, it led his breaking heart to cry out these words of anguish. Evidently it had been hidden from him up to this time that he must suffer this phase of the punishment of Adam's transgression.

The fifth word from the cross: "I thirst," we have already considered.

The sixth word from the cross: "It is finished," suggests to us that our Lord's earthly mission had been accomplished. He came to die, to redeem the death-condemned race of Adam, to purchase it with his own precious blood, his life. He had consecrated himself to this work in harmony with the Father's plan, and with his dying breath, expiring, he could say that he had finished the work which the Father had given him to do. How it rejoices us to know that our dear Redeemer did complete the work, that he did not resent the taunts of those who said, "If thou be Messiah, come down from the cross;" "Save thyself!" We rejoice to think that since the great sacrifice has been *finished* (and especially in view of the fact that the Heavenly Father subsequently declared that it was finished acceptably), we may realize that there is now, therefore, no condemnation to them that are in Christ Jesus. (Rom. 8:1)

But although the sin-offering was finished eighteen hundred years ago by the sacrifice of our Lord, the Lamb of God, there is another part that is not yet finished; but in harmony with the divine plan our Lord is waiting for the Church, which is his body, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) And looking all about us, in the light of the Lord's Word, we may say that this work is almost finished too. Very soon the last member of the body of Christ will have suffered with the Head for righteousness' sake: then the entire work of sacrifice apportioned for this Gospel age, or Day of Atonement, will be ended, and the Millennial age of glory and blessing, ruling and uplifting, will begin; ushering in for the world of mankind the great blessing, the *purchase-price of which was finished at Calvary.* Let each dear follower in the Master's footsteps keep patiently and perseveringly on in the way of self-denial until his course shall be finished—until the Master shall say, It is enough; "Well done, good and faithful servant. Thou has been faithful over a few things; I will make thee

ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21)

The seventh word from the cross: "Father, into thy hands I commend my spirit." (Luke 23:46) These our Lord's last words were a quotation from the Scriptures. (Psa. 31:5) In other words, it had already been declared of him that thus he would commend himself to the Father's grace and truth. Our Lord was finishing laying down his human life a ransom for many sinners, but the Father had promised him a new life on a higher plane, as a reward for his faith, obedience and sacrifice. This new life, or life as a "new creature" was reckoned as begun at the time of our Lord's baptism when he received the holy Spirit; this new life was reckoned as continuing and growing during the years of his ministry while he was daily dying according to the flesh; the outward man was perishing, but the inward new creature was being renewed day by day. Now the outward man was about to cease entirely—fully surrendered, the sacrifice finished.

Our Lord's interest in and hope for a future life looked forward, in harmony with the Father's promise, to the new or resurrection life; the new mind or spirit reckoned as begun at the moment of his baptism and consecration, having the divine promise of being perfected in a resurrection, in a spirit-body suitable for and in harmony with the new mind, the new will. But this change could not take place instantly: the divine law had arranged that not until the third day could he be quickened as the new creature of spiritual body. He must take this by faith; no one had ever passed this way before: yet with full confidence our dear Redeemer looked up to the Father, and full of faith declared that he committed all of life and all of these blessed hopes for the future to the Father's love and to the Father's power—to be provided in harmony with the Father's plan and Word. And so must we, as followers in our Master's footsteps, look forward with faith, and in our dying hour commit all our interests to the keeping of him who has manifested his love for us, not only in the gift of his Son as our Redeemer, but all our journey through—in his providential care, as well as in the exceeding great and precious promises which go before us and surround us and give us strength, comfort and assurance.

The Atoning Sacrifice Completed

LUKE 23:35-53

"Christ died for our sins, according to the Scriptures." 1 Cor. 15:3

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." (Mark 15:20) Jesus was now in charge of the centurion, and with the two bandits or highwaymen who were to be executed that day, was led to execution, each of the three prisoners being under the guard of four Roman soldiers, with a centurion in command, sixteen persons in all. It was about nine o'clock in the morning, and our Lord having been incessantly harassed by his enemies from the midnight previous, without food or rest, buffeted, scourged, tormented, was, according to tradition, weak and faint under the heavy load of his own cross, which, according to custom, he bore. The Gospel narrative seems to confirm this incidentally, by telling us that Simon, a Cyrenian, was compelled by the soldiers to bear the cross for Jesus. Some, however, claim that Luke's reading respecting this matter, that he "bore the cross after Jesus," signifies that he walked behind Jesus and merely assisted in the bearing of the cross.

Whichever way it was, Simon had a most enviable opportunity of serving the Master—an opportunity which would be eagerly seized by some of the Lord's people today, who would be glad to share, not only the Master's burden, but his ignominy. And, strange to say, the opportunity is with us now, and whosoever will of the Lord's disciples is privileged to take up the cross and follow after him; for the offense of the cross has not ceased. True, the cross has become fashionable, and is worn by many as an ornament with little thought of the original cross and what it signified, and with little desire to bear any of its shame or ignominy or weight. But there are still some who have the Master's spirit, to whom the Apostle appeals, saying, "If we suffer with him, we shall also reign with him;" for "we ought also to lay down our lives for the brethren," and to "fill up that which is behind of the afflictions of Christ for his body's sake which is the Church." (Rom. 8:17; 2 Tim. 2:12; 1 John 3:16; Col. 1:24)

Although the man Christ Jesus was holy, harmless, undefiled, separate from sinners —perfect—nevertheless he was neither a giant in stature nor in physical strength. This indicates to us that the perfect man was not a giant physically, nor in brute force preeminent; for all that the perfect man was, our Lord Jesus must have been, in order to be his ransom price, his substitute. The coarseness and brute strength which we find in many men is to be esteemed a degeneration, as truly as is the weakness and effeminacy of others—only that the degeneracy has manifested itself in another form. Great brute force and coarseness of organism is rarely accompanied by a proportionate strength and efficiency of brain power, and of the finer sentiments of the mind. The completion of the restitution work, therefore, must not be expected to bring coarseness and giant strength; but fineness and symmetry, physical as well as mental. Additionally, we are not to forget that for three and a half years our Lord's ministry had been a constant drain upon his vital forces, not merely in connection with his public preaching, but specially in connection with the miracles which he wrought at the expense of his own vitality; as it is written, "Virtue [vitality] went out of him and healed them all." (Luke 6:19)

The journey to Calvary was a sorrowful spectacle. It is to their credit that some of those who followed in the procession were weeping, and this credit for tenderness and sympathy falls to the women, to whom Je-

sus turning said, "Weep not for me, but for yourselves and for your children." Apparently the Savior's thought was not centered wholly upon himself: he was thinking rather how this injustice would shortly react upon this nation, whose representatives had said before God and men, "His blood be upon us and upon our children." No doubt our Lord had in mind the descriptions of the trouble that would come upon Jerusalem, as given particularly in the prophecies of Daniel and Jeremiah. (Dan. 9:24-27; Jer. 6) We realize how literally our Lord's suggestion was fulfilled when we remember the story of the siege of Jerusalem, and how the women and children especially suffered in the horrors of that time. It is a sign of greatness of mind when one is able under such trying circumstances to think less of himself and more of others.

Arrived at Calvary the crucifixion took place. It is probable that the victim was nailed to the cross while it was lying on the ground, and that then the four sturdy soldiers lifted it and set it into a socket in the earth, the pain from the wound being intensified by the jolting of putting the cross into an upright position, and then terribly augmented by the hanging weight of the body. Crucifixion is probably the most cruel form of death, and even by the Romans, as we understand it, was practiced only upon culprits—usually outlaws, brigands and seditionists. Thus our Lord was, in harmony with the statement of the prophet, "numbered with the transgressors." (Isa. 53:12)

On our Lord's cross, above his head, written in three languages, was a statement of his crime—the charge upon which he was convicted and sentenced, in the words, "Jesus of Nazareth, the King of the Jews." It was written in Latin, the language of the Romans, representative of authority and power; in Greek, the language of culture and learning; and in Hebrew, the language of the professedly God-fearing people. It was a title of shame and contempt, a brand of blasphemy to those who read it; and the multitude, going and coming to and from the city jested him upon his title, and the miserable failure of the fraud he had attempted to perpetrate in claiming for himself such high honors and dignities. The priests and rulers, of course, followed to see their victim surely dead; and any qualms of conscience they may have had respecting the injustice of their course seem to have been stifled by the apparent confirmation of their verdict in their success in accomplishing his death, and in his apparent powerlessness to save himself from his calamity. The soldiers too, especially those who had him in charge, seem to have felt that this was an exposure of another fraud, the ignominious termination of another one who had asserted himself against the power of Caesar.

The records show that Jesus' mother was there, and her sister, and John the disciple, and his mother, and Mary Magdalene and Mary the wife of Cleophas. (John 19:25; Matt. 27:56) They were all sorrowful; many of them weeping. They could not deny the assertion of the rulers and the multitude, that apparently the claims of our Lord had been fraudulent; they could not understand how he who had such power, and in whom they had such confidence, could be so helpless in the hands of his enemies. It was incomprehensible when they remembered how even the winds and the waves of Galilee obeyed him, and how many unclean spirits, being unable to resist the command of his word, had been cast out of the afflicted. But although they could not make any reply, under the circumstances, to the jibes of those who railed at the Lord, they nevertheless loved him; for they knew, that regardless of his power and his titles, and whether or not he had overstated his relationship to the Heavenly Father, nevertheless, "never man spake like this man," and never had they known any who could compare with him amongst the sons of men for purity and nobility of soul. They could do naught else but love him and trust him, and wait for some indication of the seeming inconsistencies which they then beheld. And so it is at times with the Lord's followers since. Occasionally things occur in re-

spect to the Lord's Word and what he permits his people to suffer, and the power he permits their adversaries to exercise, which are incomprehensible, and his followers may at such times be obliged simply to hold their peace; but those who know the Lord through intimate communion and fellowship of heart, who have fed upon "the deep things of God," who have drunk of his spirit —although unable to explain the difficulties, are fully able to trust in him and to hope and to wait for such expressions as are sure to come, in vindication of his every act and word and providence, in due time.

Whilst the others were reviling our Lord and calling upon him to manifest his Messiahship and to come down from the cross, one of the thieves joined in the ribald assault; but the other, realizing that death was near, and admitting his own guilt, seemed to recognize in Jesus a person of an entirely different order and character from that of himself. He alone, so far as we are informed, raised his voice in protest against the slurs, and in defense of the meek and lowly one, who said nothing in his own defense, and who thus set us a most wonderful example in patient endurance and suffering for well-doing. Had he demonstrated his power, as they "dared" him to do, he would have been wrecking the hopes, not only of those who maligned him, crucified him, but also the hopes of the whole world of mankind. O, how we rejoice in his faithfulness unto death—even the death of the cross! How we praise him that he did not exercise his power, and "call for more than twelve legions of angels" to deliver him, but on the contrary sacrificed himself, laying down his own life as a ransom for Adam and his race!

The contrite thief knew little respecting Jesus, except what he saw before him of his patient endurance, suffering for righteousness' sake; but this "living epistle" made a marked impression upon him, just as sometimes the conduct of the Lord's followers, patient in tribulation, is the strongest and best lesson that can be given to some, "without God and having no hope in the world." There is nothing to indicate that this thief became a saint in the few moments of his acquaintance with the Lord; there is nothing to indicate that he had or could develop a *character* in that time which would constitute him an overcomer, a joint-heir with Christ in the Kingdom. Everything is to the contrary of such thoughts. He merely realized that he himself was guilty and worthy of death, according to the law, that Jesus was innocent, and that there was a bare possibility of there being something in the claims of this wonderful man in respect to a future Kingdom. He would at least speak a word in his defense, and then he would appeal to Jesus, that if he had a Kingdom, as had been intimated, he would graciously remember his words of defense and do a kind deed for him when his Kingdom should come.

Paradise Promised

Jesus replied, "Verily, verily [so be it, so be it], I say unto thee this day, Thou shalt be with me in Paradise." It should be as the thief had requested, not otherwise. When Jesus' Kingdom should come the effect or result of that Kingdom would be the restoration of the Paradise lost when sin entered into the world as a part of its penalty—redeemed by the sacrifice which he was then finishing at Calvary. When he should come into his Kingdom at his second advent he would, as the thief requested, remember him there and then, and undoubtedly the thief will have an abundant reward for the words of comfort spoken to our dear Redeemer in his hour of trial; but that reward will surely not be a place in the throne, in the Kingdom, as a member of the body of Christ; for this position amongst the elect is to be given only to those who shall attain the character-likeness to God's dear Son. (Rom. 8:29) Besides, none can attain this position without being begotten of the holy spirit, and the holy spirit, the begetting power of the new nature, was not yet given, until after Jesus' death, resurrection and ascension, when at Pentecost it came upon those who waited to be adopted from the

house of servants into the house of sons. (John 1:12; 7:39)

The thief died too soon to have any part in this Kingdom, had he been ever so well developed in character—even as John the Baptist died too soon. Of the latter our Lord said, that although there was not a greater prophet than he, "the least one in the Kingdom of heaven [the spirit-begotten Church, joint-heirs with Christ in the Kingdom] is greater than he." (Matt. 11:11) When the Kingdom shall come, and Paradise shall be restored, not only the penitent thief will be there, but also the impenitent one, and those Roman soldiers, and those bloodthirsty scribes and Pharisees and priests—all will be in Paradise—not for any worthiness of their own, but by reason of the merit of Christ's sacrifice, which paid their penalty and insures their having a full opportunity in the Millennial Paradise to come to a knowledge of God and through obedience then to life everlasting, if they will.

How forceful the expression, "I say unto thee *today*,"—notwithstanding all this seeming weakness on my part and seeming triumph of my enemies—I tell thee today, that thy prayer shall be answered; and that when I come into my Kingdom, Paradise shall be restored and thou shalt be there to be blessed, as I shall be there to be the King and Priest to give the blessings promised in the divine plan.[1] The garden of Eden was the Paradise lost, and on a larger and grander scale it shall in due time be restored by him whose sacrifice purchased it as well as mankind. (Eph. 1:14; Rev. 2:7)

It was probably during the early part of the crucifixion, that the four soldiers who had Jesus in charge divided his clothing amongst them; but the seamless robe which he wore, a fine and expensive garment, being desired by them all, for it they cast lots. That robe properly and beautifully represents Christ's righteousness, the wedding garment, which is of great value, and which, during this present age, is granted to the most favored ones as furnishing the opportunity for their attainment with Christ of joint-heirship in the Kingdom, if they will suffer with him. The lot or privilege to have this garment of Christ's imputed righteousness has fallen chiefly to us of civilized lands, to whom the light of the knowledge of God's gracious plan in Christ has been granted. How thankful we are that the lot or privilege of possessing the favors represented by this robe is ours. Those who appreciate it will show their appreciation in the affairs of their daily lives, seeking to keep their garment unspotted from the world, and that it may be without spot or wrinkle or any such thing, and that it may be embroidered with all the graces of the Lord's character; that under the grace which it implies they may be accepted in the Beloved One. (Psa. 45:14; James 1:27)

The darkness which came over the scene of the crucifixion at noon, and lasted until three o'clock, after our Lord's death, was evidently a very remarkable one, and made a deep impression. A newly found version of the Gospel, known as "The Gospel by Peter," is represented to say of this darkness, "Many went about with lamps, supposing it was night," and that the darkness lasted until Jesus was taken from the cross, when the earthquake took place. "Then the sun shone out, and it was found to be the ninth hour."

The rending of the Temple vail apparently took place at the same time as this earthquake—the moment of our Lord's death. This was not the trifling matter it might appear from the word "vail," for this vail was an extremely large and extremely heavy curtain, the tearing of which would be no small matter, but would have required superhuman strength. Edersheim describes this curtain as being sixty feet long and thirty feet wide, and five inches thick; made of seventy-two squares joined

1. The comma should be after and not before "today" in order to permit harmony with the facts here before us, and agreement with other Scriptures. The *original* Scriptures are not punctuated—punctuation being a comparatively modern invention.

together. We have seen (*Tabernacle Shadows*) that this vail was symbolical—that it represented the completion of our Lord's sacrifice by which he opened up for us a new way of life beyond the vail, through the sacrifice of his flesh. In a figure, therefore, the Lord God, by the rending of the vail, declared that the death of Jesus made possible the way into the Most Holy, even heaven itself, and the fact that the vail was rent from the top to the bottom implied that the work was God's and not one having its start and accomplishment in human design and effort.

"Father, Into Thy Hands I Commit My Spirit"

Our Lord's words commending his spirit, his life, to the Father, reminds us of the words of Stephen. (Acts 7:59) Stephen, however, had little to surrender, like us all; his Adamic life, the spirit of life, received from Adam, was already forfeited, and the only life which Stephen, therefore, could commend to God was the *reckoned life* received by faith through Jesus, the Life-giver. In the case of our Lord the matter was different. He had life rights which had never been forfeited through sin, and was committing these to the Father as the ransom price for Adam and his forfeited spirit of life: nevertheless, our Lord was firmly trusting in the Father's promise to raise him up from the dead by his own power, and his trust was in God that the restoration of life which he had promised he was abundantly able and willing to perform, and raise him from the state of death perfect, in the divine nature, with its glory, honor and immortality. Thus our Lord gave up the "ghost" (an old English term) —gave up his spirit of life—he died, and remained dead until the Father raised him from the dead on the third day by his own power.

The closing scenes of the drama evidently were very awe-inspiring, not only to our Lord's friends, but also to his enemies, and a general hush and feeling of grief spread about. The taunts of his enemies ceased as the darkness came down, and many were willing at the last to admit that the occurrences were remarkable, and corroborated to some extent the Master's claims, saying, "Truly, this man was the Son of God." (Mark 15:39)

The solemnity of our Lord's dying moments seems to have given greater courage to some of his friends, two of whom, Joseph and Nicodemus, were members of the Sanhedrin, which had condemned him, these two being either absent or voting against the condemnation. They had been too careful of their reputations to avow their interest in Jesus previously, "for fear of the Jews," but now they had the courage to own the Lord as their friend, and to arrange the details of his burial. (John 19:39) The dilatory acknowledgment of Jesus on the part of these wealthy and influential men reminds us of the peculiar difficulties which hinder all persons of wealth and influence in connection with a proper acknowledgment of the way, the truth and the life. True, there are many rich men today, and many of influence, who, because of popularity of churchianity, take a prominent part in its service; but churchianity must not be confounded with "the body of Christ," the true Church, which, like the Lord, is comparatively without influence, power or wealth, as viewed from a worldly standpoint. When the great drama of this atonement day is completed, the last member of the body of Christ has finished his sacrifice, there will doubtless be many of the rich and influential to come forward then, to honor the humble ones and to garnish their sepulchres. Much more to their credit and to their advantage and assistance in making their own calling and election sure would it be for these to come boldly forward in the time of sacrifice and bind their own sacrifices to the horns of the altar. (Psa. 118:27)

The Atonement

Various are the theories advanced in the name of Christianity and the Scriptures, respecting the at-one-ment between God and man; some acknowledging that the work which our Lord "finished" in his death on Calvary is the basis of all human hopes respecting the life everlasting, and at-one-ment with the heavenly Father; others persistently seeking to deny this, advancing theories to the effect that the at-one-ment between God and man never was broken off, that no ransom sacrifice was necessary to a reconciliation, that no fall took place, and that hence no restitution back to primary conditions is necessary or desirable or was secured by the Lord Jesus' death. Many of these theories which deny the redemptive value of our Lord's death affect to do him greater honor by claiming that his work for humanity was solely that of a great teacher, and in no sense that of a Redeemer or purchaser. These false theories which ignore the ransom are becoming more numerous, more persistent and more seductive day by day to those who are not well rooted and grounded in the divine Word and plan of the ages. It is appropriate, therefore, that we here call special attention to the fact that according to the Scriptures the entire plan of salvation is pivoted upon the great transaction of our Lord's *sacrifice*, which, beginning with his consecration at Jordan, was finished with his expiring breath at Calvary. Whoever believes this and accepts it is justified thereby, obtaining his share in the merit of that sacrifice. Whoever rejects it rejects the only name and the only faith by which he can ever be reconciled to God and attain to life everlasting.

We are not in this suggesting that men are saved by a theory, but we are suggesting that since all who come into harmony with God during this Gospel age must come to him through *faith* in the precious blood of Christ, it follows that he cannot have a reasonable faith without a more or less clear theory; and that any theory which ignores the death of Christ as the basis of justification and reconciliation is an unscriptural one, and hence of no value whatever. Hence all who claim relationship with God upon any other basis of faith, any other theory, are deluding themselves—they are neither reconciled to the Father nor to the Son, nor justified from their sin, nor members of the Church which is the body of Christ.

We do not mean by this to say that only such as have a clear conception of the *philosophy* of the atonement are justified; on the contrary, it is our belief that many of God's dear people during the dark ages, and since, have lived and died without a clear conception of the philosophy of this subject as it is now possible for it to be seen and appreciated. But while failing to see the *philosophy*, all of God's true people have recognized the *fact* that it was the death of Christ which effected our reconciliation to the Father, and upon which all hopes of life eternal are based. See Vol. 5, *The At-one-ment.*

To those who prefer the inspired words of an Apostle to the uninspired conjectures of their own and other minds, the Golden Text is an all-sufficient answer to all no-ransom theories. One of these, Christian Science, declares: "There is no sin,"—hence nothing to deserve punishment; and "There is no death,"—hence Christ did not die. But the Apostle affirms, in harmony with both reason and Scripture, that both were facts, and that Christ's death was *for* (as a means to our recovery from) our sins. Let us stand firmly in the inspired "faith once delivered to the saints." (Jude 3)

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How And Why Christ Was Crucified

MARK 15:22-39

Golden Text: "Christ died for our sins according to the Scriptures." 1 Cor. 15:3

Victor Hugo wrote, "Waterloo is the change of form of the universe." Another amends the statement thus, "Calvary is the change of form of the universe." The story of our Lord's crucifixion is related with a pathos which stirs our souls with sympathy, and begets in us a responsive love from the moment we truly recognize the purport of our Golden Text. Others have died just as cruelly, and a few have gone to death voluntarily and composedly. The Lord's death, however, was the first one in which the victim was entirely innocent, entirely unworthy of the death sentence—the only one, therefore, in whose case the matter of dying was wholly voluntary, the only one who needed not to die had he not so willed.

Cross-Bearing Exemplified

The evangelists relate the incidents of the crucifixion with very slight variations, and the whole matter is before us when we group together the various statements, each of which is true. From Pilate's Judgment Hall, after the governor had consented to Jesus' death because unable to stem the tide of Jewish prejudice and vociferous demands, the centurion, with three Roman soldiers, took Jesus to Calvary to crucify him. As was the custom, the culprit —in this case the victim—bore his own cross, which must necessarily have been a terrible task. Our Lord apparently was overcome by the weight of the cross, when a countryman named Simon coming along was forced to assist him. The statement of Luke 23:26 implies that Simon did not carry the cross entirely, but merely assisted Jesus, carrying the hinder part of it, which usually dragged.

We have often wondered, Where were Peter and John and James that they did not see the Master's burden and run to proffer assistance? If disposed to envy Simon his privilege of assisting the Master in the bearing of the cross, let us reflect that many of the Lord's brethren are daily bearing symbolic crosses, and that it is our privilege to assist them, and that the Lord agrees to reckon any service done to his faithful followers as though it were rendered to his own person. Yet if no brother sees the privilege of giving a helping hand let not the burdened ones lose heart. The Lord knoweth the need and will send the aid necessary, even though it be impressed, and that because of the sympathy of the worldly—as in Jesus' case, when the soldiers provided the aid. As the wooden cross was not our Lord's heaviest burden, so, too, his followers have crosses which the world sees not, but which the "brethren" should understand. "Bear ye one another's burdens and thus fulfill the law of Christ."

Sympathetic Jewish women walked near, weeping. Quite probably these included Mary, our Lord's mother, Martha and Mary of Bethany, and Mary Magdalene. The particulars are not given us, but the sympathy of woman is markedly testified to. Our Lord was full of composure, though weak and fainting, not only because of the expenditure of his vitality previously in the healing of the sick, etc., but additionally because he had been under a most terrible nervous strain throughout the entire night, without sleep or food. It was now nine o'clock of the day of his crucifixion, and he had wearily borne a share of the weight of his cross for about three-quarters of a mile, from Pilate's Judgment Hall to Calvary. Golgotha, the name usually given to this place by the people of the vicinity, signified "the place of a skull," because that particular slope of the hill very closely resembled a skull in shape and in color, dark

crevices in the face of the rock corresponding to the eye sockets, nose cavity, etc.

The offering of wine mingled with bitter myrrh, otherwise styled gall, was not an indignity as is usually supposed, but an act of kindness. A Women's Society for the Relief of the Suffering furnished sour wine with bitter narcotics with a view to deadening the sensibility to pain, and it was customary to provide this draught for all the poor unfortunates to reduce their terrible sufferings to a minimum. Our Lord tasted the wine, Matthew informs us, doing so probably to assure himself of what it was, or as a token of his appreciation of the kindness expressed by it. But he refused to drink of it, evidently preferring to experience the full measure of the pain and suffering which the Father's wisdom and love and justice had prepared for him—had permitted to come upon him as a test of the full measure of his loyalty and obedience.

The crucifixion must have been a terrible ordeal. The cross was laid upon the ground and the victim stretched upon it, while the nails were driven through the feet and hands; and if possible a still more trying moment came when the cross, lifted by sturdy men, was allowed to drop into the socket prepared for it in the rock. Very properly the evangelist did not stop to detail or comment upon the extreme suffering experienced by the Lord, and very properly we may similarly leave the matter. Nevertheless, our hearts can but ache still when we think of what this part of the redemption price paid for our sins cost the One who bought us with his precious blood. He who grasps the situation clearly will be the more willing to suffer something for the Lord's sake and for his cause' sake—thus to testify in return his love and his appreciation of the great things done for him by the Son of God. Indeed we should esteem it a deprivation if not permitted to "suffer with him," for otherwise we could not hope to "reign with him."

Two Prophecies Fulfilled

It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution, and in Jesus' case we read that, having divided his garments amongst them, his outer robe, his head dress, sandals and girdle—enough to give one piece to each—they assigned by lot "what each man should take." One piece remained, namely, his tunic or under garment, reaching from the neck to the feet, "woven throughout and seamless." This they could not divide advantageously, and hence "for his vesture they did cast lots." (Psa. 22:18; John 19:23, 24)

The crucifixion took place at the third hour, Jewish reckoning, or nine o'clock, our reckoning. Over his head was his accusation written in three languages—the Latin, the official or governmental language of Rome; in Greek, the classical language of that period; in Hebrew, the language of the Jews. The charge was that upon which the chief priests had laid special stress in their arraignment of Jesus, that he claimed to be the king of the Jews. Elsewhere we are informed that the prominent Jews objected to Pilate's inscription and endeavored to have it altered, but he refused, saying, "What I have written, I have written." The Jews would have written, "This is an impostor claiming to be the king of the Jews," but in the Lord's providences the true title was put above his head, "Jesus, the King of the Jews." Those of us who are not Jews have reason to rejoice that he is more than this—that by God's providence he is heir of the world and is surely to be the King of the world, and is already King of saints.

How it happened that two robbers were awaiting execution at the same time is not stated in the account. We may presume, however, that they had been in custody for some time under sentence, and that the chief priests may have suggested their execution at the same time. Their thought may have been to detract from the injustice of their own course and to throw a measure of justice into the proceedings as a whole, or

their object may have been to demean Jesus in making him a companion of outlaws. But whatever the circumstances the matter was foreseen by the Lord and foretold by the Prophet—"He was numbered with the transgressors." (Isa. 53:12)

"We Did Esteem Him Stricken, Smitten Of God"

Near the cross stood the Apostle John and Jesus' mother and others who loved him, and whose hearts were breaking with sympathy as they beheld his ignominy and suffering and were unable to fully appreciate the necessity for this, as we shall shortly see it. Some few idlers were standing by probably, while travelers were coming and going, because Golgotha was on a frequented route. Apparently many of these, who had heard much about Jesus and his miracles, were now satisfied that his claims were false, and that probably his miracles were deceptions wrought, as the Pharisees said, by the power of Beelzebub, the prince of devils. These reasoned from analogy that if the Lord had done the works ascribed to him by the power of God, as he claimed, he would not need to be at the mercy of his enemies, for it never occurred to them that any one would voluntarily lay down his life for his friend—neither did they have the slightest conception of the necessity or object of the Lord's death.

A similar mistake is made by the world in respect to the Lord's followers. Those who have sorrows and trials and persecutions and poverty they esteem to be under divine disfavor. Thus it was prophesied of our Lord, but is true of his Church, his body as a whole—"We did esteem him stricken, smitten of God and afflicted," and we were ashamed of him. The world cannot discern, as we do, that God's favor toward the elect is manifested in letting them have those experiences necessary to their preparation for Kingdom honors.

"None Of The Wicked Shall Understand"

Our Lord's statement of a few days before was remembered by some, but either misunderstood or deliberately falsified in their raillery. He had not spoken of destroying their Temple, but had said that if they destroyed the Temple it would be reared again within three days (antitypical). The Temple construction had required about forty years, and our Lord's declaration they considered bombastic, and said, It will be much easier for him to show his power by coming down from the cross. The fact that he did not do so was esteemed an evidence of the falsity of all that he had previously said and done. To a sensitive mind, like that of our Lord, we can readily suppose that such a charge of falsification and misrepresentation would be a severe burden upon his heart; yet he bore it patiently. O, we are so glad that Jesus did not come down from the cross, and thus leave us in our sins—the whole world unredeemed!

The chief priests and scribes pursued their victim to the cross—neglecting, doubtless, important matters in their eagerness to make sure that he did not escape them. They were more blameworthy than the common people, yet they sought to justify their course in the same manner. Strangely enough, they admitted that "he saved others;" and the fact that he did not save himself out of their grasp seems to have been to them conclusive evidence of the falsity of all of his claims as respected relationship to Jehovah God. They were satisfied that his blood should be upon them and upon their children. Poor men! they thought themselves wise, yet, as the Apostle Peter pointed out a few days subsequently, the whole matter was done in ignorance. Peter's words are, "I wot, brethren, that ye did it in ignorance, as did also your rulers." It is fortunate for these—yea, for the great majority of mankind—that the Lord our God is not the resentful One he is represented to be; that on the contrary he is "long suffering and of plenteous mercy." In full accord with this is the glori-

ous prophecy that eventually those who crucified the Lord shall look upon him whom they pierced and mourn because of him, and that "the Lord will pour upon them the spirit of prayer and supplication and they shall mourn for him."

When Reviled He Reviled Not In Return

The Apostle points out our Lord's patience under this reviling as an example to us. When he was reviled he reviled not in return. How many cutting things our Lord might *truthfully* have thrown back at his persecutors. The secret of his patience was expressed in his words to Pilate: "Thou couldst have no power over me at all except it were given thee of my Father." The same thought is expressed in the words: "The cup that my Father hath poured for me, shall I not drink it?" Likewise our ability to take reviling and persecution patiently and unresentfully will be in proportion as our consecration to the Lord is full and complete, and in proportion as we realize that "All the steps of the righteous are ordered of the Lord."

One of those crucified with Jesus reviled him also—perhaps both, but probably only one—the other for a time keeping silent, but afterward speaking in defense of Jesus, as is related in another Gospel. The morning, which had opened very bright, became very cloudy, and the darkness from the sixth hour (12 o'clock noon) until the ninth hour (3 o'clock), when Jesus died, was quite noticeable.

It was at the close of his experiences, at 3 P.M., that Jesus cried aloud with a strong voice, indicating considerable vitality still. His cry was, "My God, my God, why hast thou forsaken me?" Throughout the entire experience of the night and the morning, from the time he had the assurance, in the Garden of Gethsemane, that he was pleasing to the Father, our Lord was most cool and tranquil of mind. Why was it, then, that at the very close of his experiences he should have so dark a cloud, a shadow, between his heart and the Father? Why should the Father permit any cloud to come between on an occasion when his dear Son, well beloved, so much needed more than any other time the comfort and strength and sustenance of a clear appreciation of his love and favor? This we must answer later, when considering why our Lord was crucified.

It was at this time that our Lord had said, "I thirst," and that a sponge fastened to a hyssop stock and saturated with sour wine (John 19:29) was lifted to his lips. From it he sucked some refreshing moisture, for by this time under such conditions his wounds must have developed a raging fever in his blood. Then Jesus cried aloud again. What he said is not recorded in Mark's account, but Luke gives it as, "Father, into thy hands I commit my spirit"—my life. This indicated that his faith in the Lord was absolute and that the thing he chiefly thought of was life. He was laying down his life most loyally, most nobly, in accord with the Father's arrangement. The Father had promised him as a reward to raise him up from the dead: he trusted in this promise, and now in his dying breath he expressed his faith.

"It Is Finished"

Various things are recorded as taking place at the moment of our Lord's death—an earthquake shook the ground in the neighborhood of the cross, and in the Temple at Jerusalem the great vail which separated between the Holy and Most Holy was torn, not from the bottom toward the top, as would be the expectation if it were the result of wear, but from the top to the bottom, as indicating that it was a manifestation of divine power. The vail or curtain is described as being sixty feet long and thirty feet wide, and its thickness about four inches. Josephus describes it as "of Babylonish texture, a wonderful stretch of white, scarlet and purple." The rending of this curtain represented symbolically the opening of the way between heaven itself and the heavenly condition of those in the

world. Christ has opened to us a new and living way through the vail—that is to say, through the sacrifice of his flesh. True believers are represented as being now associated with Jesus as priests in the Holy, or outer apartment of the two. Here we have fellowship with God through the light of the golden candlestick, through the bread of the golden table, and through the incense that we are permitted to offer on the golden altar, and from this standpoint we can now by faith see beyond the vail—catch glimpses at least of the heavenly estate which God hath in reservation for them who love him, for the called ones according to his purpose, for the Christ, Head and body.

Why Jesus Was Crucified

One of the most puzzling matters connected with Christianity in all minds, including the hypercritical of the Lord's professed followers, is why the sufferings and death of our Lord at Calvary were necessary. We answer that they were necessary because God made them necessary—because he so arranged his plan that they would be indispensable. That he could have devised another plan of salvation is beyond question, for the whole matter was in his hands, but that he did choose the best plan is equally indisputable. Whoever attempts to solve this question in his own mind or with the human philosophies of the natural mind will be sure to err. The only safe, proper course is to give heed to the wisdom that cometh from above respecting this matter.

Hearkening to the voice of the Lord, we perceive that he knew the end from the beginning, and that his plan is designed to be a lesson respecting his attributes of justice, wisdom, love and power, not only to men but to angels, not only to the unholy, but to the holy. When the divine plan shall have been fully accomplished, all shall see the lengths and breadths and heights and depths of wisdom and love and justice and power exemplified in the divine arrangement. At the present time, however, only a few may see: "The secret of the Lord is with them that fear him; he has covenanted to show it unto them." (Psa. 25:14)

With full knowledge that he could not retract his own sentence, God pronounced death to be the penalty for sin—knowing at the time that Adam would sin and that he and his entire family would come under the death sentence. To Adam and to all who understood the matter the case must have appeared hopeless, since, first, God could not revoke his sentence; and, second, the sentence deprived man of everything in depriving him of his life. It would not occur to man that God might have in his purpose a substitute: and even if it had occurred to him, looking about amongst his fellow men he could have found no one capable of serving as a substitute for Adam, because all were sinners through their inherited share in the results of the fall. It surely never would have occurred to man that God, looking down upon the fallen race of Adam, would have such pity for the transgressors of the law as to provide for them a way of escape from the penalty at such cost as was entailed. For God to provide a substitute for Adam meant the creation of another man, his equal in every particular, or the transfer of some holy being to a condition in nature similar to that of Adam before he fell. It would not have been supposable to man that Almighty God would be so considerate of the interests of his human creatures. Furthermore, they might have reasoned that for God to have created a man similar to Adam would have been merely to have duplicated the transgression; while for him to have transferred some glorious spirit being to human conditions would have appeared but a violation of justice—a punishment of a holy and obedient creature in the interest of unholy and sinful ones.

But behold the wisdom of God, as well as his love and justice, manifested in the course arranged for. He would provide a ransom for Adam and thus for his race; he would provide a perfect man to be the Redeemer of the fallen one and those who lost

life in him, yet he would do no injustice to any. Rather he would so arrange the plan that the one who should become man's redemption would himself be greatly advantaged by the sufferings and deprivations incidental to the work. No doubt had God offered the proposition in a general way to all of the heavenly hosts there would have been many ready and willing to render joyful obedience and to trust for whatever reward and blessing the Father might think best to give them; but he did not make the offer general—it was made to but one.

"Lo, I Come—To Do Thy Will, O My God"

Amongst the heavenly hosts was the only begotten of the Father, he who in the beginning was called the Word and who was with the Father, and who himself was a God or a Mighty One, and who had been used of the Father as his instrument in the creation of all the angelic and human beings. To this one, highest of all, the Father would first make the proposition of the great sacrifice, the great test of faith in the Father's love and the Father's power—that he would restore him again when the work was finished, and that with added glory. True, the Only Begotten might have declined, and, so far as we know, without prejudice, in which event the offer or opportunity would have been given probably to the one next in honor and glory and power amongst the angels. But the Only Begotten did not decline, but joyfully accepted the offer of being a co-laborer with the Father on behalf of mankind. He carried out the project; he left the heavenly courts, laid aside the heavenly conditions, spirit body, etc., was transferred to the womb of Mary, and in due time was born a man amongst men, "the man Christ Jesus."

At thirty years, the proper period under the Law, he made his full consecration unto death and symbolized it in baptism. For three and a half years the death was being accomplished by him, until at Calvary he cried, "It is finished." Thus his first great humbling of himself in becoming a man was a preparatory step, while his giving of himself as a sacrifice, as a substitute for Adam, covered a period of three and a half years, ending in his death on the cross. He finished there the work which the Father had given him to do so far as redeeming the world was concerned. His life was the ransom price for Adam's; and since the world had lost life through Adam, because inheriting his weaknesses, his imperfections, therefore justly, legally, actually, Christ's death not only redeemed Adam, but redeemed the world of mankind. It was because Adam as a sinner was cut off from fellowship with God that our dear Redeemer, as his substitute, was obliged to have a similar experience for a little season before he died. It was his hardest moment and called forth the cry, "My God, my God, why hast thou forsaken me?"

In due time the Father's promise toward him was fulfilled in his resurrection from the dead, a spirit being; in due time he ascended up on high to appear in the presence of God on our behalf—to apply to each believer a share in the merit of his sacrifice. This work has progressed throughout this Gospel age, and every consecrated believer has been accepted in Christ; and, being accepted in him as a member of his body, these believers in turn have been privileged to present their bodies living sacrifices and thus to fill up the measure of Christ's sufferings. Soon the entire Atonement Day sacrificing will be finished, soon it will be accomplished, soon the promise will be fulfilled, "If we suffer with him we shall also reign with him: if we be dead with him we shall also live with him." From that time onward the redemptive work takes on a larger scope. As soon as the last members of the body of Christ shall have suffered with him he will apply the full payment to Justice on behalf of all the remainder of mankind not believers, and the penalty, the curse against the world, will thus be cancelled—not through faith, not merely for those who shall have exercised faith, but regardless of faith.

The Results—The Gracious Effects

Then will begin the work of uplifting the world—those who have not yet gone into the tomb, and gradually those who already have gone down into the prison-house of death. The prison doors shall be opened, all the prisoners shall show themselves; as the Prophet declared, they will all come forth to trial. (Isa. 61:1) Not to a new trial on account of the first offence by Adam, neither to a trial on account of things done while more or less affected by the penalty upon Adam, but to a new trial for life on their own responsibility. The responsibility of each shall be according to the measure of character and strength which he possesses —it will be a righteous judgment that will make full allowance for every inherited imperfection and weakness, and that will expect from the world only that which mankind will be able to render.

The result will be an uplift of the world of mankind, an opportunity for each to come back gradually to all that was lost in Eden by Father Adam's disobedience—including Paradise restored. The obedient of heart shall then be accounted worthy of the blessing of the Lord, to continue with them eternally. They shall have everlasting life, all contrary minded being cut off in the Second Death.

Thus seen the death of our Lord Jesus was necessary for man's release from the death sentence. Christ died for our sins, as our Golden Text expresses it. He died in order that, by paying our penalty of death, God might be just and yet the justifier of him that believeth in Jesus, and release him from the death sentence. Our Lord's death was necessary for another reason also, as the Apostle explains: it is expedient that he who shall judge the world during the Millennial age shall have full ability to sympathize with the world of mankind who will then be on trial—one able and willing to succor those beset by sin and weakness and to have compassion on them, having been tempted in all points like as we are, yet without sin. Thus not only the Lord Jesus, the great King and Judge of that time, but also the Church—his joint-heirs in the judgeship and in the Royal Priesthood—will be able to sympathize with those whom they will be judging and trying, sustaining, assisting and uplifting.

We perceive, then, that the plan which God adopted is in the broadest sense of the word the wisest and best imaginable, and that under this plan nothing else than death was possible in order to man's redemption from the sentence of death, and that nothing else than severe trials were appropriate for the one who would be intrusted with so high a dignity, honor, responsibility, as that which the Father had apportioned to the Christ. We see also that it behooved the Father, in bringing the Church to glory and subsequently testing the world, to prove the Captain of the salvation perfect through suffering; that he who was chief of the universe next to the Father, and whom he purposed to make so much greater still as to give him a participation in the divine nature, glory and honor—he might reasonably be expected to demonstrate before every creature his absolute loyalty to the Father; and this he did in the days of his flesh when he suffered the just for the unjust that he might bring us to God. As a consequence "him hath God highly exalted and given him a name above every name; that at the name of Jesus every knee should bow and every tongue confess to the glory of the Father"—during the Millennial age.

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The Greatest Event of History

JOHN 19:17-30

Golden Text: "Christ died for our sins according to the Scriptures." 1 Cor. 15:3

Calvary was the scene of the most wonderful event of history, the fulcrum as it were upon which divine Love and Justice operated for the rolling away of the curse resting upon humanity. Its site is not definitely known, yet the Latin word Calvary furnishes a clue, being an equivalent to the Hebrew word Golgotha and signifying "the place of the skull." There is a bare knoll of a hill, with two caves in the front, which, looked at from a distance has rather the appearance of a skull, the caves and the brush growing therein representing the eye sockets. It is presumed that this was the place of the crucifixion. The same custom of describing rocks and hills by things which they somewhat resemble still prevails. Thus we have Sentinel Dome and Bridal Vail Falls in the Yosemite, Pulpit Rock and Teakettle Rock in the Rocky Mountains, the Owl's Head in the White Mountains and Caesar's Head in the Blue Ridge.

Crucifixion is a most horrible and torturous form of death, yet it was not the torture of death which our Redeemer suffered on our behalf which so much gives us a feeling of sympathy and sorrow as our minds go back to Calvary and the scenes preceding it. Two others were crucified with Jesus; many others had suffered a similar death before and since, and some, we may presume, suffered as much or more agony through longer-drawn-out torture, gradual burning at the stake, lacerations, etc. The thought which impresses our hearts most deeply is that our dear Savior's experiences not only were undeserved, unmerited by the one "who went about doing good," but that his experiences were in connection with the payment of our penalty, so that "by his stripes we are healed." (Isa. 53:5)

"The Love Of Christ Constraineth Us"

The thought that Christ died for our sins, the Just for the unjust, that he might bring us to God—that we might be restored to divine favor, released from the just curse or sentence of death which was upon us—this thought moves our hearts to loving sympathy. "The love of Christ constraineth us; and we thus judge that if one died for all, then were all dead [under just sentence of death]: and that we who live should henceforth not live unto ourselves but unto him who died for us." (2 Cor. 5:14, 15)

"In the cross of Christ we glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Proportionately as in our day the D.D.'s and college professors and the "wise of this world" are denying the necessity for our Lord's death and the value of the precious blood as an atonement for the sins of mankind, in that same proportion must those whose eyes have been opened by the grace of God to see the divine plan emphasize more and more the value of the cross as the basis of reconciliation between God and man. There is a great falling away in our day from this foundation feature of the Gospel. Jesus is presented as good, noble, a wonderful and wise teacher, whose words are suitable for texts and comments; but the sin of the world is denied when it is claimed that man is by an evolutionary process rising from the monkey condition to the divine likeness, and if there is no sin of the world to be atoned for, of course, the

Scriptural record that Jesus made atonement for the sins of the world is in error, and this is the view that is rapidly spreading throughout Christendom and destroying all true Christian faith.

Any other faith is not the true Christian faith, not the faith once delivered to the saints, not the faith that is pleasing to God, not the faith that is the basis for justification and forgiveness of sins, not the faith that is to be respected and honored, blessed and rewarded by the Lord in due time. We cannot enunciate this matter too distinctly, even though it may offend some to be told that they are not Christians in the Scriptural sense of the word when they no longer hold the doctrine of the atonement through the blood of the cross—through the death of Jesus. Ultimately this doctrine will be seen to be the touchstone which will clearly show who are the Lord's and who are not. Those who lose this hub or center of faith, lose all part and lot in Christ so far, at least, as the present age is concerned. They are no more Christians than are Mohammedans or Jews or Confucians or Brahmins. Jews, Mohammedans and infidels believe that Jesus lived and that he died and that he was a great teacher, but this does not make them Christians and does not justify them. We are justified, as the Apostle points out, "Through faith in his blood." (Rom. 3:25)

"Via Dolorosa"—The Way Of The Cross

The way from Pilate's judgment hall to Calvary was indeed a sorrowful way, a doleful way. Pilate felt uncomfortable in having done the only thing he could reasonably have been expected to do under all the circumstances. The chief priests and doctors of divinity had scored a victory, and might be expected to exult as they saw their victim led as a lamb to the slaughter. Yet we must give them credit for some conscience and must suppose that they were far from happy; that although they had said to Pilate, "His blood be upon us and upon our children" they felt a mysterious dread of this wonderful person against whom they were prevailing. To suppose that their hearts were not troubled would be to discredit them everyway. On the way tender women, not disciples of Jesus, wept as Jesus passed by. Pilate had endeavored to appeal to the accusers of Jesus by having him scourged and then presenting him before them, crying, *Ecce Homo*—Behold the man! Look at the man whom you are asking me to crucify: no man in all your nation has such a face and form as his; not one of you for a moment considers that he is a wicked man; his face shows to the contrary. Will you not be satisfied? Will not your anger against him be appeased by the scourging which he has received? Will you not consent that I should let him go? But all these appeals were futile. His enemies were so filled with bitterness and envy that they were blind to his personal attractions. These, however, appealed to the women as he passed; they wept. Jesus was the most composed of all in that scene, because he had the assurance that he was doing the Father's will. This assurance had kept him calm and unmoved from the moment the angel appeared in Gethsemane to give him the word of divine favor and thus strengthen him. He was ready to endure anything that would be the Father's will, that would carry out the Father's plan, he had such confidence in the wisdom, the love, the justice and the power of God. To the weeping women he said, "Weep not for me, weep for yourselves"—doubtless having in mind the awful trouble which thirty-seven years after came upon that city.

"Let Him Take Up His Cross And Follow Me"

Jesus, bearing his cross, headed the procession, accompanied by four Roman soldiers; following came the two thieves with their crosses and four soldiers guarding each, the whole under the charge of a Cen-

turion. Our Redeemer, less coarse by nature, less animal, more intelligent than the thieves, was probably less able naturally than they to carry the heavy timber of the cross—besides, he had been under a nervous strain and without food for about twelve hours. Evidently he was scarcely able to carry his load, and the Centurion compelled Simon of Cyrene, a countryman, to bear the cross after Jesus. Whether this means that he walked behind Jesus in the procession, carrying the cross, or that he carried the hinder part of the cross with Jesus, is uncertain; but in any event he had a most glorious opportunity, even though it was compulsory.

Many of the Lord's dear people, reading the account, have wished that they could have had a share in the carrying of that cross. Where were Peter, James and John and the others? Alas, they allowed fear to hinder them, to deprive them of a most glorious service. While thinking of this it is well to remember that our Lord has graciously provided that all of his followers may share in the carrying of his cross. The offense of the cross, the weight of the cross, has not ceased; the cross of Christ is still in the world; the privilege is still with us to bear it with him, following after him. Although the apostles lost the privilege of bearing the literal cross for Jesus, they gloriously recovered from their fear, and we have the record of their noble service, bearing the cross of Christ for all the years of their lives afterwards.

Let us love much, and let us show our love by our zeal in cross-bearing; and if at any time that zeal grows cold, let us remember the axiom, "No cross, no crown;" let us remember the Apostle's words, "If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him." Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire to do what would please him, and thus show a responsive love. Let us remember that while the Lord Jesus, the Head of the Church, was glorified long ago, there are still about us in the world those whom he recognizes as his brethren, as "members of his body," and that whatsoever we do to one of the least of these, whatever assistance we render to these in the bearing of their crosses, is so much that he will appreciate as manifesting our love for him, as so much that is done unto him.

"He Was Numbered with the Transgressors"

Our Lord's crucifixion between two thieves may be viewed from various standpoints. To himself it would mean the depths of humiliation. Every noble and pure man or woman prizing purity in his own heart would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves—accounted one of them. And if this is true with us in our imperfect condition of mind and heart, and our imperfect appreciation of justice and of sin, how much more intense must this feeling have been in the perfect one, our Lord. How he must have loathed sin, how utterly opposed to it in every sense of the word he must have been, and how much more shame he must have felt than we could possibly have felt in his position. From the heavenly Father's standpoint this permission that his Son be numbered with the transgressors was evidently to be a demonstration to angels and to men of the Son's loyalty of heart to the utmost extreme, as we read, "He humbled himself unto death, even the death of the cross."

Thus the Lord demonstrated, not only by his willingness to die, but his willingness to die in the most despicable manner, his full self-renunciation, the complete deadness of his own will and the thorough aliveness of his own heart and mind to the

Father's will. In all this he became an illustration to his followers, as the Apostle suggests, "Humble yourselves, therefore, under the mighty hand of God [no matter how deep the humiliation which obedience to God may bring] that he may exalt you in due time." From the standpoint of the priests and Pharisees the Lord's crucifixion with the two thieves was specially desirable; it would help to keep the people from thinking of him as a martyr, it would demean and degrade him before the people, and make any ashamed to acknowledge themselves the followers of a religious teacher who was publicly executed as a malefactor, as an enemy of God and man. How could it be expected that any could ever glory in the cross of Christ? But how wonderfully God's plans overrule all human arrangements, and make even the wrath and envy and villainy of the human heart work out to his praise and in accord with his plan?

Killing The Prince Of Life

The distance from Pilate's palace to the Place of the Skull is not great, though the latter is outside the city wall. The spot was soon reached, the crosses were laid upon the ground, and the soldiers quickly stripped the prisoners and nailed them, probably with wooden spikes, to the crosses which they then lifted and dropped into the holes previously prepared for them, the feet of the crucified coming within about two feet of the ground. The agony incident to such a proceeding can be better imagined than described, especially at the moment when the cross dropped into the socket, and when the weight of the body together with the swinging and surging and jolting of the cross would make the pain terrible in the extreme, more to one of refined temperament and nervous system than to the coarser and more brutal—severer, therefore, to our Lord than to his two companions. Well may the devoted disciples of Jesus say to themselves, "My Lord bore this for me," and we may ask ourselves in turn what have we borne for him of shame or ignominy or pain? The very thought of this should make us ashamed to mention boastfully any trials we may have endured, and also make us more courageous to be patient and to endure all things which divine providence may permit to come to our cup because of our discipleship.

The King Of The Jews

It was Pilate's turn to get even with the envious and malicious Jewish rulers who had forced him, contrary to his will as well as contrary to justice, to crucify Jesus. It was customary to publish the crime for which the execution took place by a printed notice over the head of the victim. In Jesus' case he wrote, "Jesus of Nazareth, the King of the Jews," Mark gives the inscription, "The King of the Jews," and Luke, "This is the King of the Jews." All three may be correct, for the notice was written in three languages, Hebrew, Greek and Latin.

In his trial before the High Priest he was sentenced to death as a blasphemer in calling himself the Son of God; but, as we have seen, this charge would not stand before Pilate, since the Roman government cared nothing whether a man blasphemed one god or another. To secure his execution by the Romans he was charged with rebellion against Rome, claiming that he was the King of the Jews. Pilate's decision not to alter the writing was correct, and ultimately all the blind eyes of the world shall be opened to this great fact that Jesus was indeed divinely anointed to be the King of earth. But as he said, "My Kingdom is not from hence"—not yet. As he represents elsewhere, the time is coming when "he shall take unto himself his great power and reign." Those who acknowledge him as King now are a very small and very insignificant people in the world—"not many great, not many wise, not many learned"—

"chiefly the poor of this world, rich in faith."

To some it seems to be a pleasing fiction to say that Jesus is now the King of the world and is reigning, that Christendom is his Kingdom, and that the 400,000,000 of nominal professors are his loyal subjects. Those who thus conclude are nearly as blind and prejudiced as were the doctors of divinity who secured our Lord's death. It would be as truthful to call black white as to call "Christendom" the empire of Christ and its people the servants of Christ. "His servants ye are to whom ye render service," was our Lord's standpoint, and accordingly the Lord has few real servants in the world to-day—the great majority are serving sin in some of its numerous forms of selfishness, and are glad to think that the day of Christ, the day of the Anointed, when he shall take to himself his great power and reign under the whole heaven, is far distant.

Those who "love his appearing," whose souls long for the presence of the King and the inauguration of his reign of righteousness in the earth are a woefully small number. But all who are of the "little flock," soldiers of the cross, should specially appreciate one another's fellowship and should be ready, as the Scriptures exhort, to "lay down their lives for the brethren." And he who would lay down his life for a brother will surely be careful in all his dealings to do nothing against the Truth but for the Truth, nothing to stumble any, but everything possible to assist the members of the body of Christ, "The feet of Him."

"Sitting Down They Watched Him There"—Matt. 27:36

The Roman soldiers, ignorant of God and the principles of righteousness—their highest conception of responsibility being to obey orders—seemed to have no heart whatever; the quivering flesh of their victims seemed to have touched no tender spot. They sat down and looked at him, and straightway began to divide his garments amongst them. "The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the chiton"—the tunic, in our text called a coat—a kind of shirt fitting somewhat closely and reaching from the neck to the ankles, for which they cast lots.

As those soldiers coldly looked at the Lamb of God, who was suffering the Just for the unjust as their redemption price, and as they were dividing his raiment as their perquisites, they resembled to a considerable degree the whole of "Christendom" from that time to the present. Millions in all parts of the civilized world have heard of Jesus and his love and his sacrifice and that it was on our behalf, and are still totally unmoved, unconcerned, without thankfulness or appreciation. They are willing, indeed, to receive and divide amongst themselves day by day the various blessings and advantages which have come to them through his death, yet even these are received without appreciation or thankfulness or gratitude. The most kindly view of such an attitude of heart is that which the Apostle has expressed, saying, "The god of this world hath blinded the minds of them that believe not, lest the glorious light of God's goodness shining in the face of Jesus Christ should shine into their hearts."

With Him In His Dying Hour

With the Lord in his dying hour were four of his very special friends: his mother, her cousin the wife of Cleopas, Mary Magdalene and John. We are not to think too severely of the apparent lack of courage on the part of the others of Jesus' friends. The popular bitterness which had led to the crucifixion of Jesus had extended in considerable measure to his followers. It was natural that they should be afraid; it had even been hinted that Lazarus would be

put to death also. The three women with him might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one; and as for John, we remember that he had a friend in the High Priest's household, who permitted him to be present when Jesus was first brought before the High Priest and when Peter was afraid to be known even in the outer apartments. Quite probably the High Priest's servant was present at the time of the crucifixion to give a report of the whole proceedings. John's courage to be present may have been influenced by these circumstances. It was at this time that Jesus, although in great pain, commended his mother to his disciple's care—"Woman, behold thy Son;" and to the disciple, "Behold thy mother." We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his body" in their dark hours; and he will count it as done to himself.

Another Scripture remained to be fulfilled. The prophet had declared of him, "They gave me gall and vinegar to drink." This would be another mark or identification of him, and is given as the reason why Jesus mentioned this thirst. Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while, but now the time was come to express the matter, to give occasion for the fulfillment of the Scripture respecting him. Gall and vinegar was given him, not as an injury but as a kindness. It was supposed that the mixture would assuage thirst to some degree.

Having thus fulfilled the various Scriptures relating to his career, our Lord realized that the end of his course had come. It was probably at this juncture that the Father's fellowship was withdrawn from him for a moment; that for a little space at least he should experience all that the sinner could ever experience of the withdrawal of divine favor; for he was being treated as the sinner for us that we on his account might be treated of God as righteous. Of all our Lord's experiences we believe that this moment, in which the Father completely hid his face from him, was the most trying moment, the severest ordeal, and the one apparently which our Lord had not foreseen. Bereft of every earthly comfort and favor, privilege and blessing, up to this moment he possessed a realization of fellowship and communion with the Father; but now for that to be taken away, that upon which his whole life had depended, that was the severest trial.

In agony he cried, "My God, my God, why hast thou forsaken me! What have I done to cause a cloud to come between thee and me? Have I not been faithful even unto death?" He probably soon realized the meaning of this experience, that it was necessary for him thus to fill up the cup of suffering and to demonstrate to the very limit his loyalty and obedience and to thus fully and completely meet the penalty against our race. Probably still under this cloud but with this realization he cried, "It is finished!" and died. We often speak of people dying of broken hearts, and use the term figuratively, but so far as can be known our Lord experienced this very matter actually. Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. We have all felt this at times—a weight and heaviness of heart under certain peculiar nervous strains. This in our Lord's case seems to have been so intense that the heart was literally ruptured. He died of a broken heart.

In The Cross Of Christ I Glory

LUKE 23:33-46

Golden Text: "Father, forgive them; for they know not what they do."

The Gospel of salvation by the blood of the cross is becoming more and more unpopular. That divine justice required a "life for a life," and accepted the life of Jesus as the ransom price for the life of Adam and that of the race which lost life through him, seems to be repugnant to the natural mind, and, alas! the number of those begotten of the Spirit and able to appreciate spiritual things from the spiritual standpoint seems to be remarkably small. Worldly wisdom rejects the entire story of redemption when it rejects the Bible record of the fall and substitutes the theory of evolution, which assumes that man is gradually raising himself from bestial to more and more rational conditions. Of course, it must be logically true that if there was no fall from perfection there was no original sin and condemnation, and if Adam and his race were not cursed, condemned, sentenced to death, redemption from such a sentence would be impossible. From this standpoint of worldly wisdom (which is taught in all the colleges, seminaries and high schools) the entire Bible story of redemption through the blood of the cross is foolishness.

"Christian Science," falsely so-called, is aiding also in the undermining of faith in the Bible testimony respecting redemption through the blood. Its theory is that there is no sin, never was any sin nor evil of any kind, but all such matters are purely mental hallucinations and deceptions—that there was therefore no divine sentence against Adam and his race as sinners, and that there is no such thing as death. They thus contradict the Apostle who declares, "By one man's disobedience sin entered into the world and death as the result of sin; and so death passed upon all men for all are sinners." (Rom. 5:12) This delusion, which seems so weak and nonsensical to those who have learned to rightly divide the Word of Truth, is, as the Scriptures declare, a "strong delusion" upon many who have only a superficial knowledge of the divine Word. These, after learning to deny the facts in their own experiences, after practicing the denial of all pain, gradually so pervert their minds that they cannot reason properly and truthfully on any subject. These, being mentally blindfolded, the Scriptures are twisted for them into such shapes as to bind them hand and foot and render them thoroughly impervious to the Truth.

Errors Beget Errors

The third view of the cross is the offspring of the two delusions foregoing: it seeks to hold to the Scriptures and to the cross of Christ, and to some kind of a work there accomplished for mankind, but is confused and blinded, and sees not clearly just what was accomplished. In its blindness it grasps the statement that Christ set an example to us his followers, but that his sufferings were in no sense of the word redemptive, but merely educational, instructive to his followers. They claim that Jesus suffered to show us how to suffer, that he died to show us how to die, to show us his resignation to the Father's will. They totally overlook and ignore the true view of our Lord's death set forth in many Scriptural, positive statements, some of them in this lesson: that Christ died for our sins, that he gave himself a ransom for all, that he bought us with his precious blood, that we are redeemed by the blood of Christ. The true view of the cross recognizes that while Jesus is indeed the Teacher of the Church, the Head of the Church,

the Bridegroom for the Bride, the Church, it is the Lord who obtained not only the rightful authority to be our Teacher and by and by to be King of the world, but also by the same sacrifice, by the same ransom price, he bought the Church and the world, securing for all mankind release from the original sentence of death, release from the "curse," thus making it possible for God to be just and at the same time the justifier of him that believeth on Jesus. It is when the death of Christ is recognized as the ransom price for Adam, and incidentally for all of his family who lost through his disobedience, that we see its real signification, and how it was impossible under the divine arrangement for the baptism into death to be omitted by our Lord. At the same time we see how all who will be members of his glorious Bride class must also share with him in this baptism into death, and that without the shedding of his blood there could be no remission of sins, no reconciliation to the Father, no resurrection out of death, no reattainment of everlasting life. With the true view before us we have not only feelings of sympathy for our dear Redeemer's sufferings at Calvary, portrayed in this lesson, but we have joy also in his faithfulness, which means our redemption and ultimately through him, in the resurrection, our deliverance from the power of sin and death.

En Route To Calvary

Our last lesson showed us Pilate signing the death-warrant of Jesus under protest, washing his hands as indicating that he considered the matter an outrage of justice, but was helpless as respects further protestation against the will of the people who cried out, "Crucify him!" The scourged Jesus, who knew in advance the result, was the most calm and collected one of the company, fully prepared to drink to its dregs the cup which the Father had allowed to be prepared for him—conscious that the Father's love and care would do nothing amiss and would cause ultimately all things to work together for his good. Soon all was in readiness, and the little procession was formed and wended its way from Pilate's castle along the narrow streets of Jerusalem to the Damascus gate. First went a soldier with a white wooden board, on which was written the nature of the crime of the convict; next followed four soldiers under the command of a centurion, with hammer and nails, guarding Jesus, who bore his own cross; then followed the two robbers, each bearing his own cross and guarded by four soldiers. A multitude thronged the way, the curious throng, the exultant enemies, and some of the Lord's friends, "Mary with other women weeping" (verse 27). The entire distance from castle Antonio to the hill-top called Calvary is about three-fourths of a mile. Calvary is the Latin name, signifying the skull; Golgotha, the word used by Matthew, also signifies a skull, being the Aramaic, the original language of the Jews in Palestine. The name was probably applied because, looked upon at a little distance, it much resembled a skull. A recent writer thus describes it:

"Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains in its perpendicular face the most remarkable likeness to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. … This pit is filled with the skeletons and bones of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven. … At the bottom of the

western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general consensus of agreement that this is the true Calvary."

En route, and probably near the Damascus gate, a women's society for the mitigation of the sufferings of those executed met the procession and tendered refreshments in the form of a narcotic drink of wine and myrrh, intended to relieve the pains of the crucified by benumbing their sensibilities. Their sympathy was also expressed by their tears. The account gives us to understand that Jesus courteously tasted of the beverage to show his appreciation of the kindness, but declined to drink the potion. He was willing to endure to the end all that the Father might be pleased to permit to come upon him. "More than conqueror" we behold him—we glory in the principles which actuated the Captain of our Salvation in his every act, and we are inspired by his example to press with vigor on, assured by him that "Greater is he that is for us than all that be against us," and that he will not permit any experience to happen to us that he is not able to overrule for our best interests.

Bearing The Cross After Him

Another incident occurred about this time: Simon, a countryman, a Cyrenian, met the procession at a time when, according to tradition, Jesus—weakened through the experiences of the night and through his previous experiences, in which virtue went out of him when he healed the multitudes—was about to faint under the weight of the cross. Simon was compelled to bear the cross after Jesus, but whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging on the ground, we cannot surely know. If, however, it was the latter, the figure becomes all the more striking as an illustration of how the Lord's true followers today are to walk in his footsteps and to join with him in the carrying of the cross—not the literal, but the symbolical.

If we are inclined to wonder where were Peter, John and James and the others of the apostles that they proffered the Master no helping hand, we are to remember that they were "common people" and rather despised as Galileans, and that they had reason to fear that the wrath of the chief priests and rulers against Jesus might also attach more or less to them, and no doubt these considerations had something to do with their backwardness. Besides, they were in a great maze of perplexity at the experiences through which their Master was passing—they understood not until after our Lord's resurrection and his explanation of the Scriptures bearing upon the subject. We are not, therefore, to plume ourselves upon superior courage when thinking how we would delight ourselves in such an opportunity. We are to remember that we have the light and the knowledge and the holy Spirit, which they did not then have, and that thus we have much advantage over them every way.

When we think, however, how nobly Peter, James and John and the others carried on the work of the Lord—how they took up the cross of Christ in the highest sense as his apostles and servants—we have every reason to rejoice and to do them honor. And now the cross is with us. The truths represented in our Lord, in his teachings, in his sacrifice, are still despised and rejected of men—not only by the world, but also by the chief priests, scribes and Pharisees of nominal Christendom. The members of the body of Christ, their hope of glory, honor and immortality, and the blessing of all the families of the earth, are still laughed to scorn, and there is still room for bearing the cross and experiencing crucifixion of the flesh as

the representatives of him who loved us and bought us with his precious blood. How faithful have we been in the past? how faithful will we be in the future? Here is our opportunity also for coming off conquerors through faithfulness in walking in his steps.

"Father, Forgive Them"

Arrived at Calvary, Golgotha, the wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. It was a most cruel death, though perhaps not more cruel than some other forms by which the Lord's followers and others have died. It was not the pain, not the suffering that was our ransom price—it was the death. The penalty upon father Adam was not the amount of pain he should suffer, but the fact that he must lose life. And so some of Adam's children have lost their lives with great pain, others with little suffering, but over all the sentence reigns, "Dying thou shalt die." It was sufficient in some respects that the Lord should have died, no matter how, but in other respects this was not sufficient. Under the Mosaic law it was decreed, "Cursed is everyone that hangeth on a tree." (Gal. 3:13) That vilest sentence or curse against sinners under the Law Jesus bore, that he might not only be the Redeemer of the world in general but also the Redeemer of the Jew, as it is written, "He was made a curse for us"—experienced the sentence of the accursed ones under the Law.

It was supposed that it was just about the time that the cross was dropped into the sockets, which would be one of the most agonizing moments of the entire experience, that our Lord in the midst of his agony prayed for his enemies, "Father, forgive them, for they know not what they do." It certainly would be just like our dear Master to utter such a prayer, and we feel very sure that it was the sentiment of his heart, as it was also that of the first martyr, Stephen, who cried in dying, "Lord, lay not this sin to their charge." It is but truthful, however, for us to note the fact that these words credited to our Lord are omitted from the Vatican MS., which is one of the very oldest; and although they appeared in the Sinaitic, they were subsequently stricken out of the latter as though their authenticity were doubted. We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them.

"They Parted His Raiment"

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (Psa. 22:18) Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. As an illustration of prophecy being fulfilled in our day, note the statement in Daniel about many running to and fro and knowledge being increased, and the approach of a time of trouble such as was not since there was a nation—all declared to be indications of the time of the end of this age. (Dan. 12:1-4) Yet how few of those who see and acknowledge that we are living in peculiar and wonderful times realize that these are fulfillments of prophecy.

Deceptive Outward Evidences

The crowd stood around gaping, and the rulers joined with them in deriding the one who so recently had ridden upon the ass as the King of the Jews. They made light also

of his miracles of healing, of awaking the dead, saying, "He saved others, let him save himself." Let him save himself if he be the Messiah of God, his elect one. How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and his Word. If the rulers had any compunctions of conscience respecting their course previously, they did not now manifest it, since they were fully convinced that our Lord was a deceiver, a fraud. This was implied in their willingness to say, "His blood be upon us and upon our children." If they had any qualms of conscience these apparently were satisfied as they beheld Jesus on the cross, helpless and dying. Here was certainly a test, they said. If he were the Messiah undoubtedly he would not thus suffer ignominiously, but would come down from the cross; hence they said, We have proof that our course has been a wise and proper one in ridding our nation of a disturber of its peace, whose teaching would ultimately have overthrown our priestly authority and control of the people.

Similarly in the harvest of this age, with antitypical nominal spiritual Israel, the Truth is stranger than any fiction, and the masses, in a wrong condition of heart, not guided by the Spirit of the Lord, are blind to it, and also the rulers, the Doctors of Divinity. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the claim that their death will be for the good of the cause, that it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power.

Spurred on by the influence of the Jewish rulers, the Roman soldiers also derided the one just crucified as the King of the Jews; and the whole multitude, as they read over his head in Greek, the language of literature—in Latin, the language of the Romans, their rulers—in Hebrew, the language of their own nation, the words, "This is the King of the Jews," were struck with the absurdity of the situation—its impossibility, so to speak—that a king of the nation should be thus completely denounced and rejected by the people of his realm! Alas, how little they understood his power! He could indeed have come down from the cross, could have refused to die, could have resisted their insults, could have had "more than twelve legion of angels" for his defense. But this would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us as the race of Adam under the sentence of death, without hope of a future life—dead as brute beasts.

How we may rejoice that the dear Redeemer did not when he was reviled revile again, when he was maltreated resent it and do injury to his executioners. How we may rejoice in his faithfulness and love, which enabled him to present the acceptable sacrifice on our behalf. How we can exult also in the great glory, honor, dominion and power everlasting which have come to him as a reward and as a token of the Father's approval, and what a hope it gives us that we also by his grace and assistance may attain to joint-heirship with him in his Kingdom.

"With Me In Paradise"

As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising that similar emotions were awakened in the minds of the two robbers crucified with Jesus. In his company, following him, they had been witnesses of his meekness, gentleness, patience and evident faith in God, yet but one of them had the eyes of understanding to appreciate this in any measure. The other, blind as the rulers and the populace, joined with them in reviling the Lord as an impostor, a hypocrite. The first—manifesting a faith which, under all the circumstances, was a remarkable one—reproved his fellow saying, "Dost not thou fear God, seeing

thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." Our Lord's light indeed shined in darkness and the children of darkness comprehended it not, but his disciples at least sympathized. And so also this poor thief perceived that our Lord was suffering injustice, being buffeted, yet taking it patiently.

Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and, notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor, and the thought had doubtless been growing in his mind, What if this is some great one from the spirit world, who, as he claims, will by and by in another age establish his Kingdom! What if these rulers are moved by envy and selfishness, and are blind to his teachings! The raillery of his companion only opened his mouth in defense of the Savior. Confessing his own unworthiness, he nevertheless pled for justice, suggesting that both he and his companion thief had reason to be fearful in their dying hour as respects what might be their future in the hands of the Almighty; but here was one traduced, buffeted, crucified, of whom they were witnesses that "This man hath done nothing amiss."

"Lord, Remember Me"

Having administered the rebuke he appealed to our Lord, saying, "Lord, remember me when thou comest into thy kingdom" —when you receive your kingdom, wherever it may be and under whatever conditions, if it is in your power remember me. I look to you as vastly my superior and the superior of all of us. It seems to me not at all improbable that you are indeed a mighty king, misunderstood by some of your subjects. I venture this appeal to you, even though in the eyes of others it may seem foolish. "Remember me" when you become a king, for I verily believe somehow, sometime, somewhere, you shall have a kingdom, for you certainly would be worthy of it.

Our Lord's recorded answer has caused much debate amongst Christian people. As it appears in the English it seems to give the thought that the Lord himself expected to be in Paradise that same day, and that the thief would be there and receive blessing and favor at his hand. If by Paradise heaven be understood, we know that there must be some mistake, because our Lord certainly did not go to heaven that day. The Apostle quotes the Prophet David's words, which imply that he was in sheol (Greek hades) until his resurrection on the third day. (Acts 2:31; Psa. 16:10) Our Lord himself on the morning of his resurrection told Mary to tell the disciples that he had not yet ascended to his Father and their Father, to his God and their God. Paul's declaration is that he was dead during the interim—that "he rose from the dead on the third day." (1 Cor. 15:4)

Paradise Lost To Be Restored

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored—the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his Kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the Paradise of the Kingdom is therefore the only one to which the Lord could have referred. The whole question hinges upon the word today, which is not generally used now as in this text, where it is used to express emphasis, and is better appreciated when we transpose the comma and place it after today instead of before it. Then the passage would read, "Verily I say unto thee today [when everything seems unfavorable, when I appear as an impostor, subject to the insults and taunts of my enemies—notwithstanding all this, I tell you] thou shalt be with me in Paradise." But the Lord and the thief went to hades, the tomb, the state of death,

that very day. The Lord arose on the third day, but the thief remained a prisoner in the great prison-house of death, with the remainder of the world, unconscious.

When the Lord at his second coming, in due time, shall call forth the thief from the tomb he will come forth to Paradise, for the whole earth at that time shall be filled with the glory of the Lord, the Sun of Righteousness shall fill the earth with the light of divine truth. Then that thief of remarkable faith will be remembered and receive blessing proportionate to his faith and to the blessing which he ministered to his dying Redeemer. Furthermore, the thief's request was to be remembered when Messiah would come in his Kingdom, and we still pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." There can be no Paradise until his Kingdom shall come. Our Lord's answer, as expressed in the words "Verily, verily," signifies, "Amen, so be it,"—Be it as you have suggested, thou shalt be with me in Paradise, I declare this today amidst all this contradiction of sinners and exhibition of the powers of darkness.

Many Or Few Stripes In Paradise

But will not all mankind, except those who have now seen and tasted and wilfully rejected the grace of God—will not all others have some blessed opportunity in Paradise, too, under the ministration of the Millennial Kingdom? We answer, Yes. The blinded thief will be there, and all those blind spectators who railed upon the Lord and those who cried, "Crucify him," and pierced him, and who said, "His blood be upon us and upon our children"—they will all be there, as it is written, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28, 29) What advantage then will the friends of the Lord have over the others? We answer they have much advantage every way: first they have the blessing and peace which come in believing even in the present life. All the Lord's disciples know this, and the believing thief assuredly realized a blessing from it, too, and died the happier. As for the future life we may readily see that the blinded ones, while not to be held entirely responsible for their blindness, which the Scriptures declare comes from the god of this world, who blinds the minds of them that believe not, are nevertheless to some extent responsible, and will be handicapped in the future in proportion to their degree of present wilfulness in sin.

The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. He had not cultivated the fruits and graces of the Spirit and therefore would not be acceptable as an overcomer and joint-heir with the saints. But we may be sure that the faith developed and acted upon to the extent of defending the Lord in such an emergency implies a considerable degree of principle and love of righteousness at heart, and that under the Millennial Kingdom conditions the believing thief would undoubtedly have made rapid progress under the blessing of the Lord up to full perfection of all that was lost in Adam and redeemed by the precious blood.

Dr. Alford has well said, "What is really astonishing is the power and strength of that faith which, amid shame and pain and mockery, could lift itself to the apprehension of the Crucified as his King. The thief would fill a conspicuous place in the list of triumphs of faith supplementary to Hebrews 11."

"Darkness Over The Land"

It was about noon that Jesus, seeing his mother and John standing near, said, "Woman, behold they son," and to John, "Behold thy mother." We thus see that, in the extremity of his pain even, our Lord was thinking less of himself than of his disciples and of his dear ones. It was about this time that darkness began to settle, beclouding the scene for about three hours. Undoubt-

edly the shade was more comfortable for the crucified ones than the sunlight of that bright land. And surely it was appropriate that nature should be draped, the shadowy vail drawn over such a scene. Well did it picture the temporary triumph of the power of darkness over him who is the Light of the world. Thanks be to God and to our Lord that through his blessed sacrifice for sins very soon all the shadows will be past, for the Sun of Righteousness will rise with healing in his beams for the blessing of all the families of the earth.

"Gave Up The Ghost"

The last verse of our lesson tells of our Lord's last agonizing cry with a loud voice —consuming the remainder of his strength. His words elsewhere recorded were, "My God, my God, why hast thou forsaken me?" We have already noticed the serene calmness of our dear Master from the time in Gethsemane when the angel strengthened him with the assurance that his course had thus far been pleasing and acceptable in the Father's sight. But it was necessary that he should have the sinner's bitter experience, even to the extent of being entirely cut off from fellowship with the Father. In God's providence, however, this was not prolonged, but merely "for a moment." The Father hid his face from his beloved Son in the sense of withdrawing all spiritual fellowship and communion: for a moment, therefore, our Redeemer was left in a depth of darkness, and his agonizing cry pictures the loneliness of his heart. It was not enough that of the people there were none with him—it must come to this, that the Father should temporarily withdraw sustaining strength and assistance.

Yet our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this "he gave up the ghost." The word ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. In other words, he breathed out his last breath, he let go his hold upon life.

But what was meant by the words, "Into thy hands I commit my spirit"—my breath, my life? We answer that when God created Adam he first formed him and then gave him the gift of life. The right to this gift Adam forfeited by disobedience. He was able to transmit to his posterity a spark of vitality, but not perfection of life, because he had lost all right to that. Hence Adam and each member of his race in dying surrenders his life to God under the divine edict that they were unworthy of life, that they could not have it nor claim it either soon or ever. But with our Lord Jesus it was different: he had a life that was not derived from Adam, but, transferred from a heavenly condition, he had a right to life, and it was this life to which he had a right that he was now laying down on behalf of, and as a redemption price for, Adam and his race. In letting go his hold on life he surrendered it to the Father, who had already promised that his life being thus surrendered should entitle him to a higher life under still greater favor, and this he received when he arose from the dead on the "third day," for, as the Apostle declared, "He was put to death in the flesh, but quickened [made alive] in the Spirit"—a spirit being. (1 Pet. 3:18)

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Why Our Lord Was Crucified

JOHN 19:17-42

Golden Text: "Christ died for our sins according to the Scriptures." 1 Cor. 15:3

One of the most remarkable facts of history is that the most intelligent people of the world, the most highly civilized, recognize as their Leader, their Prophet, Priest and King, one whom they admit was crucified as a malefactor nearly nineteen centuries ago! Still more remarkable is the fact that the doctrines promulgated in his name by his followers lay stress upon the fact that his crucifixion was a part of the divine program; more than this, that his crucifixion was necessary; that by the blood of the cross, by the death of the crucified One, atonement is effected for the sins of the Church and of the world—"He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2) Indeed, by divine providence we see that the cross of Christ (not the pieces of wood, but the sacrifice made thereon and represented thereby) is the very center of the great salvation which God had prepared for our race before sin entered the world, foreknowing that it would come. The divine sentence was death, and this rested upon Adam and all his posterity. None of the condemned could redeem himself or his brother, hence the divine provision that the Logos should leave the heavenly condition and become a man, that he might redeem man.

The death of the man Christ Jesus in any form would have been a sufficiency to offset the original sentence; but God was pleased to test our dear Redeemer's loyalty to him by arranging that the death should be a peculiarly trying one, a disgraceful one, so that the loyalty of Jesus should thereby be the more particularly demonstrated, both to angels and to men; and so that the Father could be fully justified in rewarding him with the highest exaltation —far above angels, principalities, powers and every name that is named—that all men should honor the Son, even as they honor the Father. It was for this reason, then, that the death of the cross was intimated in the Scriptures as being the most ignominious—"Cursed is every one that hangeth on a tree." The Apostle implies this added ignominy of the cross in his account of how the Lord left the glory which he had with the Father, humbled himself, took upon himself the form of a servant and was found in fashion as a man—"And being found in fashion as a man he humbled himself unto death, even the death of the cross. Wherefore God hath highly exalted him." (Phil. 2:7-10) So far, then, as our dear Redeemer himself was concerned, this disgrace of the cross, which would have been so trying to any noble son and particularly to the Perfect One, became to him a stepping stone to glory, honor and immortality, the divine nature. As for us, it certainly has already exalted our dear Redeemer in the estimation of all truly his and guided by the Word of the Lord. These glory in the Master's faith and obedience thus demonstrated to the last degree. We are aware, however, that the Higher Critics and Evolutionists have no sympathy with any such thought. Considering themselves wise they neglect the wisdom from above, which instructs us that only by this sacrifice of himself our Redeemer presented to the Father the ransom price for father Adam's life and for the lives of all his posterity, forfeited through his disobedience; and that only by this ransom could any of these attain to a resurrection and opportunity for eternal life in harmony with God.

"They Condemned The Just One"

Our lesson does not include the trial of our Lord by the High Priest and the San-

hedrin, nor his presentation to Pilate's court, then at Herod's and his return to Pilate and the endeavors made by that Roman governor for his release. It was only when a riot was feared that Pilate consented that Jesus should be crucified and gave the order therefor, at the same time washing his hands before the multitude, saying, "I am guiltless of the blood of this just person." It was then that the multitude cried out, "His blood be upon us and upon our children," and Jesus was led away for crucifixion.

Jerusalem has several times been destroyed and rebuilt since then, and the levels of some of the streets are quite different from what they then were; yet the Via Dolorosa, or the "sorrowful way," is still pointed out, and also a portion of the archway known as the Arch of Ecce Homo, reputed to have been the place where Pilate stood when, pleading for our Lord's release, he said to the rabid throng, "Behold the man!"—as though he would say, Do you really wish me to crucify such a noble sample of humanity and of your race? Look at him! decide now and finally on the subject! That these traditions are well founded is shown by the fact that in quite recent times excavation made for the foundation of a house on the supposed site of Pilate's palace revealed at a considerable depth an extensive portion of a mosaic pavement of fine work such as would have probably been connected with a palace; and this identifies itself through the statement of John 9:13, which refers to the judgment seat as being in a place "called the Pavement." Herewith we publish a small diagram of the city, from which can be judged the route taken by our Lord and the Roman soldiers who were to crucify him while they went to the "place of a skull" called in the Hebrew language Golgotha, and in the Latin, Calvary. The supposed site is on a hill near Jerusalem, which in the distance has the general contour of a skull, with hollows corresponding to the eye-sockets. Modern scholars are well agreed as to this site, which answers well to the general requirements of the Gospel narrative—outside the city walls, nigh to the city, in a conspicuous position, near a frequented thoroughfare, and still called by the Jews the "place of stoning." Christian tradition from the fifth century fixes this as the place of the stoning of Stephen.

"Must Jesus bear the cross alone,
And all the world go free?"

It was a part of the custom of these crucifixions that the culprit must bear his own cross; and so we read that Jesus bore his until, faint from the nervous strain of the preceding twenty-four hours, without sleep and probably with but little nourishment, and under great strain and exhausted from the beating, he sank under the weight of the cross. If on the one hand we think of the fact that he was perfect, we might suppose that he would have had more strength; but on the other hand we should remember that man in his perfection was not necessarily a giant in size or a Hercules in strength. Quite to the contrary; these abnormal conditions are the expressions, the results of imperfections. We may suppose that a perfect specimen of our race would combine the best qualities of mind and body represented in both the male and the female, and that delicacy, refinement and elegance with moderate strength should be nearer to our conception of perfection. Thus with fruits and vegetables; the largest fruits are frequently the coarsest; the perfect are neither over-sized and coarse-grained nor dwarfs. Our race seems to have left perfection to such a degree that the majority are either too delicate or too coarse. Furthermore, in our Lord's case we are to remember that he had been sacrificing his life for three and a half years; that vitality had been going out of him for the healing of all kinds of disease. This loss would tend to weaken him. In other words he had been dying for three and a half years and was now on his way to Calvary to finish the matter of surrendering his life in harmony with the Father's will.

Some of our Lord's disciples were onlookers (John, at least, was one), and truly they would have been glad to bear the cross for

him. We must suppose that they were hindered from proffering their services by fear of being considered as interfering with the officers of the law. However, in the emergency the soldiers found a countryman on the route whom they compelled to bear the cross after Jesus. This expression might have meant to walk after him, to relieve him of part of the load; or it might have meant for him to carry all the load while the Lord walked on before. But we do know that this enforced task upon Simon was a very precious privilege. How many of the Lord's followers since have almost envied him the opportunity enjoyed! Tradition says that Simon ultimately became a Christian, that his name was known to the Apostle John and also the part of the country whence he came. The mention of the names of his sons gives strong corroboration to the tradition. (Mark 15:22)

While sympathizing with our Lord and thinking how we should have enjoyed helping to bear his cross, we should not forget in this connection two privileges which he has provided for us. First, he tells us that if we would come after him as his disciples we may share with him in the bearing of the cross of this present time—"Whosoever will be my disciple let him take up his cross and follow me." Then, after believing on the Lord, and being justified by faith, and having peace with God, and realizing the forgiveness of our sins, we are invited to make a full consecration of ourselves, to take up our cross—to cross our own wills and to do the will of the Lord, which is the will of the Father which sent him. Do we appreciate the privilege enough thus to take up our cross daily? Are we still bearing the cross? Is it our resolution that by the Lord's grace we will continue to bear it to the end of the journey, until like him we shall be able to say, "It is finished"—the work given us to do, the privilege of bearing witness to the Word of truth by word and by daily conduct?

The second way of crossbearing is to help others who, as members of the Body of Christ, are his representatives about us in the world. When we see any of these with crosses too heavy for them to bear, crosses under which they will likely sink or have already sunk, let us think of the Master and of how we coveted the privilege of helping him to bear his burdens, and let us hear his voice assuring us that what is done unto one of the least of his disciples in his name is done unto him. Oh, how many helpful words this would mean to many of the burdened and the weak of the Lord's Little Flock! Oh, how many cups of kindness it would imply! How much it would bring of cheer and comfort to some of those whom the Lord recognizes as members of his Body! As one member of our body assists another member in distress, so in the Body of Christ. All the members are to bear one another up, strengthen one another, comfort one another, refresh one another, and generally to make one another ready for the glorious consummation of our hopes in the Kingdom.

A Look At The Crucified One

Numerous details connected with the crucifixion are enumerated. The time was the third hour, nine o'clock, according to Mark, but the sixth hour or noon according to John. The discrepancy is accounted for by the oriental lack of exactness; or Mark may have referred to the fact that the sentence was pronounced in the third hour, while John's record has to do with the time when our Lord was actually on the cross—after the slow journey, the fastening to the cross, and the making out and attaching the board indicating the charge against our Lord, "This is Jesus of Nazareth, the King of the Jews," and then the subsequent raising of the cross with Jesus on it, all of which would occupy quite a considerable period of time, probably nearly or quite three hours.

The Jewish leaders were disappointed with the placard which appeared on the cross, indicating the crime for which the culprit had been executed. They protested about it, denying that Jesus was the King of the Jews. But the Governor refused to alter the matter; and doubtless he worded it

especially as a rebuke to them, for he perceived that for envy, malice, they had delivered Jesus to him for death. He would now shame them. The multitudes could all read the inscription: for according to custom it was written in three languages, in Hebrew, the language of the people; in Latin, the language of the government, and in Greek, the language of the educated of that time. Thus in spite of his enemies, the crucified Jesus was proclaimed the Messiah. Yet how strange! A crucified Messiah! How different are God's ways and means of accomplishing an object from man's ways! Truly, as the heavens are higher than the earth, so are his ways higher than our ways. Had Jesus not died, had he not redeemed us from sin, the most that he could have done as a ransomer would have been to assist man to more reasonable and better lives—but not to eternal life, which had been forfeited through Adam and which could not be recovered except through a redemption. Under the divine plan, however, he who humbled himself to redeem the world is now highly exalted by the Father to his own right hand of power and dignity, and shortly, as the King of Israel and the King of all the world, he will reveal himself to the overthrow of wickedness, to the uplifting of righteousness, and to the assistance of the weak and the poor and the ignorant, for the blessing of all the families of the earth according to the promise. (Gen. 12:3)

Our Lord was made a companion of robbers. The two crucified with him, one at either side, were probably members of the band of Barabbas, and were probably considered by the people as more or less of heroes. At all events we are not informed that any jests or jibes were hurled at them by the people. Thus it must be with the Lord's followers to this day. We must remember that our Master and his cause are unpopular; that the learned and influential of the world will be opposed to us, as they were to him, and that this is according to his Word and to the principle upon which the divine plan is being worked out, namely, that if we would reign with him, we must also suffer with him. Crucifixion particulars are not given, and we may be glad of it, for the picture which suggests itself to the mind is horrible enough without any incidental details, and the fact that four writers recorded the main features of the execution, but gave none of the details of the crucifixion itself, is in full accord with the general treatment of such matters in the Bible so different from what would ordinarily be the course of a narrator. Ian MacLaren suggests:

"There was no death so cruel as that of crucifixion, because the prisoner died not from loss of blood nor in a short space of time, but through the lingering agony of open wounds, the arrested circulation at the extremities, the tension of the nervous system, and the oppression of heart and brain. For five long hours Jesus endured this pain of torn nerves, of intense thirst and of racked body and throbbing brain!"

Seven Words From The Cross

It is not to be expected that anyone under such conditions would have much to say. It is quite probable, therefore, that the recorded words or messages of our Lord were the only ones he uttered. These words represent faithfully some of the most important features of our Lord's character and teaching.

What is generally known as the first of these words from the cross is recorded in Luke 23:34. Then said Jesus, "Father, forgive them, for they know not what they do." We have no doubt at all that our Lord's heart was full of a forgiving spirit, but for several reasons we doubt if he ever uttered these words: (1) They are not found in the Greek MSS., *Codex Vaticanus*, No. 1209 (fourth century), and *Codex Alexandrinus* (fifth century). (2) These words would not seem to be appropriate, for those who were guilty of our Lord's death were not repentant, and our understanding is that the Scriptures clearly indicate that repentance is necessary to forgiveness. (3) Those who were guilty of our Lord's death did not believe on him nor trust in his merit, and the

clear teaching of the Scriptures is that forgiveness must be preceded by faith. (4) It is not recorded that they were of repentant and contrite hearts and that they had turned away from sin; and the clear teaching of the Scripture is that no one is forgiven unless in this attitude of repentance. (5) Our Lord had not yet finished the work of sacrifice, nor had he yet ascended to the Father and presented that sacrifice even on behalf of believers, and hence the Father would not be prepared to forgive the sin. (6) We have no evidence that the sin was forgiven, but every evidence that the prayer of the Jews themselves, "His blood be upon us and upon our children," was answered in the time of trouble which came upon that nation, of which the Apostle says, "Wrath is come upon them to the uttermost." (1 Thes. 2:16)

The reputed second word from the cross, "Verily I say unto you today, thou shalt be with me in Paradise,"[1] is apparently authentic. It was the Lord's message to one of the robbers who confessed his sin and desired the Lord's favor and clemency when he would come into his Kingdom. Our Lord has not yet fully come into his Kingdom; hence the time has not yet come when the thief desired to be remembered. Notwithstanding the dark day and the apparent eclipse of our Lord's life and hopes, he assured the penitent one that he was able to answer his petition and would do so. The fulfillment of that request, as the Scriptures show, will come at our Lord's second advent, when he shall take his great power and reestablish Paradise in the earth, the Paradise which was lost on account of sin, but which was redeemed by the precious blood. Then the penitent thief will come forth; yea, the Scriptures tell us that all that are in their graves shall hear the voice of the Son of man and shall come forth; and this call will include the other thief also. They will come forth to the favorable conditions of the Millennial Kingdom; but we may be sure that the penitent one will have an advantage over the other and a special reward, too, for ministering a word of comfort to our Redeemer in his dying hour.

"Behold Thy Son!" "Behold Thy Mother!"

Mary, our Lord's mother, and John, his beloved disciple, evidently were standing not far from the cross, doubtless weeping and surely sorrowing. But our Lord, so far from thinking of himself and his own anguish, was thinking of others. As during his ministry he had gone about doing good, so in his dying hour here he thought of the good, the welfare of others, and in the above words committed his mother to the care of the loving disciple. Beautiful is the lesson! How it shows us the largeness of our Lord's heart and sympathy, and how it teaches us not to be entirely engrossed with our own trials and difficulties, large and small, but rather to be burden-bearers of others, allowing our sympathies, our thoughts and our plans to be active for the blessing of all those who in any measure are under our care in matters temporal or spiritual!

"My God, my God, why hast thou forsaken me!" These words are known as the fourth word or message from the cross. They mark to us the depth of our Lord's anguish. He was dying as the sinner's redemption price, as the substitute, in order that God might be just and the justifier of all who believe in Jesus, and that he might grant them in due time a resurrection from the dead and a return to the Father's favor and to eternal life—to all that was lost in Adam. To be our substitute he must in everything suffer all that we were doomed to suffer as sinners. This included not only his loss of life, but also his cutting off from all fellowship with the Father. A moment, as it were, would do; but there must come that moment of darkness, of separation, and we may readily understand that this was the darkest moment in all of our Lord's experiences, still darker than Gethsemane, which was merely a foreshadowing of this experience. How glad we are that we

1. Note corrected punctuation. See Vol. 6, p. 667.

can see the philosophy, the reason why this experience came to our Lord! And as we realize this, may it more and more fill our hearts with appreciation of the blessings which are ours through Christ; the privilege of return to the Father's fellowship and love, so that we can apply to ourselves the Master's words, "The Father himself loveth you." (John 16:27) There is nothing in this dying word of our Lord that would suggest insincerity on his part, and surely nothing in it that would suggest the doctrine of the Trinity! It is in perfect keeping, however, with all that he said on the subject of his relationship to the Father.

The fifth word: "I thirst." This expression calls forcibly to mind several facts: (1) Exposed to the heat of the sun, with but slight covering and under nervous excitement and pain, thirst must have been one of the principal elements of torture to the crucified. (2) When we think of the fact that our Lord had been the active agent of Jehovah in the great work of creation of all things, including water, the Master's voluntary humiliation and resignation to thirst—yea, to die on behalf of the rebels of the realm—is a remarkable illustration of his love for mankind. This cry of thirst, we are told, was uttered when he knew that all things had been finished, when all of the work which had been given him to do had been accomplished—and not until then might he refer to his own condition. Even this cry was in fulfillment of the prediction of Psalm 69:21. Our Lord had refused the stupefying draught, but now accepted the refreshment given him from a sponge lifted to his lips on a reed, probably two and one-third feet long. As we think of this matter let us remember that our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life—might attain eternal life!

"It Is Finished"

This sixth word was one of triumph. He had finished the work which the Father had given him to do; he had been loyal from first to last, self-sacrificing. He was glad, surely, that his earthly course was at an end, glad because it ended in victory and because this meant ultimately the blessing of the world of mankind and their release from the power of sin and death and the Adversary. It might be said in this sense of the word that our Lord began his work when he left the heavenly courts and humbled himself to take the human nature; and that it progressed during the period of his attaining manhood's estate, thirty years: however, Scripturally considered, the work that was finished was the work of sacrifice which began at Jordan when he was baptized, when he made a full consecration of himself even unto death. Just before his crucifixion he had said, "I have a baptism to be accomplished and how am I straightened until it be finished." Three and a half years was the period of his baptism into death, and now the final moment had come —"It is finished."

"Father, into thy hands I commit my spirit." This is supposed to have been the last word, the last act of our Lord's earthly ministry, its finishing touch. How appropriate that he who had sought to do the Father's will at any cost should have absolute confidence that in his death his spirit of life would be in the Father's care and keeping, and that he should thus express himself! And this should be true of all who are his followers. Having resigned our all to the Lord we should so fully appropriate his gracious promises as to be without fear as we go down into death. Death in our Lord's case, however, must have meant far more than it could possibly mean to any of us. We not only have the Lord's assurance of a resurrection, but we have in our Lord's own case an illustration of the divine power. It was he who raised our Lord Jesus from the dead whose power will be exercised through him in bringing us forth to glory, honor and immortality. Our Lord was the forerunner; none before him had ever been raised from the dead, either to the perfection of human life or to the perfection of the divine nature.

Broken-Hearted Literally

St. Luke informs us that he cried with a loud voice, a testimony and witness to all that were near of his hope in God and in a resurrection. Some modern writers regard the cry as the utterance of one dying of a ruptured heart, the supposition being that this was the immediate cause of our Lord's death. It is admitted that there is such a thing as an actually broken heart. We might attribute the cause of this rupture to the ignominious circumstances surrounding our Lord's betrayal, denial, condemnation, scourging and crucifixion; and no doubt all of these would tend to depress him in spirit. But in our judgment the primary cause of his heart rupture was the grief mentioned in the fourth cry, the withdrawal of divine fellowship, the loneliness which was his during his last hour.

The technical explanation of the reasons for supposing that our Lord died of a heart rupture is thus stated:

"The bloody water that burst from Christ's side when pierced by the soldier's spear evidenced this. The blood exuding from the heart into the pericardium had separated into red clots and a water serum. Jesus died literally from a broken heart."

It does not surprise us that in the divine order nature is made to manifest a sympathy with our Lord by the peculiar darkness which came over the land at the time Jesus hung on the cross. One ancient MS., treating of the subject, says that "many went about with lamps, and the darkness lasted until Jesus was taken from the cross." A great earthquake is mentioned also as having taken place at this time, in connection with which the heavy curtain of the Temple, separating the Holy from the Most Holy, was torn from the top to the bottom, symbolizing thus, as the Apostle suggests, that the way into the Most Holy was now made manifest, made possible through the suffering and death of Christ. According to Mark, Joseph of Arimathea went "boldly" to Pilate and asked for the body of Jesus. From all accounts he must have been a noble character. Matthew says "he was a rich man"; Luke says, "a good man and a righteous … who was looking for the Kingdom of God"; Mark says he was a "counsellor of honorable estate," that is, a member of the Sanhedrin. "How hardly shall they that have riches enter into the Kingdom of heaven," said Jesus. It is hard for them, because they have much more to overcome proportionately than if they were poor. Had this Joseph of Arimathea not been a rich man he probably would have been fully a follower of Jesus. We are pleased, however, to know that so many good things could be said about him, and that his courage and boldness increased, instead of diminishing under trial. May we not hope that ultimately he became a disciple and footstep follower in the fullest sense? Geike remarks respecting him:

"It was no light matter Joseph had undertaken: for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11); and to do so now involved a seclusion through the whole Passover week with all its holy observances and rejoicings."

How Joseph's natural, hewn tomb was honored by the Master's burial therein!

With pleasure we find Nicodemus, another wealthy and influential ruler of the Jews, associated with Joseph in caring for our Lord's body. We may be sure that these men received at the hands of the Lord special blessing because of the courage and zeal which they exhibited on this occasion. We may be sure that those who are so fearful as to hold back when opportunities are offered for service to the Lord are unlikely to be approved of the Master and unlikely, therefore, to gain the great reward which he is now offering to victors. To us the lesson in all this is to be bold for the right, for the truth, for the Lord, for the brethren—at any cost. Indeed, the more our courage and faithfulness to privilege and opportu-

nity may cost us, the greater will be our reward, both in the present life and in that which is to come. This is the third mention we have of Nicodemus in connection with our Lord's ministry. First he visited Jesus by night, as recorded in John 3. Second, he cautiously interposed on Jesus' behalf when an attempt was made to seize the Lord, as recorded in John 7:44-52. And now, as some one suggests, he "improved a last opportunity for service with the bitter consolation of having failed where he might have done much." He was a rich man and brought an hundred Roman pounds (67 lbs. our weight) of myrrh, resin and pounded aloewood, aromatic and preservative, supposedly used by the Jews in wrapping up the dead. A lesson for us is that we should not be content with neutrality in connection with the truth and its service. We should be positive as far as possible; we should take our stand for righteousness and do with our might on behalf of the Lord's cause and the Lord's brethren; while using wisdom and discretion, we should nevertheless be courageous. We should bring our flowers to cheer and comfort in life and not wait until death has prevented an appreciation of these.

Newman Hall suggests:

"Golgotha! There is a legend that it was the very center of the earth's surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the Church where all believers meet, of all tribes and nations."

Another says:

"How shall we dare, with the cross in our view, to lay out our lives for self-blessing and self-indulgence? How shall we make the possession of this world's honors, its wealth, or its favor or its high places, the main end and scope of our lives? taking no part in the sufferings of Christ, choosing ever the feast and never the fast?"

Phillips Brooks wrote:

"You have your cross, my friend. There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and a plainer truth to you, then you can triumph in every sacrifice. Your cross has won something of the glory and beauty of your Lord's. Rejoice and be glad, for you are crucified with Christ."

Our Golden Text

In closing this lesson let us remember the important truths of its Golden Text, "Christ died for our sins according to the Scriptures." He did not die because death was natural, because he was sinful like other men, nor to show us how to die; he died for our sins, because of our sins; because the penalty of our sins was a death penalty, and because we must be redeemed in order to have any future life on any plane. Hence:

"In the cross of Christ we glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Prince Of Life Crucified

MATTHEW 27:33-50

"He was wounded for our transgressions; he was bruised for our iniquities." Isaiah 53:5

The trial of Jesus really took place shortly after his arrest, but, on account of the Law requiring a death sentence to be passed in daylight, a morning meeting of the Sanhedrin was appointed, which, in a perfunctory manner, confirmed the high priest's decision of the night before, that Jesus had blasphemed the Creator when he claimed that he had come into the world in accord with the Creator's long-promised plan that he should redeem Israel and the world from the death sentence, that in God's due time he might establish the Messianic Kingdom for the blessing of Israel and all the families of the earth. The matter was rushed through lest the gathered multitudes, who had shouted, "Hosanna to the Son of David," when Jesus rode upon the ass five days before, should undertake again to proclaim him king. No execution could take place during the Passover week. And if Jesus were held a prisoner they knew not what might happen to him or to them. They had, therefore, but a few hours in which to carry out the plan which they believed would rid their country of a man whom they considered a deceiver and one likely to get them into trouble with the Government at Rome.

The Sanhedrin had authority to judge the people along the lines of their religion, but was prohibited from executing the death penalty. Hence it was necessary, after the condemnation of the Sanhedrin, to take the case before Pilate, the Roman Governor. Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus, before Pilate, was a totally different one, namely, that Jesus was a seditionist and raiser of disturbance; that he claimed to be a king and that his freedom was inimical to the interests of the Roman Empire. The foolishness and the hypocrisy of such a charge were too transparent to need assertion. Pilate perceived that for envy they were delivering him—because he and his teachings were having more influence with the common people than could be exercised by the chief priests and scribes. Pilate relieved himself of responsibility by declaring that since the home of Jesus was in Galilee, King Herod, the Governor of Galilee, should have the jurisdiction of the case, which he was glad to get rid of.

Jesus Before King Herod

This was an unexpected difficulty, but Herod's palace was not far distant. He was glad of the opportunity to see Jesus, of whose miracles he had heard much. As he looked at the Master's noble features and beheld in him purity and gentle dignity, it must have seemed ridiculous that such a person should be arraigned as a seditionist and a man dangerous to the interests of the peace of the country. After a few taunting words and jests, the palace guards took a hand with the one whom their master treated flippantly. They put upon him a purple robe and a crown of thorns and mocked at his unkingly appearance. Then Herod declined to act in the case and sent the prisoner back to Pilate, perhaps feeling that he had had a sufficiency of trouble in connection with the beheading of John the Baptist a year or so before. The matter was a joke between Herod and Pilate—dealing with the case of a man claimed to be so dangerous that he must die thus, when he manifestly was so pure and innocent that the weakest would be safe with him.

Pilate's Perplexity Increased

Pilate was disappointed when Jesus was brought back to his court. The case was an unpleasant one to settle. The prisoner man-

ifestly was innocent of any crime, yet his accusers were the most prominent men in the nation and city over which he had charge. Their good will must be preserved, if possible, and they were evidently bent on the murder of their innocent captive under the form of legality. What a pity it is that religion has been so often misrepresented by her votaries in every age of the world! A lesson which we all should learn is to search the motives and intentions of our own hearts, that we be not led into the error of the wicked —into violating the rights of others and thus fighting against God.

Pilate heard the accusations, realized that there was no truth in them, and then gave his decision: I find no fault in Jesus, but, seeing that such a commotion has been created, I consider it necessary in the interests of peace to satisfy the unrighteous demands of the clamoring multitude. I will therefore have the prisoner whipped, although I acknowledge he is not deserving of punishment. The whipping will be in his own interest, as well as in the interests of the peace of the city, for by satisfying the clamor of the multitude the life of Jesus will be spared. As political decisions go, this was a very fair decree. Magistrates recognize that absolute justice is not always possible in dealing with imperfect conditions.

But the rulers would not be satisfied with anything short of Jesus' death. The rabble was exhorted to shout, Crucify him! Crucify him! It seemed impossible for Pilate to appreciate that such a frenzy could be aroused against so innocent a person. So he inquired, What evil hath he done? But the answer was, Crucify him! Alas, how human passion can ignore every principle of righteousness! To add to Pilate's perplexity, his wife now sent him word, Have nothing to do with this just person, for I have had a horrible dream which connects itself with him.

As a last resort Pilate caused Jesus to be brought to a prominent place where the multitude could all see him and then he cried out to them, "Behold the Man!" See the character of the man you are willing to crucify. Note that he has most kingly features, such as none of your race possess—nor others. Would you crucify the very best sample of your race? Consider; be reasonable. Behold the Man! It has for years been a custom with you that the Government at this season release a prisoner. So, then, consider that Jesus has been condemned and that your conception of justice has been satisfied and that now I release him to you. But the multitude cried out so much the more, Crucify him! Release unto us Barabbas (a robber and dangerous character).

Who will explain this strange perversity of fallen human nature—that a villain should be preferred to a saint? Thus, a few years ago, in the City of Vienna, a man who had just been released from serving a term in prison made a speech in which he declared that all Jews should be put to death. A frenzy seemed to seize the people. The bad man became the leader of sentiment. He was applauded and, as a mayoralty was impending, he was elected mayor of the city on the strength of his bravado. Oh, shame! How can we claim that the world is ready for liberty while such conditions stare us in the face and mark the pages of history? They prove, on the contrary, that the world needs just such a strong, imperial government as God purposes to give it—the Kingdom of God's dear Son, strong for the suppression of every wrong and strong for the uplifting of every right.

Thou Art Not Caesar's Friend

The Jewish leaders were shrewd. They knew that treason to Rome was one of the most serious offenses and in the fact that Jesus had spoken of himself as a king they had the lever wherewith to compel his crucifixion. They used it, assuring Pilate that if he let the prisoner go they would report him to the Emperor. Pilate knew that he would have difficulty in explaining such a case and that the Roman Government would agree with the decision of Caiaphas that one man should die rather than have any commotion in their dominion. Thus compelled, Pilate finally acceded and wrote the papers

of execution, but before doing so he took a pitcher of water and in the sight of the people washed his hands, saying, "I am guiltless of the blood of this just person."

The execution proceeded. The soldiers already had two thieves to crucify and merely added another cross and the procession started for Golgotha, a hillside near where the face of the rock much resembles a skull—Golgotha signifying *the place of a skull*. It is just to the north of the city, outside the wall. New buildings and a wall recently erected hinder visitors at the present time from getting the skull effect as formerly. The crime of each culprit was, by Law, inscribed over his head. Above the Master's head was his crime—"Jesus, King of the Jews."

Satan and his deluded dupes evidently thought that they had finally disposed of Jesus. The priests and elders mocked his declaration that he was the Son of God and demanded that, if he were such, he should demonstrate it by leaving the cross. They realized not the truth, that it was necessary for him to die for man's sin, in order that, by and by, he might have rightful authority, in his glorious Kingdom, to restore all mankind to full perfection and life under the terms of the New Covenant, of which he will be the Mediator. (Jer. 31:31) At the sixth hour, noon, darkness settled down for three hours and then Jesus died, saying, "My God, my God, why hast thou forsaken me?" In order that he might fully experience the weight of Divine Justice which belonged to the sinner, it was necessary that the Father should hide himself from him, as though he had been the sinner. This temporary separation from the Father was evidently the severest blow in all of the Master's experience.

Our Master

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years—

"But warm, sweet, tender, even yet,
A present help is He,
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

"O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

"Thou judgest us.Thy purity
Doth all our lusts condemn.
The love that draws us nearer Thee
Is hot with wrath to them.

"We faintly hear, we dimly see,
In different phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

"Our Friend, our Brother, and our Lord,
What may Thy service be?—
Not name, nor form, nor ritual word,
But simply following Thee."

—Whittier, *Reprints,* p. 721

Smitten Of God, Afflicted

MARK 15:22-37

"Surely He hath borne our griefs, and carried our sorrows;
yet we did esteem Him stricken, smitten of God, and afflicted." Isaiah 53:4

There is no room for dispute respecting the facts associated with the crucifixion of Jesus. The only room for contention is in respect to the Divine limitation and reason for the crucifixion. The Prophet Isaiah gives the Divine explanation to us.

Sorrowful Way!

The Savior was greatly weakened by His three years of ministry, in which He had given forth His vitality freely to the people in the healing of their diseases. Besides this, He had been on a constant strain, without sleep, from the time He had sent His disciples to prepare the Passover. This period had included the trying experiences connected with the Passover and the institution of the Memorial Supper, the journey to Gethsemane, the hours of agony and weakness there, the experiences following, the trial of the Sanhedrin by the high priests, the trial before Herod and before Pilate, the scourging, etc.—all had been a constant strain on Him. Now, condemned to crucifixion by those for whom He had sacrificed His Heavenly home and glory, He was additionally required to carry His own cross. He did so until finally His weakness under its weight hindered, and a passing farmer was compelled to assist—whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made very clear by the original text.

Where were Peter, John, James, Thomas and the other Apostles, that they did not volunteer assistance? Doubtless they were deterred by fear. But oh, what a blessing they missed! Tradition has it that the Cyrenean farmer who bore the cross by compulsion afterward became one of the followers of the Nazarene, through having the Truth of the Savior's Message borne in upon his heart by the experiences of that hour.

Crowding around were weeping women, and we wonder that none of them lent a helping hand. Turning to them, Jesus said, "Weep not for Me. Weep for yourselves and for your children." The Master's words in this connection, respecting their seeking the mountains and hills for covering and protection, are assumed by some Bible students to belong in part to the great trouble which came upon the Jewish people thirty-seven years later in the destruction of Jerusalem. And it is assumed that that destruction of Jerusalem and this trouble were types which foreshadowed the greater distress which will occur in the closing time of this Age.

Certain it is that the same expressions in respect to the mountains and hills is used in respect to the end of this Gospel Age. When at His Second Advent Christ shall be revealed in flaming fire of judgments, it will consume the present order of things and prepare the way for the new King. We are not to assume that any one would pray for mountains to fall upon him when he could take his own life in a much easier way. Rather, the thought seems to be that many will seek and desire and pray for hiding, for protection against the raging troubles. The rocks of society are its social organizations, each of which seeks to protect its own membership.

"If they do these things in the green tree, what shall be done in the dry?" said Jesus. He here seems to liken the Jewish nation to the fig-tree which quickly withered away under His curse, or sentence. So, five days before His crucifixion, Jesus, riding upon the ass to Jerusalem and weeping over it,

had said, "Your house is left unto you desolate." Now, in so short a time, while the fig-tree was still green, its rulers had reached a desperate place, so that they were willing to violate all law and set aside all conscience in His crucifixion.

If so quickly the evil worked to such a horrible outrage of justice, what might not be expected later on, when that Jewish fig-tree had thoroughly dried and all the sap (spirituality) had gone out of it? Similarly, in the end of this Age we may expect that the Church, the Body of Christ, the saints, will suffer violence, that thus the salt of the earth will be removed, and that quickly thereafter a general putrefaction will set in —anarchy.

The Son Of Man Lifted Up

Jesus had foretold His crucifixion, saying that "as Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up"—be crucified. The brazen serpent was thus used as a type of Jesus. He was actually holy, harmless, undefiled; but He took the sinner's place—He was treated as the sinner. The severest penalty under the Law was crucifixion—"Cursed is every one that hangeth upon a tree." And so, says the Apostle, Jesus was made a curse for us. (Gal. 3:13) Although He knew no sin, He took the place of the sinner. Jesus died for our sins, according to the Scriptures.

The words of our text that say, "Father, forgive them, for they know not what they do," are not to be taken into account, because they are not found in the oldest Greek manuscripts. Besides, Jesus must have known that the sin of the Jews would bring a penalty. He had foretold in His parable that God would punish them and burn up their city. (Luke 20:14-16) In the context the statement, "Weep for yourselves," implied a punishment upon the Jews for their sins, and that this sin would not be wholly forgiven them. As a matter of fact, we know that the Jews have been cut off from Divine favor for now eighteen centuries. It is proper for us to assume that Jesus was in full harmony with the Father in respect to all this Divine arrangement, and that He did not ask something contrary to the Divine will.

St. Paul refers to this matter also, saying respecting the trouble which came upon the Jews at the time of the rejection of Jesus, "Wrath is come upon them to the uttermost, that all things written concerning them should have fulfillment." (1 Thes. 2:14-16)

On the other hand, we may well be assured that Jesus, who was giving His life for the Jews, would not wish that they should not have punishment that would be due to them for the great sin of destroying the One whom Jehovah had especially sent to them, as His representative, His Son. A just penalty for such wilful sin would undoubtedly be utter destruction. But the Apostle points out that "the blood of Jesus speaketh better things"—not justice. (Heb. 12:24) His blood speaks forgiveness of sins, not only for the remainder of the world, but also for the Jews. It speaks a full opportunity for reconciliation with God during the Messianic Kingdom.

St. Peter corroborates the thought that the Jews were not wholly responsible for their course because of (at least) a partial ignorance. Addressing some of them afterwards he said: "I wot that in ignorance ye did it, as did also your rulers"; for if they had known they would not have crucified "the Prince of Life." (Acts 3:15-17) The Prophet Zechariah shows us that in God's due time the eyes of understanding of the whole world will be opened. All will see things differently enough, and the Jews are especially mentioned—"They that pierced Him." Then the Lord will pour upon them the spirit of prayer and supplication, and they shall look upon Him whom they have pierced, and they shall mourn for Him (Zech. 12:10), realizing that they maltreated their best Friend, their Redeemer.

They Parted My Garments

The stony-heartedness of the Roman soldiers is indicated by the fact that while Je-

sus was dying they cast lots for His seamless robe, dividing His other garments amongst them. We have God's promise that the result of the Millennial Kingdom will be to take away the stony heart out of the flesh and to give instead tender hearts. Oh, how much all mankind need full restitution to the image and likeness of God, originally represented in Adam and subsequently represented in the Man Jesus!

The attitude of the world is further represented in the two culprits who were executed at the same time, one on each side of Jesus, who by the inscription over His cross was styled King of the Jews. One of these companions in tribulation railed at Jesus as a fraud, bantering Him to manifest any power He had by saving Himself and His associates. Little did he realize that if Jesus had saved Himself He could not have been the Savior of the world!

The other thief befriended Jesus, declaring that He had done nothing amiss and was unjustly accused. Then, turning to Jesus, he expressed his faith in Him by asking a reward for his kind words. He said, "Lord, remember me when Thou comest into Thy Kingdom." The poor thief knew that Jesus claimed to be a King. He was standing near when Jesus was asked the question, "Art Thou a King," and heard the answer, "My Kingdom is not of this Age." The thief recognized that Jesus was worthy to be a King, so noble of character and of appearance was He. What if He were really what He claimed to be? What if finally, in the great Beyond, this One should prove to be the Messiah? He would at least tell the truth and declare a word in His defense, and he would at least ask kind remembrance if this One ever reached His Kingly Power.

The answer of Jesus seems to have been very generally misunderstood by us all in the past. We thought that He promised the thief to be with Him that same day in the Kingdom. Yet we knew that, according to other Scriptures, Jesus Himself was not in the Kingdom that day, but in Joseph's new tomb; that He did not rise from the dead, from Sheol, from Hades, the tomb, until the third day; and that even then He said to Mary after His resurrection, "I have not yet ascended to My Father and your Father, My God and your God." Evidently, then, Jesus could not have said that He and the thief would be together in Paradise that same day.

The true explanation is at hand. Paradise, lost through the fall six thousand years ago, is about to be restored by Messiah in His glorious Kingdom. It was then that the thief asked to be remembered—"when Thou comest into Thy Kingdom." The thief has been sleeping in death since, waiting for the time for Messiah's Kingdom to come. The answer of Jesus was in full accord with this: Amen. So be it. "Verily, I say unto thee, this day [this day when I seem not to have a friend, and when nothing seems more unlikely than that I would ever have a Kingdom, I tell you today], thou shalt be with Me in Paradise."

Jesus' Kingdom will quickly begin the work of turning the world into a Paradise. And, in the resurrection of the hosts who have fallen asleep in death, that thief will be remembered by the Master. Undoubtedly a great blessing will be his in Paradise, because of his comforting words spoken on the cross, and especially because those words indicated that he had a tender and contrite heart, such as will be the first to have blessings in the Kingdom.

Jesus commended His mother to His disciple John, which implies that the husband, Joseph, was no longer living. It shows us, too, the Master's careful thoughtfulness of the interests of His loved ones in His own hour of extreme suffering.

The Master's dying cry, "My God! My God! why hast Thou forsaken Me?" attests to us the fact that He did not claim to be the Heavenly Father, but the Son of God. It also shows us how the Master endured to the very limit the penalty of the sinner. The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner's place, must for a moment at least have the full experience of the sinner's alienation.

The Master's cry, "It is finished," reminds us of His statement of the day previous, "I have a baptism [into death] to be accomplished, and how am I straitened [in difficulty] until it be accomplished"—until it be finished.

"Father, into Thy hands I commend My spirit," reminds us of the fact that Jesus was laying down His life, that the spirit of life which He possessed was that which had been transferred from a previous condition. He had not forfeited His right to life, as had Adam. He might therefore still speak of it as His own spirit, His own right to life—merely surrendered for the time, merely laid down under the Divine promise that it should be given to Him again in the resurrection.

The Spotless Lamb Of God

In all life's sunshine and its rain,
In all my grief and bitter pain,
I seem to hear the Savior say—
"I know, for I was once of clay:
I walked the same paths you now tread;
And wept with them that mourned their dead.
I know how sweet the Skylark's song,
And how it lingers on and on:
How beautiful the summer skies
When they are seen through human eyes:
And that as fragrant as the flowers,
By peasant hut, as Princess Bowers;
For all these things by me were made,
Ere on the Altar I had laid
My life a sacrifice for sin;
And was made flesh, and dwell 'mongst men.
Unwelcome there, I walked alone—
A stranger was I to my own—
Despised and hunted, and denied,
At last by them was crucified;
But long before advised of this—
I shrank not from the traitor's kiss,
My covenant with death was made
Ere earth's foundations had been laid—
The blows, the spitting, and the shame
Which would be heaped upon my name,
My Father had made known to me.
While I was yet unpledged and free,
And knowing this, did I gladly still
Would the Mosaic law fulfill;
And never once did I look back,
Nor for one moment would retract
The covenant which I had made,
Or change the price that must be paid
To save from death a ruined race;
And make of earth a glorious place."

Yea, heavy was the cross he bore,
And dark the way he trod—
In shielding us he need must stand
As one accurst of God.
As one unworthy of God's love—
A rebel 'gainst his grace;
And for our sins the Father turned
Away from him, his face,
And when he cried, "My God, oh why,
Hast thou forsaken me?"
His heart was broken, and he died
That we might all go free.
Nor ever can the debt of love
We owe to him be paid,
Whose perfect life in sacrifice,
He on the altar laid.
And for that wondrous Gift, our praise
Shall evermore ascend
To Him, whose coming reign shall make
Of sin and death an end.

—*Poems of the Way,* p. 33

The Daily Cup

"I will take the Cup of Salvation."—Psalm 116:13.

With a tender smile on His loving face,
My Lord stood holding the Cup of Grace—
"Wilt thou drink, dear one, today?"

O loving Bridegroom, I am so weak!
My enemies even now do seek
To cause me to shrink away.

Today the Cup seems a bitter draught
That cost Thee Thy life, as once Thou quaffed—
Increase my faith, I pray!

"My Dove, I will show thee the care I take
To guard the Cup for thy dear sake,
That thou mayst drink each day."

Oh, wondrous vision my Lord revealed!
I saw my soul's fierce battle-field,
And the enemies dreaded by me.

The World, the Flesh and Satan wise
Were all made plain in their evil guise,
Plotting adversity.

"I will fill the Cup with troubles sore,
Pour them in till they're brimming o'er—
I'll make it a Poison draught!

"So bitter 'twill be that its very breath
Will cause her to shrink from such a death!"—
Thus Satan in wickedness laughed.

And the World and the Flesh in blindness lent
Their aid to his wicked, fell intent:
My soul felt their power so dire.

Then I turned and looked at my
Bridegroom's face—
The glory from it filled all the place,
But His eyes were flames of fire.

"Begone, ye enemies of My Bride!
The Cup is MINE!" He sternly cried;
"I guard this Cup each day.

"And nothing goes in it beyond the power
Of My Bride to bear in her weakest hour,
If she look to Me for grace."

Then He turned to me with the tenderest mien—
"My Love, art thou strengthened by what
thou hast seen?
Canst thou now the enemy face?"

Dear Lord, forgive me, I humbly cried,
That I should forget that He who died
To redeem my soul, is by my side
And holds the Cup in His hand.

Gladly I take the Loving-Cup,
Gladly I drink as Thou holdest it up;
To share it with Thee is grand!

And if it should be that this is the day
When the flesh, as I drink, shall pass for aye,
Then 'twill be the Cup of Joy.

Oh, wondrous miracle of grace!
The smile on my loving Bridegroom's face
As I pressed my lips to the Cup,

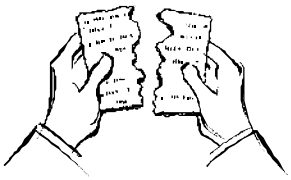
Filled my soul o'erflowing with peace Divine!
And not alone did this peace I find,
But my heart with Joy welled up.

And so each day as I take the Cup
From my Best Beloved, I meekly look up
And whisper a prayer for grace.

And He gives me grace; and Peace Divine,
And Love and Faith and Joy are mine,
As I gaze upon His face.

My hope is in faith the Cup to drain
That I in His Kingdom with Him may reign;
The Cup of Joy I then will claim,
Triumphant by His Grace!

—Lilla S. Ward, *Reprints,* p. 5868



Memorial Meditations

The Passover of the New Creation

VOLUME 6 / pages 457–484

The Passover of the New Creation

"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5:7, 8

Notable amongst the experiences of typical Israel was the Passover. The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt—but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. We can readily see that so portentous an event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by Jews to this day. The members of the New Creation are interested in those events, as they are interested in all the doings and arrangements of their Heavenly Father, both in respect to his typical people, Israel after the flesh, and in respect to the whole world of mankind. But the New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural Israel were intended to typify and foreshadow still grander things in the divine plan respecting antitypical Spiritual Israel—the New Creation.

In reference to these spiritual things, the Apostle declares that the "natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [the New Creation] by his Spirit." (1 Cor. 2:14, 10) God used the apostles as his mouthpieces to give us certain clues whereby, under the guidance of his Spirit, we may understand the deep things of God. One of these clues is found in the text heading this chapter. Following the Apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God—all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and his people—the New Creation, and in general the household of faith. As the people of Israel longed for deliverance, and groaned under their taskmasters, yet were weak and unable to deliver themselves, and could never have freed themselves from the yoke of Egypt had it not been for the Lord's intervention on their behalf, and his appointment and sending of Moses to be their deliverer, so we see the world of mankind at the present time and throughout the past groaning and travailing in pain together under the exactions of "the prince of this world" and his minions, Sin and Death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these—pain and death. But without divine aid, mankind is powerless. A few make a vigorous struggle, and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who he has promised shall deliver his people in his appointed

time—bringing them across the Red Sea—representing the Second Death, in which Satan and all who affiliate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt of the Second Death."

The foregoing is the general picture; but inside of it, and yet a part of it, was another, a particular picture, which related, not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class amongst them—the first-born. Corresponding to these as their antitype, we have brought to our attention by the inspired word "the Church of the first-born, which are written in heaven"—the New Creation. In the type, the first-born occupied a special place—they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these first-born ones had a special place in it—a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that according to the divine arrangement they might be the teachers of their brethren.

This tribe or house of Levi clearly represents the household of faith, which is represented in turn by the preparatory Royal Priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the Royal Priesthood, whose Chief Priest is the Lord, and which shall bless, rule and instruct the world during the Millennial age. As the first-born of Israel in Egypt were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical Church of first-borns in the present time is subject now to Second Death, having their testing or trial for everlasting life or everlasting death in advance of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer's blood—death.

Becoming participants in their Lord's grace, they renounce or sacrifice with him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its "life more abundant." Thus, while the Church of the first-born, the New Creation, "all die like men," and in respect to earthly things seem to lose and renounce more than do others, nevertheless, though the natural man understands it not, these are passed over, or rescued from death, and, as the Royal Priesthood, will, with their Chief Priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the nighttime of this Gospel age—before the Millennial morning dawns, and its Sun of Righteousness arises—are to be the leaders of the Lord's host, to bring it forth from the bondage of Sin and Satan. Mark how this agrees with the language of the Apostle (Rom. 8:22, 19), "The whole creation groaneth and travaileth in pain together"—"waiting for the manifestation of the sons of God"—waiting for the complete *passing over* of the Church of the first-born in the First Resurrection, to glory, honor and immortality.

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of all the Lord's people in the type, it was necessary that the Passover lamb should be slain, that its blood should be sprinkled upon the doorposts and lintels of the house, that its flesh should be eaten that night with bitter herbs, and with unleavened bread. Thus each house of Israel represented the household of faith, and each lamb represented the Lamb of God which taketh away the sin of the world, and the first-born in each family represented the Christ, Head and Body, the New Creation. The bitter herbs represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the Lamb

and the unleavened bread. Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the antitypical first-born and household of faith who would thus partake of the Lamb during the night time of this Gospel age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into freedom from sin and corruption—into liberty of the sons of God.

Our Lord's Memorial

It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month—the day preceding the seven days' Feast of the Passover, celebrated by the Jews—that our Lord died, as the antitypical Passover Lamb, "the Lamb of God, which taketh away the sin of the world." At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty years of age, in his baptism unto death. Hence it was that, although the Jews many times sought to take him, no man laid hands on him, because "his hour was not yet fully come."—John 7:8, 30

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the first month, and to receive it into their houses on that date, the Lord appropriately offered himself to them on that date, when, five days before the Passover, he rode into the city on the ass, the multitude crying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" "He came unto his own, and his own [as a nation] received him not, but as many as received him [individually] to them gave he *liberty to become* sons of God." The nation, through its representatives, the rulers, instead of receiving him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God's grace the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with God, and they were partakers of the merits of the Lamb—yet they refused to eat of the antitypical Lamb—they lost the opportunity of becoming as a nation the first-born ones, the Royal Priesthood, the holy nation, the peculiar people of Messiah—they lost the opportunity of *passing over* and becoming members of the New Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the Scripture that they will, nevertheless, have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of his faithful brethren, spiritual Israel, the antitypical Church of the First-born.—Rom. 11:11-26

It was at the close of our Lord's ministry, on the 14th day of the first month, in "the *same night* in which he was betrayed," and in the *same day*, therefore, in which he died, as the antitypical Lamb, that he celebrated with his disciples the typical Passover of the Jews—eating, with his twelve apostles, the typical lamb which represented himself, his own sacrifice for the sins of the world and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity with the types which they were to express.

As Jews "born under the Law," it was obligatory upon our Lord and his apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish Supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with "fruit of the vine," that the Lord—taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish Supper, the type—instituted amongst his disciples and for his entire Church, whom they represented (John 17:20), a new thing, that

with them, as the spiritual Israel, the Church of the First-born, the New Creation, should take the place of, and *supplant*, the Jewish Passover Supper. Our Lord was not instituting another and a higher *type* of the Passover. On the contrary, the type was about to begin its fulfillment, and, hence, would be no longer appropriate to those who accepted the fulfillment. Our Lord, as the antitypical Lamb, was about to be slain, as the Apostle expresses it in the text at the head of this chapter: "Christ our Passover [Lamb] is slain."

None accepting Christ as the Passover Lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover Lamb would be the sprinkling of the doorposts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil" [from present condemnation—realizing their sins propitiated through his blood, and that through his blood they now have forgiveness of sins]. These henceforth must eat, or appropriate to themselves, the merits of their Redeemer—the merits of the man Christ Jesus, who gave himself a ransom for all. By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and he died for them, so his merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

If, then, our Lord's Supper took the place of the Passover Supper, yet not as a higher type—the antitype having commenced—what was it? We answer that it was a *Memorial* of the antitype—a remembrancer for his followers of the beginning of the fulfillment of the antitypical Passover.

Thus to accept our Lamb, and so to commemorate his death for us, means expectancy regarding the promised deliverance of the people of God, and therefore signifies that those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and as strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present time of the reign of Sin and Death. These partake of the true, the antitypical unleavened bread: they seek to have it in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc., that they may be strong in the Lord and in the power of his might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above his Lord, and that if the Lord himself was reviled and persecuted and rejected, they must expect similar treatment, because the world knoweth them not, even as it knew him not. Yea, his testimony is that none will be acceptable to him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."—Matt. 5:11, 12; 2 Tim. 3:12

When our Lord instituted his Memorial Supper, called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you [this represents me, the antitypical Lamb; it represents my flesh]. This do in remembrance of me." Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical first-borns and household of faith. The expression, "*This do* in remembrance of me," implies that this new institution should take the place with his followers of the former one, which must now become obsolete by reason of fulfillment. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament [covenant] in my blood"—the blood of the covenant—the blood which seals the

New Covenant. "This do ye, as oft as ye drink it, in remembrance of me." We would not understand this to imply the doing of it without respect to time and place, etc., but as signifying that when this cup and unleavened bread thenceforth were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary.—1 Cor. 11:23-25

The Apostle adds, "For as oft as ye eat *this* bread and drink *this* cup ye do show forth the Lord's death till he come." (1 Cor. 11:26) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood. Although this new institution was not laid upon his followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that all trusting in him and appreciating him as the antitypical Passover Lamb would be glad to take up the Memorial which he thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, "till he come"—not only until our Lord's *parousia*, or presence, in the harvest or end of this age, but until during his *parousia* one by one his faithful ones have been gathered to him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."

"We, Being Many, Are One Loaf"

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread [loaf]—one body; for we are all partakers of that one bread."—1 Cor. 10:16, 17

The Apostle, under the guidance of the holy Spirit, here sets before us an additional thought respecting this Memorial instituted by our Lord. He does not deny, but affirms, that primarily the bread represents our Lord's broken body, sacrificed on our behalf; and that the cup represents his blood, which seals our pardon. But now, in addition, he shows that we, as members of the *Ecclesia*, members of the body of Christ, the prospective First-borns, the New Creation, become participators with our Lord in his death, sharers in his sacrifice; and, as he has elsewhere stated, it is a part of our covenant to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) The thought here is the same as that expressed by the words, "We are baptized into *his death*." Thus, while our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, "members of the body of Christ"; and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings.

This is the exact thought contained in the word "communion"—common-union, common-participation. Hence, with every annual celebration of this Memorial we not only recognize the foundation of all our hopes as resting in the dear Redeemer's sacrifice for our sins, but we revive and renew our own consecration to "be dead with him, that we may also live with him"—to "suffer with him, that we may also reign with him." How grandly comprehensive is the meaning of this divinely instituted celebration! We are not putting the symbols instead of the reality; nothing surely could be further from our Lord's intention, nor further from propriety on our part. The heart-communion with him, the heart-feeding upon him, the heart-communion with the fellow-members of the body, and the heart-realization of the meaning of our

covenant of sacrifice, is the real communion, which, if we are faithful, we will carry out day by day throughout the year—being daily broken with our Lord, and continually feeding upon his merit, growing strong in the Lord and in the power of his might. What a blessing comes to us with the celebration of this Memorial! What a burning of heart for further appreciation and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not only as respects the present but also as respects the future!

It will be noticed that the Apostle includes the cup for which we praise God. "Is it not the communion, [common-union, common-participation] of the blood of Christ?" Oh, what a thought—that the truly consecrated, faithful "little flock" of the New Creation throughout this Gospel age, has been Christ in the flesh; and that the suffering and trials and ignominy and death of these whom the Lord has accepted and recognized as "members of his body" in the flesh, are all counted in as parts of his sacrifice, because associated with, and under him who is our Head, our Chief Priest! Who that understands the situation, who that appreciates the invitation of God to membership in this *Ecclesia*, and the consequent participation in the sacrifice unto death now, and in the glorious work of the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the Truth, as members of his flesh and of his bones? What matters it to these that the world knows us not, even as it knew him not? (1 John 3:1) What matters it to these, though they should suffer the loss of the choicest of earthly blessings and advantages, if they as the body of Christ may but be counted worthy of a share with the Redeemer in his future glories?

As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Phil. 3:8; Rom. 8:18

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 3:14) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church."—Col. 1:24

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (1 John 3:16) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.[1] We merely, with the Apos-

1. *Tabernacle Shadows of the Better Sacrifices,* p. 59.

tle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren—in their service; the service for the world belongs chiefly to the age to come, the Millennium. Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him—not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

The Memorial Still Appropriate

The original celebration of the Memorial of our dear Redeemer's death (with the still larger meaning attached to it by the holy Spirit through the Apostle, as including our participation or communion with him in his sacrifice) was, as we have seen, upon a particular date—the fourteenth day of the first month, Jewish reckoning.[1] And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the "old paths" and desirous of walking therein. This annual commemoration of the Lord's death, etc., as instituted by our Lord and observed by the early Church, has been revived of late amongst those coming into the light of Present Truth.

It is not surprising that, as more and more the real meaning of the Lord's symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:

1. The Hebrew year begins in the spring, with the first appearance of a new moon after the Spring Equinox. The 14th day is easily reckoned, but should not be confounded with Feast Week, which began on the 15th and continued for a week following it—the Jewish celebration. That week of unleavened bread, celebrated by the Jews with rejoicing, corresponds to the entire future of a Christian—especially representing the entire year until his next celebration of the Memorial Supper. With the Jew the sacrifice of the lamb was a means to the end; a start for the feast of the week, which had his special attention. Our Memorial relates to the killing of the Lamb, and hence belongs to the 14th of Nisan (the first month). Moreover, we are to remember that with the change of counting the hours of the day, the night of the 14th of Nisan would correspond to what we would now call the evening of the 13th.

After the apostles and their immediate successors had fallen asleep—somewhere about the third century—Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ's death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ—after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which, as we have heretofore explained in some detail, was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed—the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord —"the abomination which maketh desolate."—Dan. 11:31; 12:11[1]

That false doctrine did make desolate, and in its wake came the Church's multitudinous errors, the great falling away or apostasy which constituted the Roman system—the chiefest of all anti-Christs. Century after century rolled around, with this view the predominating one, the controlling one throughout Christendom, until, in the sixteenth century, the Great Reformation movement began to stir up an opposition and, proportionately, began to find the truths which had been hidden during the Dark Ages under the false doctrines and false practices of anti-Christ. As the Reformers were granted additional light respecting the entire testimony of God's Word, that light included clearer views of the sacrifice of Christ, and they began to see that the Papal theory and practice of the Mass was indeed the "abomination of desolation," and they disavowed it, with varying degrees of positiveness. The Church of England revised its Prayer-book in 1552 and excluded the word Mass.

The custom of the Mass practically took the place of the annual celebrations of the Lord's Memorial Supper; for the Masses were said at *frequent* intervals, with a view to cleansing the people repeatedly from sin. As the Reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish Mass as being an improper celebration of the Lord's Memorial Supper. However, not seeing the close relationship between the type of the Passover and the antitype of our Lord's death, and the Supper as a *memorial* of the antitype, they did not grasp the thought of the propriety of its observance on its *annual* recurrence. Hence, we find that amongst Protestants some celebrate monthly, others every three months, and some every four months—each denomination using its own judgment—the "Disciples" celebrating weekly, through a misunderstanding of the Scriptures somewhat similar to their misunderstanding respecting baptism. They base their weekly celebration of the supper on the statements of the Acts of the Apostles to the effect that the early Church came together on the first day of the week, and at such meetings had "breaking of bread."—Acts 2:42, 46; 20:7

We have already observed that these weekly celebrations were not commemorations of the Lord's death; but, on the contrary, were love-feasts, commemorative of his resurrection, and of the number of breakings of bread which they enjoyed with him on several first-days during the forty days before his ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a breaking of bread. As we have already no-

1. Vol. 2, Chap. 9, and Vol. 3, Chap. 4.

ticed, the cup is never mentioned in connection with these, while in every mention of the Lord's Memorial Supper it occupies fully as important a place as does the loaf.

Who May Celebrate?

We answer, first of all, that none should commune who do not trust in the precious blood of Christ as the sacrifice for sins. None should commune except by faith he have on the doorposts and lintel of his earthly tabernacle the blood of sprinkling that speaketh peace for us, instead of calling for vengeance, as did the blood of Abel. (Heb. 12:24) None should celebrate the symbolical feast unless in his heart he has the true feast, and has accepted Christ as his Life-giver. Further, none should commune unless he is a member of the one body, the one loaf, and unless he has reckoned his life, his blood, sacrificed with the Lord's in the same chalice, or cup. There is here a clearly drawn line of distinction, not only between the believers and unbelievers, but also between the consecrated and the unconsecrated. However, the line is to be drawn by each individual for himself—so long as his professions are good and reasonably attested by his outward conduct. It is not for one member to be the judge of another, nor even for the Church to judge, unless, as already pointed out, the matter has come before it in some definite form, according to the prescribed regulations. Otherwise the elders, or representatives of the Church, should set before those who assemble themselves these terms and conditions —(1) faith in the blood; and (2) consecration to the Lord and his service, even unto death. They should then invite all who are thus minded and thus consecrated to join in celebrating the Lord's death and their own. This, and all invitations connected with this celebration, should be so comprehensively stated as to leave no thought of sectarianism. All should be welcomed to participate, regardless of their faith and harmony on other subjects, if they are in full accord in respect to these foundation truths —the redemption through the precious blood, and a full consecration unto death, giving them justification.

It is appropriate here to consider the words of the Apostle:

"Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, if he discern not the Lord's body." —1 Cor. 11:27-29

The Apostle's warning here seems to be against a careless celebration of this Memorial, which would make of it a feast, and against inviting persons to it in a promiscuous manner. It is not such a feast. It is a solemn Memorial, intended only for the members of the Lord's "body"; and whoever does not discern this, whoever does not discern that the loaf represents the flesh of Jesus, and that the cup represents his blood, would, in partaking of it, properly come under condemnation—not "damnation" as in the common version, but a condemnation in the Lord's sight, and a condemnation also in his own conscience. Before partaking of these emblems each individual, therefore, should decide for himself whether or not he believes and trusts in the broken body and shed blood of our Lord as being his ransom price; and secondly, whether or not he has made the consecration of his all that he may thus be counted in as a member of that "one body."

Having noted who are excluded, and who properly have access to the Lord's table, we see that every true member of the *Ecclesia* has the right to participate, unless that right has been debarred by a public action of the whole Church, according to the rule therefor laid down by the Lord. (Matt. 18:15-17) All such may celebrate; all such will surely desire to celebrate—will surely desire to conform to the Master's dying admonition, "Eat ye all of it; drink ye all of it." They will realize that unless we eat the flesh of the Son of Man, and drink his blood, we have no life in us; and that if they have

in heart and mind partaken of the merits of the Lord's sacrifice really, and of his life, that it is both a privilege and a pleasure to memorialize this, and to confess it before each other and before the Lord.

Who May Officiate

The false doctrine of the Mass, and the creation of a class in the Church called the clergy, to administer this and similar services, has created so deep an impression upon the public mind that Protestants even to this day generally hold that the presence of "an ordained minister," to ask a blessing and to officiate in such a memorial service, is of absolute necessity, and that any other procedure would be sacrilegious. How utterly wrong this whole theory is will be very readily recognized when we remember that all who have the privilege of partaking of this Memorial are consecrated members of the "Royal Priesthood"—each fully commissioned of the Lord to preach his Word according to their talents and opportunities, and fully ordained also to perform any service or ministry of which they are capable to him and the members of his body, and, in his name, to others. "All ye are brethren," is the Lord's standard, and is not to be forgotten when we hold communion with him, and celebrate his redemptive work, and our common-union with him and with each other as members of his body.

Nevertheless, in every little group of the Lord's people, in every little *Ecclesia*, or body of Christ, as we have already pointed out, the Scriptures indicate that there should be order, and that a part of that order is that there should be "elders in every Church." While each member of the *Ecclesia*, the New Creation, has a sufficient ordination of the Lord to permit him to take any part in connection with the Memorial Supper, yet the Church, in electing elders, indicates that they should be representatives of the entire *Ecclesia* in respect to such matters as this. Therefore, the duty of arranging and ministering this Memorial would devolve upon them as a service to which they have already been selected by the Church.

Our Lord's declaration, "Where two or three of you are met together in my name, there am I in the midst"—shows us conclusively that, wherever it is possible, this memorial should be celebrated in company with fellow-members of the body. The blessing attached was intended to draw the members one toward the other, not only in this annual gathering, but whenever possible. Wherever even two or three may meet to claim this promise, it being impossible or inconvenient to meet with a larger group, they are privileged to celebrate as a Church, as an *Ecclesia*, complete; and even where an individual may be so circumstanced that he cannot possibly meet with others, we suggest that his faith go out with sufficient strength to the Lord to claim the promise—regarding the Lord and himself as the two. We advise that such unavoidable isolation be not permitted to hinder any from the annual celebration of the great sacrifice for sin, and of our participation in it with our Lord; that the solitary individual provide bread—(unleavened bread, if obtainable—such as soda biscuit or water cracker) and fruit of the vine (raisin juice or grape juice or wine[1]) and that he celebrate in communion of spirit with the Lord and with the fellow-members of the body, from whom he is of necessity separated.

1. So far as we are able to judge, the Lord used fermented wine when he instituted this Memorial. Nevertheless, in view of his not specifying wine, but simply "fruit of the vine," and in view also of the fact that the alcoholic habit has obtained so great and so evil a power in our day, we believe we have the Lord's approval in the use of unfermented grape juice, or raisin juice, to which, if convenient, a few drops of fermented wine may be added, so as to satisfy the consciences of any who might be inclined to consider that obedience to the Lord's example would require the use of *fermented* wine. In this manner there will be no danger to any of the Lord's brethren, even the weakest in the flesh.

An Order of Service

Since the Lord laid down no rule or order of service it is not for us to do so—yet without impropriety we believe we may suggest what commends itself to us as a moderate, reasonable, orderly celebration of this Memorial. We do so, not with the intention of making a rule or law, but with the view of assisting to a moderate view of the matter some who have been used to elaborate service and others who have been accustomed to nothing of the kind. Let our expression, then, be considered merely in the light of suggestion, subject to such modification, etc., as may seem advisable. It is as follows:

(1) The opening of the service with one or more hymns, appropriate to the occasion—of solemn spirit, and drawing the mind in the direction of the Memorial.

(2) Prayer for divine blessing upon the assembly, and especially upon those who shall participate, remembering also fellow-members of the same body, known to us and unknown, in all the world, and especially such as are celebrating this Memorial on its anniversary.

(3) The Elder officiating might read an account of the original institution of the Memorial from the Scriptures.

(4) He or another Elder might then present an account of the matter, type and antitype, either speaking extemporaneously or with equal propriety, if he please, reading some such explanation of the entire matter as, for instance, the foregoing dissertation.

(5) Calling attention to the fact that our Lord blessed the bread before he broke it, the leader might now call upon some competent brother to ask a blessing upon the bread, or—none present but himself being competent—he should invoke the divine blessing upon the bread and upon those who would partake of it, that the eyes of their understanding might be opened widely to an appreciation or comprehension of the depths of meaning properly attaching to it, and that all participating might have blessed communion with the Lord in the use of this symbol of his flesh and to make renewal of their own consecration to be broken with him.

(6) One of the crackers or pieces of unleavened bread might then be broken, using the Lord's words, "This is my body, broken for you; eat ye all of it"; and the platter might be served by one of the brethren or by the officiating person himself; or, if the congregation were a large one, a number of plates of bread might be served simultaneously by two, four, six or any necessary number of the consecrated brethren.

(7) Silence would well be maintained during the passing of the emblems, except that brief remarks, much to the point respecting the signification of the bread, and how we feed upon the Lord, might not be inappropriate—though generally it would be well that this matter be covered either by the leader or some other speaker when explaining the signification of the celebration in general, before the distribution, that the communion of the participants be not intruded upon.

(8) A blessing should then be asked upon the cup, even as we read our Lord "took the cup and blessed it," and gave to his disciples. Some brother might be called upon for this prayer of thanks, and of request for the Lord's blessing upon those participating, and it should be similarly served in quietness.

(9) The service being thus ended, we advise that the course of the Lord and the apostles be followed to the end—that a hymn be sung in conclusion, and the congregation thus dismissed—without any concluding prayer. We advise that on this occasion the usual greetings, inquiries for health, etc., be dispensed with, and that each go to his home avoiding, as far as possible, anything that might disturb his reflections and communion, and that so far as possible each seek to continue to commune, not only on that night, but during

the following day, having in memory the Lord's experiences in Gethsemane, and his need of sympathy and help, and the fact that each member of his body may also have Gethsemane occasions, and need the comfort and help of fellow-disciples.

Of the Master it is written, "Of the people there was none with him"—none able to sympathize with him in his own hour of trial. With us it is different. We have fellow-members of the body, similarly baptized into death, similarly pledged to be "broken" as members of the one loaf, and accepted and anointed with the same holy Spirit. And as we remember this, let us the more earnestly seek to be helpful to the fellow-members of the body, remembering that whatsoever is done to the least member of the body is done unto the Head, and is appreciated by him. We can appropriately remember at the same time the example of Peter—his earnest impulsiveness, as a servant of the Lord, and yet his weakness in a moment of trial, and his need of the Lord's help and prayers. "I have prayed for thee, that thy faith fail not." To remember this may be a special aid to us, as it undoubtedly was subsequently to the Apostle Peter. It will enable us all the more to look to the Lord for "grace to help in every time of need."

It will be well at the same time that we remember Judas, and that his fall came through selfishness—ambition, covetousness; and as we remember how through this door of selfishness Satan more and more entered into him, it may help us to be on our guard lest we should similarly fall into a snare of the Adversary; lest we, for any consideration, should deny the Lord that bought us; lest we should ever in any sense of the word betray the Lord or his brethren or his Truth. Let us through the day following have in memory our dear Redeemer's experiences; not only that we may thus enter the more keenly into sympathy with him, but additionally that we may not think strange of the fiery trials which may be permitted to come upon us as his followers, but that we may follow him to the consummation and ever keep in memory his dying words, "It is finished," and realize that this meant a completion of his sin-offering on our behalf, so that through his stripes we may realize ourselves healed, and so that we may also realize that he ever liveth to make intercession for us, and to render us assistance in every time of need.

Easter-Passover

The word "Easter" occurs once in the Scriptures (Acts 12:4), and there it is a mistranslation; it should be rendered "Passover." The name Easter was adopted from the heathen. It is of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the third century. This heathen origin of the name Easter need make no particular difference in our minds, for we no longer use it to celebrate the goddess of the East. Amongst Protestants the name has been definitely attached to one day instead of to a period, as in old time, and as it is still used by Catholics. That one day is called Easter Sunday. Any memorial of our Lord's resurrection will always be precious with his people, but to those who rightly appreciate the matter, every Sunday is an Easter Sunday, because every Sunday is a Memorial commemorative of our Lord's resurrection from the dead.

Our thought in introducing the subject here is more particularly to draw attention to the larger view of the term Easter, held

by Catholics, which includes Good Friday as well as Easter Sunday, and is merely used as a synonym for the Passover season. The introduction of the Mass, and its frequent observance, might have been expected to have entirely made void the annual celebration of our Lord's death on its anniversary; but not so. The original custom of the early Church, to celebrate the great central fact, and the very foundation of her existence, continued, although the celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the Mass—and thus this one particular memorial lost its meaning.

For centuries it was the custom to count the date of our Lord's crucifixion according to the Jewish calendar, as we have already explained it; but subsequently, with a desire to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. "The Ecumenical Council" of Nice decreed that thenceforth Easter should be celebrated on the Friday following the first full moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday," but additionally it insured that the celebration would very rarely indeed be exactly in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon thereafter, and keep the Passover at the full of that moon, or the 14th day. This change occasionally makes a difference of nearly a month between the two methods of counting.

It is not for us to say which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced—not with a subserviency which would make us feel that we had committed a crime if we erred in the calculation, and celebrated on a wrong date, but nevertheless with a satisfaction that we have endeavored to follow as closely as possible the divine institution, the pattern. Someone might perhaps suggest that it would be still better to fix the date according to our modern calendar—say the 15th of April or the 1st of April, or other date—and all calculations, etc., would in consequence be unnecessary. We answer, that the Lord evidently had a reason for arranging the Jewish calendar as he did, and we prefer in this matter to continue to recognize his institution.

In a particular sense we see that as the sun is the symbol of the spiritual Kingdom of God, the moon is the symbol of the Law Covenant, and of the people who were under that Law Covenant. Thus there was a special appropriateness in our Lord's being crucified by them exactly at the full of the moon, and that by God's predetermination as concerned the time, so that they could not take him previously, though they desired to do so, because "his hour was not yet come." (John 7:30; 8:20) His crucifixion at the *full* of the moon, and the fact that the moon immediately began to wane, points a lesson to the effect that there Israel brought upon itself as a nation a divine rejection, or casting off for a season, symbolized by the waning of the moon, which represented their national decline.

* * *

We append here some pertinent extracts from a recognized authority, corroborative of the foregoing, as follows:

From McClintock and Strong's Encyclopedia

"EASTER, i.e., PASSOVER—Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, in honor of whom sacrifices being offered annually about the Passover time of year (Spring), the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover: hence we say Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons. So the present German

word is used, Ostern, for Easter, and refers to the same goddess, Estera or Ostera. The occurrence of this word in the Authorized Version (Acts 12:4)—'Intending after Easter to bring him forth to the people'—is chiefly noticeable as an example of the want of consistency in the translators … At the last revision 'Passover' was substituted in all passages but this. …

"The Churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient Church, the crucifixion took place. The Western Churches (Rome), on the other hand were of opinion that the crucifixion should be annually commemorated on the particular *day of the week* on which it occurred, i.e., Friday. … The Western Churches viewed the death-day of Christ as a day of mourning, and they did not terminate the time of fasting until the day of the resurrection. The Churches of Asia Minor, on the other hand, looked upon the death of Christ wholly as for the redemption of mankind, and terminated the day of fasting at the hour of Christ's death, three o'clock in the afternoon, and immediately afterward celebrated the agape and the Lord's Supper. Both parties (orthodox Eastern and Western Churches) adhered to the name PASCHA (Passover), by which they understood sometimes the specially festive days of this week, and sometimes the whole week commemorating the Passover.

"The first serious dispute between the parties within the old Church broke out about 196 (A.D.), when Bishop Victor of Rome issued a circular to the leading bishops of the Church, requesting them to hold synods in their various provinces, and to introduce the western practice (the practice of celebrating on Friday and Sunday, instead of on the exact day, 14th and 16th of Nisan). Some complied with the request, but the synod held by Bishop Polycrates, of Ephesus, emphatically refused, and approved the letter of Bishop Polycrates, who in the defense of the Asiatic practice referred Victor to the authority of the Apostles Philip and John, to Polycarp, and to seven of his relations who before him had been bishops of Ephesus. …

"Thus far the controversy between the Asiatic and the Western (Roman) Churches had only concerned two points, viz., (1) whether the day of the week or the day of the month on which the death of Christ occurred should be commemorated; (2) whether the fasting ought to be terminated. Now a third point in dispute arose, as to the time when the 14th day of Nisan really occurred. Many of the Church Fathers are of the opinion that, according to the original calculation of the Jews up to the time of the destruction of Jerusalem, the 14th of Nisan had always been after the Spring equinox, and that it was only in consequence of that miscalculation of the later Jews that the 14th of Nisan occasionally fell before the equinox. They therefore insisted that the 14th of Nisan, which for both parties within the Church determined the time of Easter, should always be after the equinox.

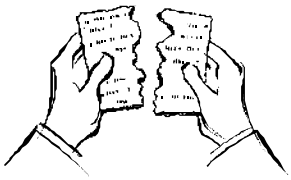
"As the year of the Jews is a lunar year and the 14th of Nisan always a *full-moon* day, the Christians who adopted the above astronomical view, whenever the 14th of Nisan fell before the equinox would celebrate the death of Christ one month later than the Jewish Passover. As the Christians could now no longer rely on the Jewish Calendar they had to make their own calculations of the time of Easter. These calculations frequently differed, partly from reasons already set forth, and partly because the date of the equinox was fixed by some at the 18th of March, by others at the 19th, by others at the 21st of March. The Council of Arles in 314 endeavored to establish uniformity, but its decrees do not appear to have had great effect. The subject was, therefore, again discussed and acted upon by the Ecumenical Council of Nice, which decreed that Easter should be celebrated throughout the Church after the

equinox on the Friday following the 14th of Nisan. It was also provided that the Church of Alexandria, as being distinguished in astronomical science, should annually inform the Church of Rome on what day of the Calends the Ides of Easter should be celebrated, and the Church of Rome should notify all the Churches of the world. But even these decrees of the Council of Nice did not put a stop to all difference, and it was reserved to the calculation of Dionysius Exiguus to gradually introduce uniformity of practice into the old Church. Some countries, like Great Britain, did not abandon their ancient practice until after a long resistance. At the time of Charlemagne *uniformity* [in observing Friday and in disregarding the Jewish reckoning of full moon day] seems to have been established, and [thereafter] *no trace is to be found* [of the observance] *of the Quarto decimani (the celebration according to the actual day—the 14th of Nisan, the full moon after the spring equinox).* …

"The revision of the Calendar by Pope Gregory XIII, on the whole retained the Dionysian era; but determined more accurately the Easter full moon, and made careful provision for avoiding any future deviation of the calendar from the astronomical time. By these minute calculations, however, the Christians' Easter sometimes, contrary to the decrees of the Nicean Council, coincides with the Jewish Passover."

The same authority says respecting the word:

PASSOVER—"It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church. (Exod. 12:44) We may see this in what occurred at Gilgal, when Joshua, in reviewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relationship in which these two rites stood to each other did not become fully developed until its antitypes were fulfilled, and *the Lord's supper took its place as the* sacramental feast of the elect people of God."



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AH = Angelophone Hymns
BH=British Hymnal
CG=Comforted of God
CH=Campers Hymns
PD=Poems of Dawn
PE=Pilgrim Echoes
PW=Poems of the Way
R = Reprints
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