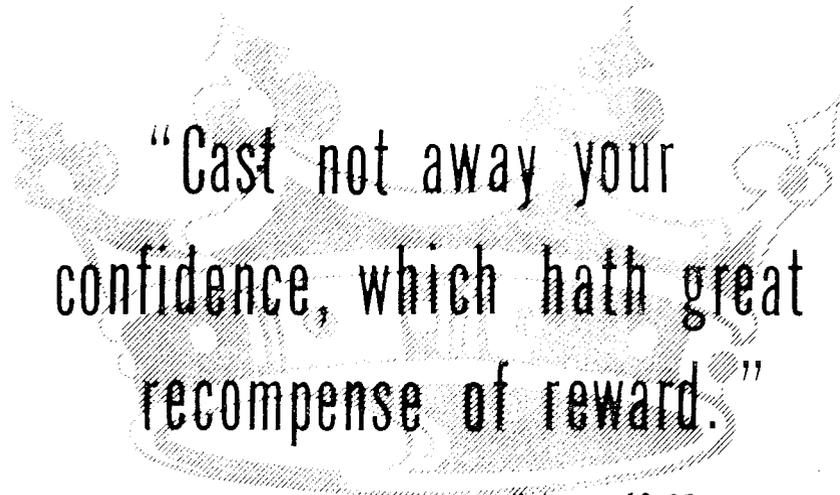


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The DAWN



“Cast not away your
confidence, which hath great
recompense of reward.”

Hebrews 10:35

A HERALD OF CHRIST'S PRESENCE

August 1952

THIS MONTH *in The Dawn*

HIGHLIGHTS OF THE MONTH

1. *John Deason's* "Gathered from the Open Sea" in the English Church.
 2. *John Deason's* "Gathered from the Open Sea" in the English Church.
 3. *John Deason's* "Gathered from the Open Sea" in the English Church.

BIBLE STUDY

1. *John Deason's* "Gathered from the Open Sea" in the English Church.
 2. *John Deason's* "Gathered from the Open Sea" in the English Church.
 3. *John Deason's* "Gathered from the Open Sea" in the English Church.

CHURCH AND SOCIETY

1. *John Deason's* "Gathered from the Open Sea" in the English Church.
 2. *John Deason's* "Gathered from the Open Sea" in the English Church.
 3. *John Deason's* "Gathered from the Open Sea" in the English Church.

FOUR CENTURIES

1. *John Deason's* "Gathered from the Open Sea" in the English Church.
 2. *John Deason's* "Gathered from the Open Sea" in the English Church.
 3. *John Deason's* "Gathered from the Open Sea" in the English Church.

On the Radio--Coast to Coast

1. *John Deason's* "Gathered from the Open Sea" in the English Church.
 2. *John Deason's* "Gathered from the Open Sea" in the English Church.
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In This Issue

The first article in "Talking Things Over" is a short discussion of the text which will be used at the Bowling Green General Convention this year. We believe you will agree that this is a wonderful and timely theme text, and we hope you will also receive encouragement from reading this short article.

"A Convention in London." This is a report of the happy gathering of our brethren in England last month, and tells of several "old-timers" and newly interested brethren who were present as a result of the broadcasts over Radio Luxembourg.

The "Report from Europe" which we have included in the "Talking Things Over" section is an account of the pilgrim trip now being undertaken by one of our brethren from the United States, which has just arrived via air mail. The zeal and faithfulness of some of our brethren in foreign lands in their varied experiences will cheer your heart.

A New Radio Outlet

We have recently been asked to forward "Frank and Ernest" transcriptions to Station WIVI, located in Christiansted, St. Croix, Virgin Islands, an American possession off the Southeast coast of Puerto Rico, on a public service basis. The station was looking for a "better Gospel program." Ours was recommended to them, and will be included in their regular Sunday religious schedule.

THE BOWLING GREEN, OHIO, GENERAL CONVENTION, August 9-16: This week of spiritual feasting and fellowship will be at the Bowling Green State University. The total cost for seven nights' lodging and twenty-one meals will be only \$21.00—\$3.00 a day if you cannot stay for the entire week. Children, 11 years of age and under, \$1.75 a day. Requests for reservations may now be sent to the secretary, Mr. R. J. Krupa, 37 Wilson Avenue, Rutherford, New Jersey.

Human Despair--Christian Hope

DR. NORMAN VINCENT PEALE, pastor of the Marble Collegiate Church in New York City, said recently:

“This is probably the most nervous generation of Americans who ever lived. The patron saint of the Irish is St. Patrick; of the English, St. George. The patron saint of Americans is St. Vitus. . . . The American people are so tense and keyed up that it is impossible even to put them to sleep with a sermon. . . . That’s a sad situation.”

Many great truths have been spoken in jest, and this is certainly true of Dr. Peale’s analysis of the present attitude of the people of America—and he could just as appropriately have included the whole world. People are indeed nervous. And why shouldn’t they be? In many of our larger cities there are mock air raid alarms, and to get in practice for a future day of devastation all are expected to scurry for places of shelter; even school children are being put through drills calculated to teach them how best to escape death when destruction starts raining down from the skies.

Besides these ominous threats of physical destruction from the skies, the economics of the world are becoming more and more chaotic. In an alleged time of peace, billions of dollars are being spent in preparation for war. Labor is engaged in an all-out fight against capital, and capital against labor. Nearly all those outside of the United States are depending on Uncle Sam to keep them alive by grants of money for food, and to help them prepare for war. And there is really no prospect that these conditions will improve.

In this chaotic state of affairs in which all hearts are filled with fear as they look forward to the things coming upon the earth, churchmen of all denominations are lamenting the impotency of their position and confessing their inability to do anything to remedy the situation. Dr. Culbert C. Rutenber, professor of religion in Eastern Baptist Seminary, speaking recently in Chicago before 12,000 delegates of the American Baptist Convention, said:

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“For the first time since Constantine the Great in the sixth century the church is not at home in its surroundings. Christianity has to shout to be heard at all, especially where masses are in revolt against the white man and his imperialism. There is no more restless group in all society than the Protestant clergy. The minister knows his local church does not really amount to much; the layman knows it too, and feels that there is more to Christianity than pulpit exhortation.”

Dating the present decline of church influence in the world as beginning about the close of the first World War, Dr. Rutenber said that the troubles besetting Christianity did not come suddenly, but gradually, and because the church failed to sense the warning of 1917 when Russia embraced atheism. He observed:

“The church should have girded itself for a showdown with the forces of hell; instead, it was asleep. Then fascism turned its back on Christianity and the church was still asleep. And now it is still asleep in its pleasant middle class surroundings, dreaming of the good old days when Christianity could be taken for granted.”

Speaking of what he called a “thin line of missionary heroes,” Dr. Rutenber said:

“They are members of a vanishing race. Formerly we had twice as many missionaries in the field as we have today. We could have more now if they could be found, for we have more money than qualified people.”

Methodist bishops, in an address read before the quadrennial conference of Methodists in San Francisco, while associating the decline of church influence with communism, declared that the church is faced with the necessity of dealing with a world which is in revolt against poverty, exploitation, and famine. Our real problem, they said, “turns out to be not communism, but revolution, and communism is a perverted and godless way of directing revolution to its own ends.”

While the outstanding church leaders of the various denominations may disagree slightly as to the meaning of the symptoms of a world sickness which is rapidly bringing about the death of the patient, they all know, and admit, that the situation is serious; so serious indeed, that they are unable to suggest a workable solution. Oh yes, they all have many “ifs”—“if” we could do this, and “if” so and so would only do that, they say, then conditions would rapidly improve. But nobody is able to remove these “ifs.”

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Ordinarily we might expect the Catholic Church to be gloating over the failure of the Protestants, but they are cautiously silent along this line. Indeed, discussing the situation within their own family, so to speak, they also admit that they are in trouble. In a recent issue of the Catholic organ, *America*, it was reported that "far less than half the population of the Eternal City attends Sunday Mass regularly." The editor tries to explain why this "lamentable" situation exists, but the fact remains that closest to the very seat of this powerful organization, which once boasted that Italy was one hundred percent Catholic, its "children," in alarming proportions, are becoming unfaithful to the church. Many are turning to other ideologies, but millions are lapsing into an existence of hopeless despair.

To those who understand the divine plan of the ages, this gloomy outlook of the nominal church world is not at all surprising. Indeed, they see it as a fulfilment of prophecy—prophecy, that is, which foretold the failure of humanly constituted church organizations to convert the world and usher in an era of universal and lasting peace. One of the descriptive names prophetically given to nominal churchianity is "Babylon," meaning confusion. In the prophecies in which this term is used, "Babylon" is represented as "fallen," and the Lord's consecrated people are urged to "come out of her" that they be "not partakers of her sins, and receive not of her plagues."—Rev. 18:1-4

"Babylon" today is certainly being plagued. She is plagued with failure and fear, with helplessness and frustration. Adding to this dilemma is the fact that while many in the world are earnestly turning toward religion to find solace for their fears, the churches are unable to give them any genuine comfort. The only thing they can say is that if the whole world would only learn to "be good," conditions would rapidly improve. Recognizing this, some are already turning to other sources to seek information concerning religion.

Recently the American Federation of Labor Local in Milwaukee sent a lengthy request to the "Ford Foundation" asking that it use some of its millions in a research attempt to discover the true religion and thus be in a position to advise the people plainly on this important subject. How discouraging this must appear to organized churchianity! That laymen, representing thousands of the rank and file of the people of all denominations, should turn to

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a nonreligious institution for guidance in religious matters points up the extent to which confidence has been lost in the ability of the churches to serve as spiritual guides of the people.

There are some in the great denominational systems who hold vaguely to the promises of God concerning the ultimate triumph of true Christianity which is to be manifested in the establishment and reign of the kingdom of Christ. This came to light recently in connection with the decision of the "advisory commission" of the World Council of Churches to make "Christian hope" the theme of its conference in 1954. A report of the commission issued early in April suggested the second coming of Christ as a theme, but this was given up in the face of opposition by liberal churchmen who do not believe in the second coming. Even the less provocative theme of Christian hope is being subjected to severe criticism by baptized but unbelieving church leaders. However, some are coming to its defense. One of these is Henry E. Kolbe, who, writing in *The Christian Century*, said:

"The history that is 'coming' will be under the judgment of and lordship of the Christ that is 'coming.' Is that a paralyzing kind of despair, leading to defeatism and inaction, coming to terms with the claims of despotic men or governments? Or is it hope—an enlivening hope inspiring men to stand against despotism and causing them to go to preach the lordship of Christ and the coming of the kingdom?"

"To a world filled with memories of Belsen and Buchenwald, of forced mass migrations of peoples, of slave camps and tortures; to a world which cannot forget Hamburg or Hiroshima or Nagasaki; to a world filled with fear of demoniac totalitarianism or the destructive power of the well named 'hell-bomb'—to such a world is it despair or hope for the church to proclaim that whatever may come in the future, Christ also is coming, and that that future is in his hands? Can anything less than such a proclamation be meaningfully designated 'Christian hope?'"

Basically, Mr. Kolbe gets near to the real truth of the divine plan as it is set forth in the Scriptures, and we admire his courage in proclaiming the hope of the kingdom in the face of such overwhelming opposition. Let us hope that it will afford a ray of hope to some in "Babylon" who have not as yet fully succumbed to what he calls the "liberal tradition"—a polite description of atheism.

The return of Christ and the establishment of his kingdom is indeed the real hope of both the church and the world. Those who

are earnestly and humbly watching the fulfilment of prophecy relating to these closing days of the present Gospel age recognize the signs which betoken the second presence of Christ as already begun. They see him executing the judgments of God against the nations and sinful institutions in general. They see him as the great "King" who is "marching on" to trample out "the vintage, where the grapes of wrath are stored."

Yes, they see that Jehovah has already "set" his "King" upon his "holy hill of Zion," and that he is dashing the nations to pieces as "a potter's vessel." (Ps. 2:6-9) We know, of course, that the individual work of judgment is still future; and so is Jesus' kingship over and in the hearts of individuals still to come. His judgment and rulership over the nations are for the sole purpose of destroying "this present evil world," and it is plainly evident that this work of destruction has already begun. The nations are angry, and this is one of the evidences that the "kingdom of the world has become our Lord's and his Christ's."—Rev. 11:15, 18, *Diaglott*

If Mr. Kolbe, even with a somewhat uncertain hope of the coming kingdom, and surrounded by colleagues who have no such hope at all, sees the urgency of preaching the message of the kingdom, how much more should we to whom the jubilee trumpet of world emancipation is sounding so clearly! Actually, there is no other vocation in life more worthwhile than being the ambassadors of earth's new King—the "King of kings, and Lord of lords."

There is much to be said in connection with proclaiming the Gospel of the kingdom. It calls for the clearing up of all the misconceptions of the Gospel which have come down from the Dark Ages, such as the torture theory, the trinity dogma, the false notion that the church was commissioned to convert the world during the present Gospel age, and the glorious fact that there is to be a future opportunity to obtain salvation for all those who have not had a full opportunity in this life.

It is a wonderful story which we have to tell to the nations! and there are many opportunities for proclaiming this message of hope in a despairing world. Only those who know the plan of God are qualified to tell it clearly and effectively. The fact that it has been given to us to know "the mysteries of the kingdom of God" places a heavy responsibility upon us. May we meet that responsibility in the true Christian spirit of self-sacrifice, zeal, and fortitude, looking to our Lord for guidance and strength in every time of need.

Crisis in the English Church

WINSTON CHURCHILL, warning the British people of Great Britain's grave financial situation, said it was as though the nation was standing on a trap door which might open at any time. This financial crisis affects every phase of the national life, including its religious activities. The once wealthy and firmly established Church of England is now facing its own financial crisis. This fact is not advertised world-wide, but a letter sent by the vicar to members of the church in a local parish recently, highlights the situation as it really exists. The outlook is not bright. The letter reads:

"Perhaps you are not aware that the Church of England is passing through a very serious financial crisis, which will not be solved without the support of all its members. Without your co-operation much of the work of the church may come to a standstill in the not very distant future.

"Some people are under the impression that the church has vast financial resources tucked away in the background which if used properly would maintain the ministry comfortably all over the country. This is not true. The Church of England has endowments which are administered by the Church Commissioners in London, but the endowments have been considerably reduced by nationalisation and other causes since the war. The commissioners are spending every penny which is derived from these endowments on maintaining the ministry in the parishes. They are straining their resources to the utmost, and because of the ever decreasing value of the pound, what they have to spend is not enough to go round. That is why so many country parishes which used to have a parson of their own, now have to share one with a neighbouring parish.

"It is still widely believed, in spite of frequent denials, that because the Church of England is the established church of the land, the clergy are paid like civil servants out of state funds. There is no truth whatsoever in this legend. Apart from prison, institute, and service chaplains, the clergy are paid from church funds—either from what has been given in the past or from what is being given in the present.

"In the majority of parishes, including our own, the congregations are called upon to maintain churches of great antiquity, beauty, and historical interest. Most of these churches were built on a large scale, at a time when wealthy people who had money to give away usually gave it to the church. For centuries these churches were maintained by a compulsory Church Rate levied on

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all householders in the parish. All foreigners who come to this country admit that the ancient parish church is the glory of the English countryside. But who is going to maintain them in the future? The rich are being taxed out of existence. Church Rates have been abolished. The generous gifts of regular worshippers will be insufficient to maintain a great building which was originally built for and maintained by everybody who lived in the parish. We are faced with a serious problem.

"We not only have to maintain the fabric of the churches, we also have to provide for the worship which goes on week by week within them. We must employ a full time verger to keep the church and hall clean, the churchyard tidy, and to be on duty at Sunday services, weddings, and funerals. In winter we have to heat a very spacious building every Sunday and once or twice during the week. There are many other items of expenditure which, with the cost of heating the church and the wages of the verger, amount to two thousand pounds per annum.

"If we want our much loved churches to survive into the future as they have from the past, if we want the standard of services to be maintained, if we want to have a properly trained ministry, we must stir ourselves quickly, or it will be too late. The witness of the church is still vitally necessary in the life of the nation. It would be a tragedy of the first order if at a moment when Christianity ought to be advancing, the church was held back for lack of financial support. First it is the duty of all of you who consider yourselves to be members of the Church of England to acquaint yourselves with the facts.

"The average amount contributed per Sunday by those who come to church is 10d. Compare that figure with some luxuries (remembering that religion is not a luxury but a vital part of your life). The cheapest seat at the cinema costs an adult 1/6. A packet of cigarettes 1/9½, six copies of the Yorkshire Post 1/-. Will you examine your consciences and ask yourselves if the amount you contribute Sunday by Sunday really represents the value you set upon your membership of the church? We shall always be in financial difficulties until the average sum contributed is raised from 10d. to at least 1/6."

Church attendance in England is at an all-time low, and if it were the plan of God for the state church of Britain to evangelize the nation, one would have to wonder if God is really able to carry out his plan. But when we remember that this organization is merely a man-made institution and that the world is to be converted during the thousand years of Christ's reign, now near, the outlook for the world, if not for the Church of England, is much more bright.

Tabernacle to Be Reproduced

IT WAS nearly four thousand years ago that Moses received instructions from Jehovah concerning the construction of a tabernacle which was designed to represent God's presence among his chosen people Israel. Now a full sized replica of this tabernacle is to be built in Miami, Florida, which it is hoped will help to attract tourists to the city during the winter seasons, and also, as promoters of the project explain, "provide a major contribution to history, religion, and culture."

Moses was given very precise instructions concerning every detail of this ancient structure as well as the sacrificial ceremonies which were to be conducted therein. Any deviation from these instructions was punishable by death. The reason for this appears in the New Testament, where we are informed that the arrangements were intended by God to be "shadows of good things to come." (Heb. 10:1) In other words, the tabernacle and its services were designed to be patterns of the divine plan of atonement and reconciliation with God in which Christ, the antitypical High Priest, is the central figure.

The Jews of Jesus' day who refused to accept Jesus as their Messiah because of his lowly station in life and the weakness of his position among men failed to comprehend the typical lesson of the atonement day sacrifices offered at the door of the tabernacle each year. Had they been able to do so, they would have recognized that the high priest was typical of Jesus, and that the bullock he offered instead of himself pointed to the fact that Jesus would offer his own flesh to make atonement for Israel and for the world.

In that tabernacle arrangement, there were also underpriests. In the antitype which began to be fulfilled with the first coming of Jesus, there is also an under-priesthood consisting of the truly consecrated followers of Jesus. The Apostle Peter speaks of these as a priesthood "to offer sacrifices." (I Pet. 2:5) Like Jesus, these do not offer animals in sacrifice as did the typical priesthood, but they do offer themselves. Paul urges these to present their "bodies a living sacrifice."—Rom. 12:1

This also explains why the kingdom of Christ was not established in power and great glory at his first advent, for it shows that there was a further sacrificial service to be performed, in which the

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church of Christ would have the privilege of sharing in his sufferings—dying with him that they might also live (in the resurrection) and reign with him. On Israel's typical day of atonement there were two animals slain—a bullock and a goat. We understand that the bullock was a type of Jesus, and that the goat prefigured his faithful followers.

In Hebrews, chapter 6, Paul indicates that the most holy prefigured heaven, where Christ our "Forerunner is for us entered." (vss. 18-20) The holy, or first compartment of the tabernacle, would represent the present state of Christians whose hopes are centered on heavenly things. Here they offer their sacrifices of praise to God, while their flesh is being sacrificed in his service, as pictured by the burning of the fat and life-producing organs of the animals on the brazen altar in the "court," the enclosure which surrounded the tabernacle proper.

It may be that those responsible for reproducing the tabernacle in Miami are not aware that it so clearly prefigured God's great plan of atonement; but in any case, it will help to remind thousands of the Bible, and perhaps among these there will be some who will want to learn more about it. In one of the last chapters of the Bible there is a promise assuring us that during the thousand-year reign of Christ "the tabernacle of God" will be with men, and that he will dwell with them. This does not mean that another literal tabernacle is to be built. But just as God's presence with the Israelites was shown in the typical tabernacle, so through Christ and his church he will be present with all nations. Because of this "there shall be no more death, . . . neither shall there be any more pain: for the former things are passed away."—Rev. 21: 4

*We would be one in hatred of all wrong,
One in our love of all things sweet and fair;
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth, and thus to follow Thee.*

Samuel, Judge and Prophet

LESSON FOR AUGUST 3, 1952

GOLDEN TEXT: "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines."
—I Samuel 7:3

I SAMUEL 7:5-17

IN OUR last lesson we saw the hand of the Lord operating in the raising up of Samuel to be a judge and prophet in Israel, and noted the first message given to him by the Lord, a message to be delivered to Eli, the priest, concerning the iniquity of his sons. Now we find him matured, and serving all Israel as judge, and pointing out to the people the only condition upon which they can hope that the Lord's favor will return to them, and that by his power they can be delivered from the hands of their enemies, the Philistines.

That condition was repentance of their sins and the forsaking of the false gods to which they had turned in worship. This is set forth in the Golden Text, and clearly exemplifies the principle contained in the words of James, "Draw nigh to God, and he will draw nigh to you." (James 4:8) Jehovah thus demands the exclusive and wholehearted worship of his creatures because he knows

that the worship of other gods leads to sin, debasement, slavery, unhappiness, and death. He wants his people to be happy, and he knows that the only condition upon which this can be attained is obedience to him and to his righteous laws.

Samuel was well-grounded in truth and righteousness. To him the cause of Israel's afflictions was not complex. It was simply that they had turned their backs upon their God. By seeking the sensual pleasure derived from the worship of false gods, they had forfeited the right of protection and blessing by Jehovah, the only true and living God. The false gods to which they had turned were unable to defend them against their enemies.

Samuel directed that the people gather at Mizpeh, that there he might pray for them. This afforded a wonderful opportunity for the Lord to demonstrate his ability to protect them; for, when the Philistines learned of the presence of so many Israelites in one area,

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they saw an opportunity to accomplish their wholesale slaughter, and the subjugation of the remnant to their control. The Israelites realized this also, when, from the human standpoint, it would have been too late to do anything about it.

But Samuel was not afraid. He knew that now the Israelites were in a repentant attitude of heart, so he prayed for them, and also offered a lamb as a burnt offering to the Lord. Even while he was offering the lamb in sacrifice the Philistines drew near to attack the Israelites. It was a crucial test of Samuel's faith, but the Lord stood by him; and just as the situation looked hopeless for the Israelites, "the Lord thundered with a great thunder . . . upon the Philistines, and discomfited them; and they were smitten before Israel."

This was a great encouragement to the Israelites; and seeing that the Lord was so definitely on their side, they gave chase to the confused and frightened Philistines, and thus completed the victory. The Lord did not do everything for them, but used just enough of his power on their behalf to enable them to gain a victory over their enemies. Thus is illustrated the fact that the Lord wants his people to do what they can for themselves, and that he uses his strength merely to supplement their weakness.

The enemies of spiritual Israelites today are of a different sort;

but they are formidable, and we need the Lord's help in overcoming them. But before we can expect him to help us, our hearts must be fully loyal to him. If we permit our hearts to set up idols of one sort or another which supplant our Heavenly Father in our affections, we cannot expect him to fight our battles for us.

Our enemies, primarily, are the world, the flesh, and the devil. These are our "Philistines" which, whenever we are in a vulnerable position, are ready to attack in an effort to beat our courage down, and to separate us from our God. But we can be assured of victory through faith in the blood of the antitypical Lamb, our Lord Jesus Christ; for do we not read, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ"? — I Cor. 15:57

Samuel erected a stone to commemorate the victory, and called it Eben-ezer, which means "the stone of help." It will be a wonderful blessing to us to have our Eben-ezers; that is, to be able to look back and realize that "hitherto hath the Lord helped us." (Vs. 12) This assurance will surely give us strength for the battles which lie ahead.

QUESTIONS:

Upon what conditions could the Israelites expect the Lord to help them?

What practical lesson may we draw from this?

How will we be able to be victorious over our enemies?



The Beginning of the Kingdom

LESSON FOR AUGUST 10, 1952

GOLDEN TEXT: "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people."
—I Samuel 12:22

THE Golden Text expresses a blessed and reassuring truism with respect to God's love for his people and his watchcare over them. One may forsake him, and because of this God may permit calamity to come into his life; but he is long-suffering in his kindness, and will not let go his hold upon a wayward servant so long as there is any possibility that the erring one will return to him. This was true in God's dealings with the nation of Israel. He had chosen them to be his people. He loved them. And even though through disobedience they ultimately forfeited their right to be his kingdom nation, they are still "beloved for the fathers' sakes."—Rom. 11:28

Before Israel crossed over Jordan into the Promised Land, Moses prophesied that one day they would ask for a king to rule over them, although this was not God's arrangement for them. (Deut. 17:14, 15; 28:36) However, when the time came that they did ask for a king, the Lord granted their request, and at the same time warned of some of the consequences. God took a hand in the selection of their first king, as well as later ones. Samuel felt badly that the people asked for a king, since he had been ruling well as a judge. But the

Lord said to him, "They have not rejected thee, but they have rejected me, that I should not reign over them."—I Sam. 8:7

However, the Lord did not permit the full implication of the Israelites' request for a king to be realized, for he still maintained his control over the nation, exercising it through their kings instead of their judges. It is in keeping with this that Israel's kings were said to sit upon the throne of the Lord. (I Chron. 29:33) It was to establish this thought in the minds of the Israelites that the Lord chose Saul, their first king, and instructed Samuel, his recognized representative, to anoint him. This same procedure was later followed in the case of David.

Under this arrangement Israel was, in reality, the kingdom of the Lord, and typical of the great messianic kingdom which is to rule for a thousand years and subdue all the enemies of God and of righteousness, the "last enemy" to be destroyed being death. (I Cor. 15:26) Thus, while the nation of Israel rejected God's arrangement of government through judges, and clamored for a king, he overruled it in a manner to teach a typical lesson for our benefit upon whom the ends of the ages have come.

I SAMUEL 9:1, 2

SAUL, who by divine providence was selected to be Israel's first king, was "a choice young man." To begin with, he was humble and usable. (I Sam. 9:21) He was a tall and stalwart man, one who would appeal to the Israelites as having strength and ability. He had ability to rally the Israelites to battle against their enemies, but lacked spiritual strength to follow the leadings and instructions of the Lord.

Saul was on a mission for his father, endeavoring to locate his lost asses, when he came in contact with Samuel and learned that he had been chosen by God to be king of Israel. It has been observed in this connection that in most instances God chooses for his service those who are busy, and those who demonstrate a sense of responsibility in connection with the common tasks which may fall to their lot to perform. It is certainly true that unless one is faithful in little things, he will not be faithful in the use of larger opportunities of service.

I SAMUEL 10:24-27

IN THE Lord's providence Samuel did more than merely anoint Saul to be king. In addition to this he introduced the new king to the people and, as it were, put in a good word for him—"See ye him whom the Lord hath chosen, that there is none like him among all the people?" Then the people accepted the Lord's choice, and shouted, "God save the king."

Besides, "Samuel told the people the manner of the kingdom, and

wrote it in a book, and laid it up before the Lord." Here was another evidence that the Lord had not forsaken his people, even though they had rejected him. The Lord knew the terrible state of chaos and suffering they would be in if he allowed them to make up their own kingdom laws and regulations, so he took care of this for them. This displayed a wonderful attitude on God's part, both of patience and of mercy.

Saul and the new kingdom had enemies right from the start. "The children of Belial said, How shall this man save us? And they despised him, and brought him no presents." At this early stage in his rulership, Saul waited on the Lord, so ignoring the attitude of the "children of Belial . . . he held his peace." How much better off would be all the Lord's people if they could learn to "hold their peace" when ignored or opposed by those who ought to manifest a brotherly spirit of fellowship and co-operation!

I SAMUEL 13:5-7, 19-22

THE first great test of Saul's leadership as king and warrior soon came, for the Ammonites gathered in battle array against the nation, and the hearts of the people fainted. Many hid themselves for fear. But when Saul learned of the situation he took drastic action, and very quickly assembled an army and dispersed the enemy. Following this, there was a sort of reaffirmation of the new kingdom arrangements, in which the people officially accepted Saul as their king. See chapter 11.

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Later, the nation was menaced by the Philistines, but Saul failed the people because he began to ignore the instructions of the Lord through Samuel, and to take matters into his own hands. He offered sacrifice to the Lord himself, which was the prerogative of Samuel, and the aging prophet said to him, "Thou has done foolishly: thou hast not kept the commandment of the Lord thy God. . . . Now thy kingdom shall not continue."—Vss. 11-14

Regardless of a person's strength or natural ability he is sure to fail in the service of God if he takes matters wilfully into his own

hands, and ignores the instructions of the Lord. It was this sort of attitude, which became increasingly apparent in the life of Saul, that finally caused him the loss of God's favor, and of the throne of Israel. Soon another, one "after God's own heart," was anointed to take his place.—Acts 13:22

QUESTIONS:

In what sense was the kingdom of Israel typical of the messianic kingdom?

Who was chosen to be Israel's first king, and what were some of his qualifications?

What led to Saul's loss of God's favor and his downfall as Israel's king?

The Tragedy of Saul

LESSON FOR AUGUST 17, 1952

GOLDEN TEXT: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." —I Samuel 15:22

I SAMUEL 15:17-22

IN THE Bible there are many examples of the fact that those once pure in heart, and humble, can become corrupt and proud. The most outstanding of these is Lucifer, who, although created perfect, became ambitious and rebelled against God and his laws of righteousness. Much the same tragedy befell King Saul. When chosen by God for high office, he was humble and obedient to God. Samuel re-

fers to this as the time when Saul was "little" in his own sight.

But Saul did not remain "little." To use a colloquial expression, his early successes in battle and the praises of his people "went to his head," and he became proud and arrogant. He forgot that it was only because the Lord blessed his efforts that he was successful. There have been servants of the Lord in all ages who, failing to realize that in their own strength and wisdom they could accomplish nothing, have failed to remain

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humble. This is a tragedy whenever it occurs, for it means that one who was once sweet and humble becomes bitter of heart and proud.

One of the evidences of pride is the tendency to substitute one's own arrangements for those which have been clearly outlined by the Lord. Thus did Saul manifest the change which was taking place in his heart. No longer was the will of God the law of his life as it was when he was "little" in his own sight. He was given specific instruction concerning Israel's enemies, the Amalekites. He was to destroy them all, including their flocks and herds. But he failed to carry out instructions. Instead, as he explained to Samuel, the people took "the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord." The people would not have done this contrary to Saul's wishes. Samuel knew this, and held the king responsible for failure to carry out the full will of God.

It was in this connection that Samuel expressed the well-known words, "To obey is better than sacrifice." This was wholly true in the case under consideration; and indeed, obedience to the will of God must always be our first consideration. However, in the case of the Lord's people during the Gospel age, it is not a matter of deciding between obedience and sacrifice, for obedience demands sacrifice.

It is important to keep this fact clearly before us, for the mind of the flesh, prompted by our great adversary, the devil, might turn us

aside from the way of sacrifice by a misuse of this text. It is God's will that we follow in the footsteps of Jesus, and these were steps of sacrifice. We are to be planted together in the likeness of his sacrificial death. We cannot be obedient to the will of God without presenting our bodies "a living sacrifice."—Rom. 12:1, 2

I SAMUEL 18:6-9

ONE of the evidences of pride is to be jealous of the success of others. Jealousy of another blinds one to the principles of right and wrong in dealing with him. In a very astonishing manner David had slain the Philistine giant, Goliath. This struck fear into the hearts of the Philistine army, which fled before the attacking Israelites. Naturally, David was given the credit for this signal victory over Israel's enemies.

Returning from the rout and slaughter of the Philistines, David was hailed by the women as a great hero, and acclaimed to be even a greater warrior than Saul. "Saul hath slain his thousands," they said, "and David his ten thousands." This came to the ears of Saul, and while previously he gave evidence of appreciating what this "stripling" youth had accomplished, now became embittered toward him—"very wroth."

"And Saul eyed David from that day and forward." First it was pride, then disobedience, and now to these was added the sin of jealousy. Saul was yielding more and more to sin, and thus drifting further and further away from God. He had already lost God's favor, and David had been anointed by

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Samuel to take his place; but the Lord allowed him to continue his reign, perhaps to test David, and in order that the people might have an opportunity to discern for themselves the great changes which had taken place in the king's heart.

I SAMUEL 31:3, 4

SAUL finally committed suicide, but not before he had further disobeyed God's commands by interviewing the witch of Endor in an effort to communicate with the dead prophet, Samuel. The Philistines had again encamped against Israel, and Saul became "sore afraid." He "inquired of the Lord" concerning the situation, but "the Lord answered him not." Then he instructed his servants to seek a witch.

They did this, although Saul himself had ordered all witches banished from the land. This inquiring of the witch was another disobedient act. The witch deceived Saul into believing that Samuel had communicated with him, although the message he was alleged to have received from the prophet was not one of assurance

and comfort, but the reverse. He was told by an evil spirit, posing as the dead Samuel, that the Philistine army would be victorious over the Israelites, and that the king himself would die.

This was not difficult to predict. Saul foresaw it, and that is why he appealed to the witch. But the "interview" left him more afraid than ever. When the battle was joined, Saul was wounded. He asked his armor bearer to thrust him through with his sword, but he would not do it, so the king fell on his own sword and killed himself. The man who was "little" in his own sight had, through failure to rule his own spirit, lost God's favor and died in ignominy and disgrace.

QUESTIONS:

In what way did the experience of Saul parallel that of Lucifer?

What caused Saul to lose his humility?

During the Gospel age, what relationship does obedience have to sacrifice?

What other sin besides pride did Saul allow to enter his heart?

Explain the circumstances which led to Saul's death.

**The Lord thy God in the midst of thee is mighty; he will silently
plan for thee.—Zephaniah 3:17, L. T.**

Through all the coming days 'mid joy and care,
He will be with you always—everywhere—
The Friend and Guide who gently clears your way,
Your Burden-bearer, Counsellor and Stay,
Remember all his promises are true,
And silently he plans in love for you.

David Becomes King

LESSON FOR AUGUST 24, 1952

GOLDEN TEXT: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." —I Samuel 16:7

I SAMUEL 18:1-5, 14-16

DAVID had been anointed king of Israel to be the successor of Saul, but he did not attempt to run ahead of the Lord by asserting his authority before the due time. When taken into Saul's household and made a member of the family, he "acted wisely," and gave no occasion for Saul to suspect him of being other than a faithful and humble servant. And such he was.

No one is really qualified for high responsibility, or a position of authority over others, unless he is able humbly to obey orders given by others. Many times those who secretly—perhaps even to themselves—harbor ambitions to exercise authority over others, seem to have a fear lest some one attempt to direct them in what to do. Fallen human nature is such that frequently those who cry the loudest for "liberty" would, if given the opportunity, be quick to take away the liberty of others.

But David was not such a one. He made a good king when God's due time came for him to reign, and while waiting on the Lord he "acted wisely." In this respect

David serves as a good example to us who are seeking "glory and honor and immortality" with Jesus, to live and reign with him. The Lord's admonition to us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Pet. 5:6) It was because Jesus, the anti-typical David, humbled himself and became obedient unto death that God highly exalted him and gave him a name which is above every name.—Phil. 2:9

God knew that David would conduct himself wisely and humbly while waiting for Saul to be set aside, for he had selected this young shepherd boy upon the basis of his heart qualities. As our Golden Text indicates, this fact was explained to Samuel at the time he anointed David to be king. David was a man after God's own heart, which meant that at heart he loved righteousness and delighted in the law of God. Such a one can be trusted to do the right thing even in a time of crisis.

I SAMUEL 22:1, 2

BY ACTING "wisely" David endeared himself to the people, both before and after he was forced to flee from the wrath of Saul. It was

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largely because the people recognized his good qualities and acclaimed his praises that Saul became embittered toward him. When he became an exile, his father and brethren, learning where he was hiding, joined him, which, of course, was in defiance of Saul.

The "distressed" and the "discontented" also flocked to David, and soon he had with him about "four hundred men." Seemingly Saul, as he departed from the Lord and from obedience to his laws, became more and more ruthless in his authority over the nation, so that justice was not being properly meted out. This resulted in distress and dissatisfaction on the part of many, and these were ready and quite willing to cast in their lot with David and to do what they could to support him.

II SAMUEL 5:1-5

WHILE the Lord had caused David to be anointed king of Israel, his providences did not indicate that he should take over the rulership until after the death of Saul. First he reigned as king over Judah, and then, after seven years, the other tribes also acknowledged him as their king. He reigned a total of forty years.

His heart qualifications for this high position are further exemplified by his attitude when he learned that Saul was dead. David had suffered much at the hands of Saul, but there was no bitterness in his heart toward him. To David, Saul continued to be the "Lord's anointed," and when he learned of his death, he rent his clothes, and wept, sincerely.

David made mistakes, but he continued to honor the Lord, whose law was daily his delight. His heart loyalty to the Lord never wavered, nor did he ever lose his humility. When he became old, and unable longer to supervise the affairs of state, he abdicated in favor of his son, Solomon. One of the most beautiful prayers recorded in the Bible was offered by David on this occasion. It is a prayer which reveals the great stature of David before the Lord, and why the Lord could refer to him as a man "after mine own heart."—Acts 13:22; I Chron. 29:10-19

QUESTIONS:

What is one of the basic qualifications of a godly ruler?

Must Christians possess this qualification?

Did David ever deflect from his obedience to the law of God?

WHOLEHEARTED consecration to God is a consecration that ignores all preconceived notions and preferences, both of our own and of others, and sends us continually to the written Word of God—not to seek justification for things we ourselves wish to do, but to learn the divine will for us, and to be inspired by his precious promises to an ever increasing zeal in the doing of his will.

The Reign of David

LESSON FOR AUGUST 31, 1952

GOLDEN TEXT: "As for God, his way is perfect; the Word of the Lord is tried: he is a buckler to all them that trust in him."—II Samuel 22:31

II SAMUEL 5:6-10

THE secret of David's success as ruler over Israel is in the fact that he "inquired of the Lord." (II Sam. 2:1) No matter how small or how great one's service of the Lord may be, divine direction and blessing are essential, else failure is sure to result. And David's rulership over Israel was a service for God, for he "sat upon the throne of the Lord." (I Chron. 29:23) This being true, it was eminently proper that he should seek God's guidance and blessing.

Having been accepted by Israel as king, David then proceeded to rid Jerusalem of the Jebusites, and to set up his capital there, so Jerusalem became known as the city of David. The lesson states that "David went on, and grew great, and the Lord God of hosts was with him." In the Hebrew text, the thought is given that he "went, going and growing"; that is, as long as David was king the Lord prospered him, and his kingdom grew.

The kingdom of Israel was typical of the messianic kingdom, and David, as king, foreshadowed Christ in his rulership over all nations. Concerning the Messiah, it is prophesied that "of the increase of his

government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7

The typical kingdom of Israel was overthrown in 606 B. C., and their last king, Zedekiah—that "profane wicked prince of Israel"—was dethroned and taken captive to Babylon. At that time it was prophesied that this kingdom would "be no more," until he came whose right it is, and that it would then be given to him. (Ezek. 21:27) Jesus is the One "whose right it is," and in Isaiah's prophecy quoted above he is said to "establish it with judgment and justice." Because David was so greatly beloved by the Lord, the "throne" in the antitypical kingdom of the Lord is called by his name—"the throne of David."

II SAMUEL 8:13-18

TWO outstanding facts are brought to our attention in this lesson passage. The first is that "the Lord preserved David whithersoever he went." The keeping power of God in the life of David was manifested from the day he was chosen and anointed to be the

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successor to Saul. He guided the stone which smote the Philistine giant, and protected this "stripling" from falling into the hands of Saul and being killed. In a still more wonderful manner the Lord guided and preserved David after he actually became king.

The other important fact is that "David executed judgment and justice unto all his people." All God's laws are just and righteous, and David's delight was in them. Not only were they his meditation day and night, but being so wholeheartedly in sympathy with God's righteous laws, it was but natural that he should apply them in his rulership over the people.

Few of Israel's kings did rule the people with "judgment and justice." But David did. Israel's kingdom during his reign became a fitting symbol, or type, of the messianic kingdom. Possibly this is another reason the reign of Christ is said to take place "upon the throne of David." In any event, we know that the reign of Christ, even as David's reign, will execute

"judgment and justice," and even more so, for it will not be hampered by human imperfections as was the case with King David.

Our Golden Text reveals the great confidence David had in the Lord. He knew that God's ways were perfect, so he wanted to be guided by them. He knew that he could put his trust in the Word of the Lord, for he had put the Lord to the test many times and had always found him faithful. He knew that the Lord would help and protect him in his every time of need if he continued to put his trust in him. What a reassuring testimony! And what a comfort it should be to us, for Jehovah is our God also, and he is dealing with us as prospective kings and priests, and will supply all our needs.

QUESTIONS:

What was the secret of David's success as king of Israel?

Why was it proper that David should look to the Lord for guidance in the rulership of Israel?

Of what was the kingdom of Israel a type?

What are two of the outstanding facts in connection with David's reign?

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
God through his Word to us doth speak,
And we to him in Jesus' name.

Depend on him—thou canst not fail;
But ask according to his will;
Then always shall thy prayer prevail
And nothing shall to thee work ill.

CHRISTIAN LIFE AND DOCTRINE

The Hope Set Before Us

“Let us hold fast the profession of our faith [Greek, hope] without wavering; for He is faithful that promised.”

—HEBREWS 10: 23

EVERY Bible student, enlightened by the truth of the glorious divine plan of the ages, remembers the thrill of joy received upon learning that great doctrine pertaining to “the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:19-21) This precious truth was, without doubt, one of the sweet morsels of “meat in due season” which was served to the household of faith by our returned Lord, and at the hands of “that faithful and wise servant,” Brother Russell. Those who received this teaching in the love of it, continue to rejoice in the knowledge that God has provided such abundant blessings for all the families of the earth.

It is a truth which was restored to the household of faith at the end of the age, and in the “harvest time,” both for the encouragement of the consecrated, and because the Lord wanted it witnessed to the world by his church, the “feet of him,” ere the last member pass beyond the veil to be with him in the spiritual phase of the kingdom. Many who received this truth, therefore, realized that they were not being offered restitution blessings for themselves, but that the Lord, through his love, was drawing them to himself, and to Jesus, and inviting them to a higher calling—indeed, the “high calling of God in Christ Jesus.”—Phil. 3: 14

These heard and recognized the meaning of that beautifully worded invitation extended to them by the Lord, which reads, “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; so shall the King greatly desire thy beauty.” (Ps. 45: 10, 11) They understood that to “forget” their own people meant the same as when Jesus said that those who love father, mother, son or daughter, more than they loved him were not worthy of him. (Matt. 10: 37) They

understood, too, that to forget their father's house meant to give up their hope of restitution, of being restored to life on the earth—Father Adam's house.

So it was that with the restoring of the gold and silver vessels of the truth, those of the household of faith were blessed with an understanding of the two phases of the kingdom—the spiritual phase made up of Christ and his church, and the earthly phase consisting, first, of the resurrected ancient worthies, and eventually, the entire restored human race who, during the years of the Millennium, would align themselves with the ancient worthies, the “princes in all the earth.” (Ps. 45:16) Consecrated Christians, therefore, who understood these glorious truths, entertained the personal hope of joint-heirship with Jesus in the spiritual phase of the kingdom, while rejoicing in the realization that all the rest of mankind would, in God's due time, be given the privilege of restoration to human perfection and of enjoying life everlasting on the earth.

Between the Ages

Another blessed portion of present truth was the revealed fact that we are now living in the end of the age, in a transition period when the old world is dying and a new one is soon to be established. The age that is ending has been the period during which the “great salvation” is offered to the followers of the Master, the time referred to by Paul when he wrote, “Behold, now is the accepted time; behold, now is the day of salvation.” (II Cor. 6:2) Since we are living in the closing years of this “accepted time,” it is but natural and proper that the question should arise as to just when there will be no further opportunity to enter the race for the prize of the high calling of God in Christ Jesus. Or, to state it in other words, just when the door to the high calling will close and there will be no further opportunity for those consecrating to the Lord to gain a spiritual reward.

Much thought has been given to this question, and conflicting conclusions reached. One view is that consecration implies sacrifice, therefore is unto death, and with one's only hope being a spiritual one—living and reigning with Christ.

Another viewpoint often expressed is that consecration to the Lord is always in order, that even those who obtain life during the Millennium will have to devote themselves in full consecration to

the Lord; therefore, one should make a consecration now and leave the reward with the Lord.

Still another view is that there is now no possibility of the door to the high calling still being open, therefore those who make a consecration to the Lord should do so with the understanding that they will be of the restitution class—a sort of youthful or modern worthy class who will become associated with the ancient worthies in the earthly phase of the kingdom.

What Saith the Scriptures?

The proper answer to this question—the true and scriptural answer—is of vital concern to everyone who loves the Lord and his truth. Some who have, in the recent past, made a consecration, and who have been setting their affections on things above, are at times discouraged by assertions that the “door was closed in 1914,” or at some other time, therefore they could not possibly have been “partakers of the heavenly calling,” and at the best can hope only to be of the youthful, modern worthy class, or the Jonadab class (different groups of students have different names for the earthly class which they visualize as now being called by God).

Brother Russell recognized the difficulties relating to this question. In his discussion of the harvest work, as found in volume three of *Studies in the Scriptures*, he emphasizes that the Lord can be trusted to give a just and generous reward to all who serve him faithfully, and urges all to consecrate themselves to his service, and to watch for his leadings. In his treatment of this subject in *Studies in the Scriptures*, it was with the thought that the harvest work would definitely come to an end in the year 1914. But when that date was reached, and the work went on, he was quick to recognize that he was wrong, and humble enough, not only to say so, but to point out that actually no date is given in the Scriptures to indicate just when the door to the high calling would close.

A careful study of the Scriptures reveals how wonderfully correct Brother Russell was in this statement. Certainly Jesus said nothing about such a date. Nor is there any mention made in the Book of The Acts concerning the “closing of the door” at this end of the age. The apostles make no mention of it in their writings.

In the Book of Revelation, reference is made to holding back the “four winds” until the servants of God are sealed in their foreheads. All agree this sealing has reference to receiving a “head” knowledge of the truth, and the fury of the “four winds” has cer-

tainly not yet reached a height sufficient to prevent the circulation of the truth in a way to reach those who are hungering and thirsting after righteousness, and to give them a comforting knowledge of the divine plan. The blowing of the "four winds" is not a signal that the sealing work should stop, but indicates that when these winds reach a vortex, it will be impossible for the work to continue.

There is certainly no direct reference in the Old Testament to the time for the closing of the door to the high calling. We realize that there have been many interpretations of pictures and alleged types in an effort to prove that the "door" is no longer open; but these interpretations are not proofs. After all, we have no sure way of knowing what an Old Testament story may mean, or if it has any symbolic meaning at all, unless mention is made of it in the New Testament, and at least a partial interpretation given. Brother Russell once said (1910):

"Bearing fruit does not consist in imagination and making of all sorts of types. I am sorry to see such a tendency of some to make types out of everything and to take their own minds as well as the minds of others from the more important things. I am afraid that the Adversary is behind some of this type-making. Stick to the types explained in the Scriptures."

This is good advice. It should be recognized by Bible Students that doctrines cannot be taught by types. The term doctrine simply means teaching, and is there—aside from the ransom—a teaching in the Bible more vitally important to us as individuals than that which pertains to our relationship with God, and the part he has invited us to take in his plan? All the plain teachings of the Bible, the glorious doctrines of the divine plan, are embellished and made to shine with a brighter lustre by types and illustrations found in the Old Testament, and by the parables and symbolism of the New; but we cannot base our faith upon a type, or be guided by it, unless the antitype, the reality, is clearly set forth in the Scriptures and stated in plain, understandable language.

We are stressing this important point for the reason that most of the confusion and discouragement among some of the brethren today on the matter of the door to the high calling being opened or closed has resulted from attempts to settle the question through the interpretation of types and applying human reasoning to the things of the Spirit of God. These interpretations do not have a single

plain statement of the Scriptures to support them. They are based upon no higher authority than the human speculation of those who, first of all, have imagined that the Lord specially appointed them to do the interpreting. Without exception, the only closing of the door of opportunity to the high calling has been by those who entertain these fanciful interpretations.

God Is in Control

The Lord tells us that in sending out his Word, he sees to it that it shall accomplish that which he pleases, and that it shall prosper in the thing whereto he sent it. (Isa. 55:11) Here is a plain statement of a fundamental truth pertaining to the Word of God itself, assuring us of how fully the Lord controls that which is accomplished by his Word. When he tells us that his Word accomplished that which he pleases, it certainly means that it does not accomplish that which is out of harmony with his will. God considers his Word to be sacred, too much a part of himself to permit it to engender hopes in the hearts of his faithful people which he is not prepared to fulfil. This would be out of harmony with both his justice and his love.

God gave his Word to Jesus, and concerning his disciples, Jesus said to his Father, "I have given them thy Word." (John 17:14) Subsequent to his resurrection, Jesus told his disciples the use he wanted them to make of the "Word" which he had given to them—they were to go into all the world and preach the Gospel, and thereby to make disciples from among all nations. (Matt. 28:19) He had already outlined the manner in which one could become his disciple, which was to deny himself, and take up his cross, and follow him. (Matt. 16:24) He promised that those who would do this would have "treasure in heaven," and that they would sit on "twelve thrones, judging."—Matt. 19:21, 28

In giving this commission to his disciples, Jesus told them to begin at Jerusalem. (Acts 1:8) This was because the "seventy weeks" of exclusive favor to the Israelites had not yet ended, so the time had not come for the Gospel to go to the Gentiles. God saw to it that no Gentile came into vital contact with the Gospel until the due time. The Lord gave Peter the "keys" of the kingdom, that is, the authority and honor of opening up kingdom privileges, first to the Jews at Pentecost, and later, to Cornelius, the first Gentile convert of record.

And how wonderfully and miraculously the Lord overruled in

the case of Cornelius in order that Peter and the entire church might know of a surety that the door to the high calling had actually opened to receive Gentile converts! Testifying on the matter Peter later said, "God at the first DID visit the Gentiles." (Acts 15: 14) It was difficult for some of the Jewish Christians of that day to become reconciled to the fact that Gentiles could then become "fellow-heirs" with them; but the evidence was clearly before them and they had no alternative but to accept the Lord's will in the matter. God's Word was going forth, and it was accomplishing what he wanted it to accomplish.

Nor can we conclude, or even surmise, that when the Lord's Word circulates among the people, those whom he does not call will be attracted by it and therefore will latter have their hopes dashed by the realization that they were mistaken in supposing that God's promises applied to them. Our Heavenly Father is not a God of chaos, and he does not permit his Word to influence people promiscuously whether or not he desires to draw them to Jesus and to himself. He does not permit his Word to accomplish that which is not intended by him.

Jesus confirmed this, saying, "No man can come to me, except the Father which hath sent me draw him." And again, "Him that cometh to me I will in no wise cast out." (John 6: 44, 37) These two statements prove conclusively, first, that no one can come to Jesus unless drawn by the Father, and second, that those who are drawn to him Jesus will not turn aside. Here are definite promises upon which every believer can confidently rely. They are not speculation, or fanciful interpretation. Their meaning cannot be twisted. They are plain, understandable, and dependable statements, and there is nothing anywhere in the Bible to nullify them.

We have seen how definitely the Lord opened the door to the high calling, first to the Jews at Pentecost; and later, to the Gentiles, through the conversion of Cornelius. These providences of God left no doubt in the minds of those in the Early Church, regardless of whether they were Gentiles or Jews. They knew that if the Lord's Word reached them, and their hearts responded to it in the spirit of full consecration, they would be accepted.

It is unreasonable to suppose that the Lord would deal any less definitely with his people in this end of the age. His love and justice would not permit him to allow his Word to engender false hopes in

the minds of those reached by it; and he is abundantly able to prevent this from occurring when his due time shall have come.

The Scriptures indicate that the time will come, when the "battle of the great day of God Almighty" increases in fury, when it will no longer be possible for the truth to circulate. That will be a "dark night" wherein "no man can work." We can foresee that when such a situation develops the world over, the truth will no longer be reaching the people; hence no one will be influenced to make a consecration to the Lord. When such a time does arrive, or when other circumstances prevent the truth from reaching the hearts of men and women, then we will know for certain that the door to the high calling is closed.

However, as long as the providences of God permit his truth to reach the people, and as long as we have evidence that through his truth the Lord is still touching the hearts of some, drawing them to himself through Jesus, we may be certain that the door to the high calling is not closed. God's providences in this respect should be just as meaningful to us now as they were at the beginning of the age when he opened the door to the high calling to the followers of Jesus.

And the Lord IS still drawing hungry-hearted and sincere ones to himself. He is doing this in virtually all parts of the world, certainly in all parts of the professed Christian world. In some instances, it is through the sincere efforts of his people to promulgate the kingdom message. But there are instances of people "coming into the truth" today, and responding to the call to consecration, who have not been reached through the efforts of others, at least not by present efforts. There is the case of a brother in Ireland, who, hungering and thirsting after righteousness, was hunting in secondhand book stores for religious books which might help him to understand the Bible better, and he found an old copy of "The Divine Plan of the Ages."

This brother read the "Plan," accepted the truth, made a full consecration to the Lord, saw clearly the terms of the narrow way, and bending every effort to conform to them, was assured of his acceptance to the high calling by the witness of the Spirit. Would a just and loving God permit this to happen if he were not in a position to make good the promises of his Word? We do not think so. This brother began witnessing the truth to others, and some of them accepted, and likewise entered the race for the prize of the

high calling of God in Christ Jesus. This undoubtedly was the leading of divine providence in the case of these individuals, and how very richly they have been blessed!

God's providences also have been manifested in making possible a wide witness of the truth over the radio. This has resulted in many hearts responding in full consecration, and the determination to sacrifice all earthly hopes and to set their affections on things above. We can no more deny these facts than Peter and others in the Early Church could deny what they saw occur then. Our God is the same, yesterday, and today, and forever. He was not a God of order and justice and love yesterday, and a God of chaos and injustice today.

Always in Order

What, then, shall we urge upon those coming into the truth today? Shall we tell them to make a consecration, with the thought that they will be sure to receive a heavenly reward? No! Such would not be a true consecration. That would be like making a bargain with the Lord. Rather, we should urge all to make a full consecration to the Lord to do his will. Such a surrender of oneself to the Lord is always in order. It is improper to say either that one consecrates to the high calling, or to earthly life. We consecrate to do God's will, and the will of God for his people in this age is that they sacrifice their all in his service, even life itself. There is no other way pointed out for the present time than this "narrow way." Those who have come to a working knowledge of the truth, and are impelled by its power and beauty to consecrate themselves to the Lord, will know that God's will now is that they sacrifice themselves in his service.

True, the Bible does hold out a glorious prospect of restitution for the world of mankind. But those promises are not put in the Bible for us to read and then conclude that we would like to receive these blessings for ourselves, and in order to do so, "consecrate to human life." To take such a view, would simply be making an individual plan for ourselves and expecting the Lord to bless it. The whole Bible was written for the special instruction of the church, not the world. Its call to consecration is to the church, and to no one else. It is a call to sacrifice—this is that "good and acceptable and perfect will of God." No consecration would be acceptable to God unless it implied a willingness and readiness to sacrifice.

If our consecration is accepted, it is accepted for only one rea-

son, which is that the Lord has made us probationary members of the body of Christ. As we shall see later, there is no other calling in this age. But how may we know whether or not our consecration has been accepted? This knowledge is based upon the witness of the Spirit. There is a wonderful presentation of this subject in volume five of *Studies in the Scriptures*, chapter IX.

The Apostle Paul declares, "The Spirit itself beareth witness with our spirit, that we are the children of God: . . . if so be that we suffer with him [Christ]." (Rom. 8:16, 17) In the carrying out of the terms of our consecration, are we having opportunities to suffer with Christ? This does not necessarily mean the severe suffering such as many in the Early Church endured. Suffering for and with Christ today is on a more refined basis—such as the loss of earthly friendships because of the truth; the cold indifference of those who once loved us and cherished our company and friendship.

And in this connection, do we have the privilege of sacrificing in the service of the Lord, the truth, and the brethren; and do we find joy in such sacrifices? We are, of course, to discharge properly and lovingly whatever responsibilities we may have toward our own families; but outside of that, is the Lord giving us little opportunities to serve him, to use time, and strength, and means in the promotion of the kingdom message? If so, then we have another witness of the Spirit that our consecration has been accepted.

Under the inspiration of the Holy Spirit, John wrote, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14) Do we love the brethren? Would we rather be with the Lord's brethren, enjoying their fellowship, than any other place in the world? Do we have a desire to serve the brethren, to lay down our lives for them? If we do, this is another very definite witness of the Spirit that we are the children of God, and have passed from death unto life.

Do we grasp and rejoice in those truths of the divine plan which pertain to the heavenly calling? and are they inspiring us to set our affections on things above, and not on things of the earth? No human mind, of course, can really grasp what it will mean to be with Christ in the spiritual phase of the kingdom, to be a partaker of the divine nature. John wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Then he adds, "And every man

that hath this hope in him purifieth himself, even as he is pure.”
—I John 3:2, 3

Do we long to be with Christ, and see him as he is? And is this hope a purifying influence in our lives? If so, this is still another “witness” of the Spirit, another assurance God has given to us that he has accepted our consecration to do his will, and that, if we continue to sacrifice the flesh and its interest, we will have an abundant entrance into “the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:11

No Other Calling

Some may ask if it isn't possible to make a full consecration to do God's will and have these evidences that God is dealing with us, and yet not be accepted for the high calling? Might it not be possible that God is thus dealing with us as a special earthly class which he is now preparing? We do not think that there is such a possibility. It seems reasonable to us that if God had planned to develop such an earthly class of the fully consecrated, side by side with the last members of the spiritual church, he would have made it very clear in his Word, and would have put in his Word special instructions for these. It leads only to confusion to take the promises and instructions of the Lord which were given for one class and try to apply them to another class; and it is because some have tried to do this that they are in confusion today. There is no Bible provided for an earthly class now, and will not be until the “books” are opened in the millennial age.

We realize that on a few occasions Brother Russell spoke of the possibility of a “youthful” or “modern” worthy class at this end of the age. But a careful study of his thoughts in this connection will reveal that he did not expect that those who made a full consecration to the Lord, and subsequently received the witness of the Spirit that their consecration had been accepted, would be in such a class. And what Brother Russell did say on the subject was merely in the nature of suggestion, and he gave no scriptures upon which to base the suggestion.

We do think, however, that today there are thousands, perhaps millions, who are receiving some knowledge of the truth, and are aware that Christ's kingdom is near. To a degree, these are being prepared for the kingdom, and certainly will be the first to fall into line with the ancient worthies and co-operate with them. But these

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"Think on These Things"

"About My Father's Business"

"Wist ye not that I must be about My Father's business?"—Luke 2:49

SOME things our Lord knew most distinctly; other things had not yet been revealed to him by the Father. Even as the boy of twelve we find that he knew that he had proceeded forth and came from God, that he had come into the world on a special mission, and that he must be about his Father's business. Learning that he could not enter upon the Father's business, "the work thou gavest me to do," until he was thirty years of age, he patiently awaited the time, and hid his identity and contented himself with being a faithful son in the humble sphere in which divine providence had placed him. But just as soon as he had reached the appointed age he hastened to make his covenant with God, symbolized by his baptism—namely, a full consecration of his every talent and power to do the Father's will even unto death. At the time noted by our lesson he had done this and had received the anointing and filling of the Holy Spirit. He now stood at the threshold of his great work. Realizing its importance and that now it was due time for him to understand the divine

plan which he was to execute, that he might do it thoroughly and in full accord with the divine will, he sought the wilderness, that in solitude he might know thoroughly the proper course for him to take in announcing himself as Messiah to Israel and the world.

"The Well Is Deep"

"The Lamb . . . shall lead them unto living fountains of waters."

—Revelation 7:17

THIS satisfying water of life can be obtained from no other source than our Redeemer, and all who have received it well know it and can never be sufficiently thankful for it; for in it they have the peace of God which passeth all understanding ruling in their hearts. Instead of thirst for honor amongst men, they have the thirst for fellowship and honor with the Heavenly Father and the Redeemer. Instead of thirst for sensual pleasures, their desires are transformed so that their chiefest joys and desires are for spiritual pleasures. And all these thirsts are abundantly and continually satisfied through the refreshment of the Word of truth, and the Holy Spirit of the truth—the water of life, which is communicated to us by our Re-

deemer, and is in each one a perennial living fountain.

Godlike Love

“A friend loveth at all times.”

—Proverbs 17:17

LOVE begets love; and so the Scriptures tell us that it was not that we first loved God, but that he first loved us and manifested his love for us in the gift of his Son. So it was the love of Jesus that attracted us and drew forth our love in response. And day by day, as we come to appreciate more and more the heights and depths and lengths and breadths of the love of God and of Christ, the more our love toward them will increase and abound. And as it increases we ourselves become more godlike, and correspondingly also from us proceeds a love for others who love us not; and our love for them will excite the love of some in return, and lead them to a greater appreciation of this principle which stands in opposition to the spirit of the world, the love of the world, the selfishness of the world. Let us, then, seek to cultivate this godlike quality. Let us notice not only that the Scriptures declare love to be the principal thing in the world, but that it is the very essence of the divine character, the very essence of the divine law which is fulfilled in this one word, Love. Let us remember then that in the exercise of this quality we are preparing ourselves for the glorious possibilities to which we have been

invited, and which by our Lord's grace we are seeking to obtain by making our calling and election sure.

Faith Indispensable

“According to your faith be it unto you.”

—Matthew 9:29

THE more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable, but “very precious.” We cannot come to God without faith; we cannot abide in his love without faith; we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh, and devil, which seem so baneful to us, are blessings in disguise except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

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are not coming among the brethren and making a full consecration of themselves to follow in the footsteps of Jesus. Nor are they, therefore, receiving the witness of the Spirit that they are the children of God.

To hear the truth, and to accept its main features, and do nothing particularly about it is one thing. To be drawn to the Lord in full consecration by the power of the truth is another. And it is this latter class which we insist, since they are being drawn by the Lord, are in line for the prize of the high calling, otherwise the Lord would not be drawing them.

And this really is the difference between the millions who are hearing the truth, and to some extent enjoying it, and the one here and there who is being influenced by it to make a full consecration to the Lord. It is simply a case of the Lord drawing the few; but, in his providence, seeing to it that the others are merely being witnessed to, and to that extent being alerted, so to speak, concerning the near approach of kingdom blessings.

The positiveness of the truth in this regard is based upon the fact that the Scriptures say absolutely nothing about a modern worthy class of consecrated followers of the Master—absolutely nothing! We are aware that, with some, when they read this, there will immediately come to their minds many alleged types, pictures, interpretations, and deductions. But we urge these dear ones to take another look at these supposed proofs. Do they actually say what you have been told that they say?

The Bible informs us definitely that the “fathers” in ancient Israel will be made “princes in all the earth.” (Ps. 45:16) Jesus said that the people would come from the east, west, north, and south, and would sit down with Abraham, Isaac, and Jacob in the kingdom. (Luke 13:28, 29) Paul informs us that the ancient worthies are to have a “better resurrection.” (Heb. 11:35) These statements are clear and positive, and we can build our faith upon them. But where does the Bible say anything about a modern or youthful worthy class? Nowhere!

Search through the teachings of Jesus and you won't find it. Examine carefully the writings of the apostles, and no hint is given of such a class. In Hebrews 12 Paul mentions the “church of the firstborn”—which includes the “little flock” and the “great multitude”—and also the “spirits of just men made perfect,” the ancient

worthies, but makes no mention of "youthful worthies." Nor is there any reference in the Book of Revelation to a youthful worthy class. Such a class, in the sense of being a group of consecrated believers in the truth whom the Lord is now training to co-operate with the ancient worthies, is purely a figment of the imagination. Such a class does not actually exist!

Father to the Thought

There are those who make a consecration to the Lord without understanding its full implications. Later, when they do discover that the Lord's will is for them to sacrifice their all in his service, they are inclined to hold back. They conclude that they would rather not do too much sacrificing now, and that they will be satisfied with earthly life in the kingdom. They rather hope that the Lord did not accept their consecration, and that therefore restitution blessings are still available for them. To these, the idea of a youthful worthy class is very appealing indeed, for it coincides with the way they would like it to be. The wish is father to the thought.

But the Lord is not making his plan to suit the preferences of individuals. Probably those who feel this way about it, not understanding consecration, were not accepted and Spirit-begotten. They *will* have an opportunity to share in the blessings of restitution. Whatever of progress they may have made in righteousness will then be to their advantage. However, this does not mean that the Lord is calling a special youthful worthy class. It simply means that to whatever extent one learns to know the Lord and to obey his righteous laws, he is to that degree being prepared for the blessings of the kingdom.

If you have come to a knowledge of the truth, and recognize that the present age is the time during which the Lord is calling and preparing those who are to live and reign with Christ; if you understand that the sacrifice of one's all to follow in the footsteps of Jesus is the condition upon which one may run for this prize, and that consecration to do God's will means sacrifice, then do not hesitate to make such a consecration. Present your all to the Lord, and if subsequently his providential leadings in your life indicate that he is dealing with you as a son, then rejoice, and lay hold upon the hope set before you—the glorious hope of the divine nature, and of joint-heirship with Christ.

There is no other calling now! If the truth has found a responsive chord in your heart, and you earnestly desire to do God's

will, it is of God, and means that he is calling you. Otherwise, you would not have been drawn by him. His Word has reached you by his design, and is accomplishing in your heart that which he pleases, so do not let human philosophy and vain imaginations rob you of the assurance contained in his Word.

Human speculation cannot disannul the promises of God. Hold fast, therefore, the profession of your hope, "for faithful is he that promised."

Let us thank God for his faithfulness, and continue to place our trust in his integrity. King Solomon said, "There hath not failed one word of all his good promise." (I Kings 8:56) This is still true; so if by his promises he has drawn you to himself, and inspired you with the desire to run for the prize of the high calling, launch out on his promises, present yourself to the Lord, watch for his further leadings in your life, for he is faithful.

We know, of course, that we are living in the end of the age. Surely the time is short in which the glorious prize of the high calling will still be available. We understand that even now it is available for a few, only because some previously called are proving to be unfaithful. The time will come when the last one will be called. The Lord has not revealed when this will be. The Times of the Gentiles ended in 1914, but this period had to do with a lease of power to Gentile nations, not to the call of the church during the Gospel age. The parallel dispensations mark the beginning of the harvest, and the resurrection of the sleeping saints, but do not indicate when the door to the high calling would be closed. There is no time prophecy to show this.

The Lord said that he was the One that "openeth, and no man shutteth; and shutteth, and no man openeth." (Rev. 3:7) May none of us attempt to run ahead of the Lord in this matter. Let us realize that a statement by any man, without definite scriptural proof, should carry no weight in our viewpoints and in our hopes. Scriptural proof is not an arbitrary interpretation of words or phrases in the Bible which are wholly unrelated to the subject matter in hand. Let us then hold fast that which we have, and permit no "man" to take our crown. Some men mistakenly might like to discourage us, and we *know* that the devil would. But if we have received the anointing, witness, and seal of the Spirit, let us rejoice, and hold fast, for again we emphasize, "Faithful is he that promised."—Heb. 10:23; I Thess. 5:24

The Peace of Christ

Continuation from the July issue of the article,
THE PEACE OF GOD

“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 tranquillity 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 storm-cloud 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 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 which 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. 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 suckling 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.

WEEKLY PRAYER MEETING TEXTS

AUGUST 7—"If a man contend in the games, he is not crowned except he strive lawfully."—II Tim. 2:5, **Diaglott** (Z. '02-265; Z. '13-58. Hymn 198)

AUGUST 14—"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?"—Matt. 10:25 (Z. '03-13; Z. '12-323. Hymn 200)

AUGUST 21—"Seek ye first the kingdom of God, and his righteousness.—Matt. 6:33 (Z. '02-350; Z. '13-118. Hymn 151)

AUGUST 28—"Preach the Word; be instant in season, out of season."—II Tim. 4:2 (Z. '03-189; Z. '12-67; Z. '11-183, 442. Hymn 210)

The New and the Old

What did our Lord wish to teach us by his parable of Matthew 9:16, 17—"No man putteth a piece of new cloth unto an old garment," and "neither do men put new wine into old bottles"?

OUR Master related this parable in answer to a question which is recorded in verse 14. It reads as follows: "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?" A careful study of our Lord's reply as chronicled here and also in Luke 5:36-39 and Mark 2:21, 22, shows that in the case of the patch on the old garment the damage is two-fold; first, the new cloth, being stronger than the old, tends to tear the hole larger; and second, the new cloth against the old emphasizes the worn-out condition of the old garment.

In order to catch the significance of putting new wine into old bottles, one must realize that the bottles referred to were not made of glass, as are the bottles of today, but of leather. The custom persists to this day in rural districts of Eastern countries to "bottle" wine in goat skins. When these goat skin bottles become old, they lose their elasticity and cannot withstand the stretching necessary to accommodate the fermentation of new wine. If new wine is put into these old and used skins, the

pressure of fermentation breaks them and the wine is lost.

Jesus used these two illustrations to teach a great truth. He knew the religious sects of his day were bound to their forms and ceremonies. For any of them even partially to adopt his teachings would be like putting a new patch on an old garment. If the new wine of spiritual understanding which emanated from his teachings were put into the old wineskins of sectarian Judaism, the result would be to rend it asunder. The Lord knew how unpliant were the Pharisees and how unwilling they were to be taught.

These illustrations have their parallel today. Some wonder why the Lord does not institute a great reform within the religious sects of our day. A study of God's Word will convince us that such is not God's plan, and a little reflection will tell us how hopeless of results such a plan would be; for, like the Pharisees, how few of the professed church are wholly consecrated to God.

It is difficult for any of the old established religious organizations to discard their creedal errors for the truth now due to be understood. So, today, the light of truth is not being put as a new patch on any of the creed-bound church organizations, nor as new wine in old wine skins. As in the past, our Lord is passing these by as being unfit, and unwilling to receive new truth. The calling of

God is not to organizations, as the parable so clearly teaches, but to individuals. One here and one there are truth-hungry and are willing to pay the price of full consecration to do God's will. Such are able to receive the "new wine" into their hearts and rejoice at being counted worthy of a better understanding of the deep things of God. It is for each one to remain teachable and thus "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—II Pet. 3:18

The Great Pyramid

Do you believe that there is any relationship between the Great Pyramid and the Bible? If so, what is that relationship?

THE Great Pyramid of Gizeh, one of the seven ancient wonders of the world, is situated in Egypt, not far from Cairo. It alone remains of these ancient wonders, the others are now destroyed or in desolate ruins. This great monument is recognized by many as the most remarkable building in existence because of the fund of scientific data which it contains. We believe that it should be of interest to every Christian, because a study of it will show that it prophetically corroborates the philosophy of the plan of God, past, present, and future, as that plan is taught in the holy Bible.

The Prophet Isaiah refers to the pyramid in these words: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the

Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors and he shall send them a savior, and a great one, and he shall deliver them."—Isa. 19:19, 20

It would appear that the testimony of this stone witness has been kept secret through past ages, just as many truths of the Bible have been preserved until the "time of the end." (Dan. 12:4) We are living in "that day" when its testimony is being heard and understood for the first time.

Only when one is ready to obey the Lord can he appreciate the truths due to be understood. Only after all human plans and schemes have failed to bring the blessings which men seek, will they look to the Lord for help. We believe that God has prepared the Great Pyramid as an instrument to convince those of scientific bent who have been led into infidelity by human philosophies. For God's plan for blessing all the families of the earth is just as clearly taught in the pyramid as are its scientific features.

Isaiah is not alone among the prophets to refer to the great pyramid. Jeremiah 32:20 speaks of God's mighty works, and declares that he hath "set signs and wonders in the land of Egypt, even unto this day." And the question of Almighty God to Job with reference to the earth finds a remarkable illustration in the Great Pyramid measurements—"Who hath stretched the line upon it?" Its four cornerstones are sunk into the natural stone formation of Egypt—"whereupon are the foun-

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dations thereof fastened." And also the great topstone, itself a perfect pyramid, the lines of the entire structure conforming to it, seems beautifully to represent the Lord Jesus—"Or who laid the cornerstone thereof?" (Job 38:3-7) The testimony of these witnesses directs us to a study of the great pyramid, which corroborates the divine plan for man found in our study of the written Word, the Bible.

Space here does not permit complete discussion of this remarkable building, but a delightful study of this subject is to be found in chapter 10, volume 3, of **Studies in the Scriptures**, entitled, "Thy Kingdom Come." The Dawn will supply this volume on request; the cost is fifty cents.

Judge Not

Please tell us the lesson contained in Jesus' statement of Matthew 7:1-5, where he speaks of the "mote that is in thy brother's eye," and "the beam that is in thine own eye." He then adds, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." How is this person a hypocrite?

THE subject under discussion was that of judging another's shortcomings. Verses 1 and 2 read: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. In explaining this text it is well to remember that the obstruction to the sight is

of the same material in both cases. The man with a beam (a piece of wood) in his eye, and who therefore can see nothing accurately, proposes to remove a mote (a very small dry twig or straw) from his brother's eye. The hypocrisy of the situation is in the fact that the one who is so quick to judge another, will not easily admit that he, himself, has faults which are even greater than the ones he sees in his brother.

The spirit of judging and fault-finding, of attributing wrong motives to others, is a poison—the poison of hypocrisy. The antidote for such poison is the Holy Spirit of love and understanding. "Love worketh no ill to his neighbor." (Rom. 13:10) It can never stare at the faults of others while it is blind to its own.

Our Master exhorts us not to judge our brother harshly, lest we be judged harshly in return. Before we set ourselves up as a judge of another let us consider the shortcoming to which our own flesh is heir, and we will hesitate to be ungenerous toward our brother. All the Lord's children have to contend with the "motes" of human imperfection, but let none of us cultivate the "beam" of criticism and lovelessness.

In verse five of the text, the Lord would tell us that as we strive against our own faults and cultivate the spirit of brotherly kindness and love through the help of the Spirit of God, we will thus, by setting an example in Christian living, not only help ourselves but also assist our brother in his endeavor to overcome his own un-

lovely tendencies. It is another application of the Golden Rule.

God's Righteous Laws

In Isaiah 45:6, 7, we read: "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light and create darkness; I make peace, and create evil: I the Lord do all these things." Does this mean that God is the author of the sin and wickedness which is in the world?

NO, IT does not! You will notice that the text does not mention sin, but evil, and there is a difference between these two. Sin and wickedness are always evil, but evil is not always sin or wickedness. A great disaster, or calamity, is an evil, but it is not a sin. As the Creator, God has brought into existence certain laws, among these are the laws governing good and evil. These are just as absolute as are the laws of gravity and magnetism. He has created the laws which result in peace when obeyed, and which result in discord and evil when they are not; but he is not the author or instigator of the cause of anything wicked or sinful.

The laws which God has created are wise and just and good, for all his work is perfect. It is because these righteous laws have been disobeyed that man suffers. In this sense, it can be said that man is the author of his own suffering because of his violation of the laws of God. This disobedience dates as far back as the Garden of Eden.

In I John 5:17 we are told, "All unrighteousness is sin," and in further explanation of this truth I John 3:8 reads, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." This text puts the authorship of sin and wickedness where it belongs. God's laws are not wrong, but trouble and disaster follow disobedience of these laws, just as the violation of the laws of health bring disease.

Our Lord is here telling Israel of the afflictions and calamities that had attended their disobedience and unbelief. Under the Law Covenant God had forewarned Israel of these punishments, and now tells them that their chastisements are from him.

"The wages of sin is death." (Rom. 6:23) It would not be good for the sinner to live forever out of harmony with his Maker, so the law of God decrees, "And sin, when it is finished, bringeth forth death."

(Jas. 1:15) "But the gift of God is eternal life through Jesus Christ our Lord." Let us rejoice in the knowledge that through Jesus Christ a new way of escape from sin has been arranged, both for the church of the Gospel age and for all the families of the earth during the millennial age.

Sin, the work of the devil, has brought sorrow and distress to the race. Only through Christ can these be replaced with the good things which God has in reservation for those who are obedient to the righteous laws which he has made.—Ps. 19:7

"Be Ye Transformed"

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

—Romans 12:2

IN OUR text, the Greek word rendered "transformed" is **metamorphoo**. It is closely related in meaning to our English word "metamorphosis," which is defined in Nuttall's dictionary to signify, "transformation, as the chrysalis into a winged insect." These changes in the case of a butterfly are first the egg, then the caterpillar, from caterpillar to chrysalis, and finally into the butterfly.

These changes are more radical than one might at first suppose. The caterpillar, for example, ravenously eats leaves, and its mouth and digestive organs are adapted for this type of food. The butterfly, on the contrary, has a mouth which is suctorial in structure and function. This is located at the end of a small "trunk," and thus is well adapted to suck the nectar from flowers; and the digestive organs of the butterfly are suitable for the assimilation, not of leaves, but of honey.

In the caterpillar there are scores of muscles, which in the butterfly are replaced by others of a form and structure entirely different. The caterpillar is earth-bound, but

when transformed into a butterfly, becomes an entirely different creature, for it can fly. This change from one form to another is not direct or instantaneous. There is that intermediate state, the chrysalis, the seeming death-like condition of which is a most remarkable phenomenon of insect metamorphosis in which the caterpillar is actually put to death. The process is remarkable, incapacitating the caterpillar for a continuance of its previous way of living, while preparing for its future existence as a butterfly.

We think that in this there is a good illustration of the manner in which we are being transformed as "new creatures in Christ Jesus." The basic condition upon which this may be successfully accomplished is that we be fully and completely consecrated to God—our bodies presented as a "living sacrifice." (Rom. 12:1, 2) Each faithful follower of Jesus is called out from a fallen, sinful race. The condition of the call is that the old creature be put to death, and that a new creature—begotten by the Holy Spirit—be developed.

As in the case of the chrysalis, this is a remarkable process—"incapacitating us for a continuance of our previous way of living, while at the same time preparing us for a future life." Day by day, through divine assistance, we are transformed, growing in heavenly knowledge and the graces of the

Holy Spirit. Thus the "inward man" develops spiritually while the "outward man" perishes. (II Cor. 4:16) This process complete, we shall be exalted in the "first resurrection" to heights unimaginable, even to the divine nature. We will then be privileged to reign with Christ in his glorious kingdom which is to bless all the families of the earth.

Mortal man cannot conceive of so marvelous a work and so great a glory, and we surely realize our own unworthiness of such stupendous divine grace and mercy. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. 2:4-7

Our present privileged position is being "in Christ"—"If any man be in Christ he is [not the same old creature but] a new creature." (II Cor. 5:17) We are being transformed by the renewing of our minds. A new mind is being formed, begotten not of the will of man, but of God—"Of his own will begat he us with the Word of truth."—James 1:18

A special spiritual treasure is being developed in our earthen vessel, and the earth-bound, grub-like tendencies are to be put to death. We are to "put off" according to the former course of life that "old man" which is corrupted by

deceitful desires, and we are to "put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:22-24

During the chrysalis metamorphosis state the caterpillar existence is put to death, and at the same time there is a preparation for a new, and quite different, future existence. In this connection how forceful are the apostle's words, "If ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live." (Rom. 8:13) Repression, mortification, death, must be going on all the time with respect to the fleshly mind, the earth-bound tendencies, that the new mind may be made manifest.

Our Heavenly Father asks from us a full surrender, full consecration, a nonconformity to this world, and a transforming to the kingdom requirements. Only then can God, who commanded the light to shine out of darkness, fully shine into our hearts by the Gospel, to give us the light of the knowledge of his glory in the face of Jesus Christ. This knowledge is not comprehended by the natural mind. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14

The veil of human mindedness in the natural man hangs between him and the sacred and spiritual truths of God. The only way to set it aside is to make a full consecration to do God's will, which is to sacrifice the flesh and its interests. It is in the glorious and

THE BRITISH SECTION

privileged condition typified by the first holy of the tabernacle that the consecrated children of God enjoy their real inner life and walk with God. This is quite beyond the sight of the world and of the worldly.

In the "holy" we are experiencing "metamorphosis," or transformation. It is during this process that we are learning more and more that we "may prove what is that good, and acceptable, and perfect, will of God." This "proving" the will of God is a great privilege. The Greek word in our text which is translated "prove" was much used in olden times in connection with the testing of metals. It means to investigate, discern, examine. By careful tests, under close examination and observation, the metal was proved. So it is that we prove the will of God.

But just how are we to do this? One way is through the study of his Word, individually and with others. We all know the joyful experiences of gathering around God's holy Word collectively. On such occasions we meditate upon the Scriptures, endeavoring to rightly divide the Word of truth. (II Tim. 2:15) With sentiments of prayer, praise, and worship in our hearts we wait upon the Lord, and he speaks to us through his Word.

As a result of our study we become assured of the wonderful truths concerning his will for us, for we have proved and tested to our complete satisfaction the good pleasure of God as he reveals himself through a great and glorious divine plan. In that plan we find his provision for our being "justi-

fied by faith," and how we received this standing of life before God as a result of our full consecration to him.—Rom. 5:1

We learn also that the church is "the temple of the living God," and that the Lord Jesus is the "chief cornerstone" of this temple.—I Cor. 3:16; Eph. 2:20-22

We also come to realize more fully that the basis of hope for both the church and the world is in the fact that Jesus Christ by the grace of God tasted death for every man—a "ransom for all."—Heb. 2:9; I Tim. 2:4-6

We learn that the glorious hope of the church is to be like her Lord, to see him as he is, to be come partakers of the divine nature, and, with Jesus in glory, to assist in the blessing of all the families of the earth.

In the daily experiences of life we are to discern, try, and test the will of God. Our Father wills to be a God of love—"The Father himself loveth you." (John 16:27) Surely we are daily proving this to be true. Have we not also proved the verity of the testimony, "Thou wilt keep him in perfect peace whose mind is stayed on thee"?—Isa. 26:3

Then there is that wonderful promise, "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6) All these promises are very precious, and in actual experience are "proved" by those who are being transformed. So we continue to "walk as children of light: . . . proving what is acceptable unto the Lord."—Eph. 5:8-10

THE DAWN

The chrysalis metamorphosis is a complete mystery so far as human understanding is concerned. So is our transforming process as new creatures in Christ Jesus. Paul speaks of "the riches of the glory of this mystery, . . . which is Christ in you, the hope of glory." (Col. 1:27) Christ is being formed in us. We are "transformed into the same likeness, from glory to glory, as from the Lord, the Spirit."—II Cor. 3:18, **Diaglott**

Just as the butterfly must use its own muscles and energy in order to emerge in due course from the chrysalis state, so during our transformation we must also strive, struggle, as directed by the Scriptures. While God is working in us

both to will and to do his good pleasure, we also have to work out our own salvation. We must do this with great carefulness lest we fail of the great favour of God to which we have been called.—Phil. 2:12

May we then faithfully and humbly let our steps be guided by the truths we have learned, and by the Lord's help press on to full victory. We know that this victory will only be attained by the complete death of the flesh. But let us have confidence that the Lord who has called us to glory will give us strength to be "faithful unto death," and that he will fulfil his promise to give us "a crown of life."—Rev. 2:10

"A High Standard"

IF YOU are hypercritical and wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that recognition on your part will make it proper for the Lord to measure you by that high standard. If we could but remember this—that the merciful will obtain mercy—how glad we all would be to be extremely merciful to others, extremely lenient in our judgments and reproofs, hoping that the Lord would be correspondingly lenient with us!—James 2:13

The Lord is not in this establishing a low standard, and wishing his people to think lightly of their own weaknesses and failures, and those of others. He is, on the contrary, setting up a high standard of love, sympathy, and kindness. Love is the principal thing, in God's sight. Whoever, therefore, has love and sympathy most highly developed, the Lord may well esteem as highly developed along the lines most essential in his sight, most essential for a place in his mediatorial kingdom. —Selected

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

	Lincoln	September	14
	Leigh (Afternoon)		21
	Latchford (Evening)		21
W. CLARKE			
Ipswich	August	17	
Guildford	September	7	
C. A. CORNELL			
Yeovil	August	24	
Anerley	September	28	
C. E. DICKINSON			
Liverpool	September	21	
Dublin		23, 24	
Ederney		25, 26	
Belfast (Afternoon)		28	
Dublin		29, 30	
W. F. FOX			
£lanelly	August	30, 31	
Swansea		29, 30	
J. E. HUMPHREY			
Portsmouth	September	7	
J. LESLIE McKEOWN			
Belfast	August	31	
J. H. MURRAY			
Oxford	August	10	
Eastleigh		17	
	Luton	August	17
	Belfast		24
	Dublin		25
	Ederney		26
	Maidstone	September	14
	Ipswich		28
P. WATTS			
Anerley	August	31	

CONVENTION: Oxford, September 21. The Pavilion, Botley Road Recreation (near railway stations). Details may be obtained from the secretary, Mr. P. Watts, 13, Valencia Road, Headington, Oxford.

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THE DAWN

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The General Convention Theme Text

FOR our front cover this month we are using the General Convention theme text—"Cast not away . . . your confidence, which hath great recompense of reward." (Heb. 10:35) While the falling apart of the present social order—"this present evil world"—betokens the near fulfilment of our kingdom hopes, it is also a time of great trial upon the consecrated people of God. In these closing moments of their "good fight of faith" Satan is bringing every conceivable misleading philosophy to bear upon the Lord's people in an effort to break down their confidence and thus induce them to cease running for "the prize of the high calling of God in Christ Jesus." It is believed that the Bowling Green General Convention (August 9-16) will serve as a strong bulwark against these malicious attacks of the Adversary, and help many to hold fast the profession of their faith.

In the verse following the theme text Paul writes, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Then follows the assurance, "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith." The apostle is here partially quoting from Habakkuk 2:2-4, which is the prophecy relating to a vision that would be made plain upon tables. The prophet indicates that this vision would seem to tarry, but that the Lord's people should wait patiently for its fulfilment. He then adds that "the just shall live by faith."

One of the severest tests of Christian faith is in waiting for the fulfilment of God's promises, and this is particularly true in these closing days of the Gospel age. The Lord knew that it would be so, and gave us Habakkuk's prophecy, and other comforting words in both the Old and New Testaments, to help us "hold fast" "without wavering," knowing that "he is faithful that promised." (Heb. 10:23) The Lord has also provided opportunities for many of his people to meet together for mutual encouragement, and to "provoke one another to love and to good works." (Heb. 10:24, 25) One of

A Convention in London

REPORTS have reached us of a one-day convention held in London, England, on June 15. It is encouraging to learn of the activities of our brethren in these far away countries, and to realize that they are rejoicing in the same glorious hope that has been inspired in our hearts by present truth. The same truth has drawn us all to the Lord and has induced each one of us to lay down his or her life in his service. The “blest tie that binds our hearts in Christian love” is indeed a precious one. A brother in England has sent us the following brief report of the London Convention:

“The meeting place was one of London’s large and well equipped halls. The attendance at the meetings was very encouraging—double the number anticipated. Heart-searching lessons were learned, and many timely and vital truths were expounded. The fellowship between meetings was also a means of rich blessing and encouragement.

“The testimony meeting is one that will long be remembered. There were the usual sentiments expressed of increasing joy in the Lord, and of heartfelt love and gratitude to him. These sentiments must have ascended as sweet incense to our Heavenly Father. They surely encouraged and refreshed those at the convention. The unusual feature of this testimony meeting was the expression of those who said that it was the first such opportunity they had enjoyed for many years.

“There were those who testified of having found release recently from the ‘channel’ system of bondage, and that they were now enjoying a wonderful freedom in the truth. They testified that this was because of having heard ‘Frank and Ernest’ over Radio Luxembourg. Those newly interested in the truth as a result of hearing the programs over Radio Luxembourg also testified concerning their joy in the truth, and in this privilege of attending a convention for the first time. Besides, there were a number of ‘old-timers’ present who had long been separated from their brethren but were ‘found’ by the ‘Frank and Ernest’ broadcasts. These also expressed their great joy.

“Brother G. E. Ford, of Leuton, gave an inspiring talk on the text: ‘Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.’ (Phil. 3:12) Brother Ford said that Paul was ‘apprehended,’ or ‘laid hold upon’ while on the Damascus road, and from that time to the very end of his walk in

the narrow way he was faithful. He pointed out very clearly that Paul was apprehended by the Lord to be a co-worker in the divine plan, and that all the precious doctrines of the plan were not only proclaimed by Paul, but served to guide him as he pressed forward in his running for the prize of the high calling of God in Christ Jesus.

“The subject, ‘What Can a Man Believe?’ was discussed at the evening session, and additional ‘Frank and Ernest’ listeners came to this meeting. The interest was most encouraging. Several expressed a desire to have meetings arranged in their communities, while others were put in touch with meetings of local ecclesias already being held near where they lived. The convention surely demonstrated the power of the radio to bring the brethren together.”

Encouraging Experiences

DEAR Brethren at The Dawn: We have a wonderful little class here in Grand Rapids, and we all work together beautifully. . . . As for interesting experiences, those who are not having them will find that if they are persistent in talking and writing the truth they cannot help but have experiences which are really thrilling.

“Two years ago the company for which I work sold a large oven and cookie machine that went to Palestine. In one of the dies which I built for that machine I tucked a little poem, which read,

*‘The Jews are returning unto Abraham’s land
For the time of Christ’s coming and his kingdom’s at hand.’*

“I had almost forgotten about it when there came a letter from a Jewish gentleman who had gone back there from France. He got someone to translate the poem for him and he liked it so much that he sent me a registered letter to express his appreciation.

“Two weeks ago I received a letter from a man here in Grand Rapids who had read one of my letters in the open forum column which appears in the local paper. I had quoted Brother Russell as touching labor. This man had heard Brother Russell thirty-seven years ago, but was much opposed to the truth at that time. But I went to see him after receiving his letter and offered to give him The Divine Plan of the Ages. Instead of taking it as a gift, he paid me for it, and bought a second one to give to a friend. Yours in Christ, S. M. T., Michigan.”

Report from Europe

JUST as we go to press the following letter from Brother Woodworth has reached us. We believe that the brethren will be glad to receive its messages of greetings, and also to learn about the other items of interest which it contains.

“Dear Brethren: Christian love and greetings in our Redeemer’s name! I have now about finished my schedule in Germany, having also visited with brethren in Ireland, England, France, and Denmark. In every ecclesia with which I met I found the brethren rejoicing in the Lord and in the glorious harvest message of present truth. And in every ecclesia I was asked to convey Christian love and greetings to the brethren in America. These requests were not made simply as a formality, but as expressions of the genuine and deep Christian love the brethren on this side of the Atlantic hold for us.

“Perhaps the full scope of these greetings can be better appreciated if I mention the individual ecclesias from which I received them. They are as follows: Dublin and Belfast, Ireland; representatives of many ecclesias in England who assembled at a convention in London, and from Liverpool, England; Lille, France; Copenhagen, Denmark; Dortmund, Munster, Luneburg, Kiel, Lubeck, Hannover, Kassel, Ludwigshafen, Berlin, Heidelberg, Nurnberg, Munich, and Constance, Germany.

“In many of these places, brethren from nearby places attended the meetings so many more towns and cities are represented than actually appear in the listing. In Germany, this was particularly true of Berlin, where there was a convention. Here many brethren were able to get through to West Berlin from the East Zone of Germany. They came from Lepizig, Madgdeburg, Chemnitz, Halles, Dresden, and other places. It was truly a refreshing experience for them, and no less so for the rest of us at the convention who enjoy greater liberties of meeting together for mutual encouragement.

“The brethren from the East Zone reported that they are still not permitted to hold meetings, although the civil authorities keep telling them that the ban will eventually be lifted; so they keep hoping and praying. How much those of us who live under more favorable conditions should appreciate the privileges we enjoy! But it was most encouraging to note the faith and zeal of these dear brethren who live the year around in what is virtually a prison camp so far as freedom of association is concerned. The keeping power of the Lord in their lives is a reassuring testimony of the

TALKING THINGS OVER

efficacy of divine grace in making up to the brethren what they need regardless of the circumstances under which they live.

"The entire afternoon session of the Berlin Convention was devoted to a question meeting. The questions were answered from the convention floor as well as from the platform. It was truly a thrilling experience to note that although these brethren are separated from us in America by thousands of miles, their understanding of the truth is the same, and their hearts are at one with ours in their desire to have the truth mold their lives into the image of Christ. And they are also happy to proclaim the glad tidings for the blessing of others.

"One of the questions asked was, 'When will the truth be heard in Germany over the radio?' It was explained that first of all it was desirable that a sufficient variety of literature be ready in the German language which would be needed to follow up the interest created by the radio programs. Progress is being made along this line, and the hope was expressed that the message of the kingdom might be on the air in the German language before the end of the present year. The brethren greatly rejoiced in this prospect.

"One of the things which encouraged me at the Berlin Convention was the manner in which the brethren from the East Zone expressed their enthusiasm for the work of disseminating the truth. One of these—a brother very prominent in the German work in years past—said that all they could now do in the East Zone was a limited individual witness work, guardedly telling their friends and neighbors about the glorious hope of the kingdom. But he encouraged all from the East Zone to be as faithful as they could in their use of these limited opportunities, and meanwhile to rejoice that their brethren elsewhere could do more. He said that they could at least pray for those who did still have their freedom to declare publicly the truths of the divine plan.

"To me this demonstrated a true spirit of unselfish interest in the Lord's cause, and at the same time the ability to look beyond one's immediate surroundings. It is so easy to get the idea that because our opportunities may be limited, the same must be true of all the Lord's people. Or again, if we make an effort to bear witness to the truth, and there is no response, it is easy to conclude that all the brethren must of necessity have the same experience. Let us not judge what the Lord is doing through his people the world over by the providences he may temporarily be permitting in our own individual lives.

"For the time being the truth cannot be preached publicly in the East Zone of Germany. But there are no restrictions in the West Zone; and even the Iron Curtain won't be able to prevent the message over the radio from being heard to some extent even in

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the East Zone. A few years ago the truth could not be proclaimed at all in Italy, but now it can. It can also be heard in most other parts of the world.

“And it is thrilling to note the manner in which the brethren everywhere are responding to their opportunities as they open up to them. And the work in Europe presents further opportunities to the brethren of America, both through our prayers and our help financially. The brethren over here have the truth, and they have the love and zeal for the service of the truth, but the economic situation of all these war-ridden countries is very difficult, and greatly handicaps the brethren from doing all they would like to do. I am now going on to Switzerland, Italy, and Israel. Please continue to remember me in your prayers.”

“The Chart of All History”

THE Bible, our God-provided history of the first three thousand years, is the only work in the world which—beginning with Adam, the first man mentioned in history, monument, or inscription, whose name, the time of his creation and death are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years—furnishes us a clear and connected history down to a period where secular history is well authenticated. The Bible record extends to the first year of Cyrus, B. C. 536, a well established and generally accepted date. There the thread of Bible chronology is dropped—at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time. The Bible by its prophecies even supplements history, down to the consummation of “the restitution of all things,” in the end of the seventh millennium, whence the new era of eternal blessedness will begin to date. The Bible is therefore the only record in the world which furnishes a view of human history as a whole. It carries us from the lost paradise of Genesis to the restored paradise of Revelation, tracing the pathway of humanity into eternity. Taken together, the history and prophecy of the Bible afford a panoramic view of the whole course of events from the creation and fall of man to his reconciliation and restitution. The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be “like rivers flowing from unknown sources to unknown seas”; but under its guidance we may trace these rivers to their springs, yea, and see their glorious ending in the ocean of eternity.

—P. 38, “The Time Is at Hand”

Encouraging Letters

Satisfied with Message

Dear "Frank and Ernest": I would like to request that you send the booklet discussed on today's program, "Spiritualism," to me. Since listening to your programs and reading The Dawn literature, all of the questions and mysteries I previously held regarding the truth have been answered satisfactorily. This new found hope for all the families of the earth is the most wonderful and encouraging message in the present age. There will be nothing more wonderful than the day when everybody is given a chance to know the truth and then will be judged with righteousness by a just and loving God. I can now say that I, myself, have found a most satisfying faith, and I thank our Lord for giving us Pastor Russell and all those who devoted their lives to spreading this message of truth and light. It is satisfying to relate this message of good news from the Bible as opportunity permits itself to others. Sincerely, M. B., Va.

Greatest Lift

Dear "Frank and Ernest": Could you send me the book, "God and Reason"? It really gives me the greatest lift when I hear you each Sunday, and as I pray each night I ask God to give you both more strength and understanding that you will keep up the good work, that more people will hear you, and it will help them and keep

them on the straight and narrow way. Mrs. W. C., Ky.

Most Inspiring

Dear "Frank and Ernest": I heard your program for the first time today, and may I say that it is truly the most inspiring one that I have ever heard. My father passed away recently, and many of the questions that I have had on my mind since his death, you answered for me. Would you please send me your book, "God and Reason," for my mother and myself? I thank you in advance for it—I know it will help us a great deal. Sincerely, R. M. C., Colo.

Seeking the Answer

Gentlemen: I heard your broadcast on the radio yesterday, and enjoyed it so much. Will you be kind enough to send me a copy of "God and Reason." I lost my only son in Korea recently, and am confused about so many things. It is so hard to really have faith after having prayed hard and earnestly for your boy's safe return and then one day out of a clear sky to receive a telegram saying that he has been killed. I find myself wondering, as also the other mothers here who have lost their sons in Korea, and I thought that maybe your little book would help. Thank you very much. Very truly yours, Mrs. E. T. F., Georgia

New Outlook

Dear Christian Friends: Would you kindly send me your book,

THE DAWN

"Chosen People"? I wish to thank you for your wonderful messages which I listen to every Sunday morning. They are clear and to the point, and in a most interesting way that everyone can understand. They bring new life, hope, and a desire to be closer to God and the Lord Jesus Christ. Would that every church made it a point to explain in plain words the true meaning of the Bible. I am sure God's Word would then be in a great many more people's hearts, and their lives be dedicated to his will. Unfortunately most sermons are like bread without salt, very flat, and do not satisfy a hungering soul. Thanking you again, and praying that God will continue to give you strength and wisdom in the spreading of his Word. Yours in Christ, L. A. W., Ontario, Can.

From Israel

Dear Friends: I wish to thank you very, very much for the three editions of "Dawn" I have received recently. It was a great joy and blessing for me to read them. It gives such a hopeful message of salvation, which I missed in quite a lot of other literature, which too often emphasizes eternal damnation without a ray of hope for those who, through no fault of their own, did not find the right way in their lifetime. Thanks to your journal, divine love and justice have become much clearer in my mind. I am highly interested to receive some of your literature, not only in English, but also in Italian, so that my wife, who is a native Italian (Roman Catholic only in name but not in fact), may read them too.

May God bless your work. Yours sincerely, F. G., Israel.

Makes Problems Easier

Dear "Frank and Ernest": Will you please send us your new booklet, "Armageddon." We listen to your Sunday broadcasts over KIMO, Independence, Mo., and find them as informative as "The Dawn" magazine for which we subscribe. Such clear discussions of Bible prophecy make the facing of our daily problems easier, because we more fully understand the "why" of them. Thank you. Mrs. E. D. G., Kans.

Seeking Truth

Our Dear Radio Friends: Please send us your free book on "Spiritualism," so we can find out the truth on that subject. It is too bad there are so many false teachings of the Bible and Jesus' teaching. We take your magazine, and enjoy every word and let others read them. God bless you all in your work to send out the good message. Yours with love, Mr. and Mrs. T. H., Mo.

Eager to Learn

Dear Friends: I so enjoyed your talk this Sunday. You answer so many of the questions in my mind, and in the minds of thousands of other people, I know. I am so eager to learn more about the Bible, and I always try to listen to you. My husband's belief has influenced my son, and I must be able to answer many questions to hold my own for Christ, so I would be grateful for any of your literature, especially the "Creation" book. May God bless you in your

fine work! Mrs. G. V. M., New York.

Minister Interested

Gentlemen: I just found a tract on the street, and I am very much interested to know about Christ coming back to this earth. I am one of those that thought that the end of the world was the destruction of this earth. Please explain II Peter 3:7 for me when you send the free booklet entitled "God and Reason." Thank you. I am very anxious to hear from you. Yours for a United Church in Christ, Rev. F. C., Calif.

"With an Open Mind"

Dear Sirs: I have been listening to your radio broadcasts, and am indeed interested. I am a minister of the Gospel in the church of the U. B. in Christ, and have always and still maintain the belief that when the spirit departs from the body there is no communication with the living. I have found the Lord as my personal Savior, and have the Holy Spirit as my guide. My salvation is a definite reality. I personally believe the Bible to be the inspired Word of God. I have found nothing in the Bible to lead me to believe what you have been pouring into the ears of the public. Please send me free of charge your booklet entitled, "Spiritualism." I promise to read your book, and to conscientiously consider its teachings. Should I have missed something, I really want the truth. And again, if you are trying to mislead someone, I still want the truth, that I may warn other wayfaring pilgrims of the fallacy of your teachings. With an open mind I will be

waiting a reply from you. Sincerely yours, Rev. C. D. S., Pa.

Desires Understanding

Dear Sirs: Please send me the "Creation" book, and may I ask—do you have your Sunday sessions on the radio in pamphlet form? I'm tremendously interested, and enjoy—no, that isn't the word—your revelations amaze me! I've never heard them from ministers or priests—not in any church I've attended, and would like to know more. If I could understand the Bible as you portray it, I'd really read and reread it. Sincerely, Miss L. J. M., N. J.

Thanks to the Lord

Dear "Frank and Ernest": Please send me the little book, "The Truth About Hell." This has been a stumbling block for me all my life until recently—keep up the good work! I thank the Lord I have now learned the truth about it. The truth indeed does make you free. Mrs. T. S., Tenn.

Reasonable Explanation

Dear Sirs: Just heard your program over KAKC, Tulsa, and your explanation of what hell is interests me very much because it is the first reasonable explanation I've ever heard of that place. Your program helps me very much, and I hope it will continue through my local station. Good programs about the Bible have a way of being shoved aside for something else too often. I would like to have the book you offered today, "The Truth About Hell," and thank you very much for sending it to me. Sincerely yours, Mrs. A. L., Okla.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		EDMUND JEZUIT	
Wallingford, Conn. August	10	Gary, Ind. August	17
		Saginaw, Mich. August 30-September	1
W. A. BAKER		PETER KOLLIMAN	
Seattle, Wash. . August 30-September	1	Cincinnati, Ohio August 31-September	1
JULIUS BEDNARZ		ARTHUR H. KRUMPOLT	
Mahanoy City, Pa. August	3	Baltimore, Md. (Morning) .. August	3
FRED A. BRIGHT		Wilmington, Del. (Afternoon)	3
Paterson, N. J. August	24	RAYMOND J. KRUPA	
CHARLES M. CHUPA		Allentown, Pa. August	24
Cincinnati, Ohio August 31-September	1	LUDLOW P. LOOMIS	
JENS COPELAND		New Haven, Conn. (Morning) August	3
Saginaw, Mich. August 30-September	1	Waterbury, Conn. (Afternoon)	3
ORLANDO D. DEIFER		Indianapolis, Ind.	17
Lancaster, Pa. August	24	Vincennes, Ind.	18
Brooklyn, N. Y. August 30-September	1	Evansville, Ind.	19
THOMAS FAY		Madisonville, Ky.	20
Seattle, Wash. August 30-September	1	New Albany, Ind.	21
EARL L. FOWLER		Cincinnati, Ohio	22
Seattle, Wash. August 30-September	1	Detroit, Mich.	24, 25
FRANK E. FRENCH		Ann Arbor, Mich.	26
Pittsburgh, Pa. August	1	Jackson, Mich.	27
Brooklyn, N. Y.	3	Flint, Mich.	28
Paterson, N. J.	5	Saginaw, Mich. August 30-September	1
Levittown, N. Y.	6	JOHN Y. MAC AULAY	
TED HACK		Richmond, Ind. August	1, 3
LaSalle, Ill. August	17	Muncie, Ind.	4, 5
LEVI JACOBS		Piqua, Ohio	6, 7
Brooklyn, N. Y. August 30-September	1	Bowling Green, Ohio	9-16
		Milwaukee, Wis.	17
		Racine, Wis.	18, 19
		Kenosha, Wis.	20, 21
		Waukesha, Wis.	22
		Milwaukee, Wis.	24
		Appleton, Wis.	25, 26
		Wausau, Wis.	27
		Withee, Wis.	28, 29
		Minneapolis, Minn. . August 30-Sept.	1

SPEAKERS' APPOINTMENTS

ADAM MISKAWITZ		CLAUDE R. WEIDA	
Kenosha, Wis.	August 24	Easton, Pa.	August 3
		Brooklyn, N. Y.	August 30-September 1
MARTIN C. MITCHELL		GEORGE M. WILSON	
Philadelphia, Pa.	August 3	Duquesne, Pa.	August 3
		Monessen, Pa.	24
EVERETT MURRAY		Minneapolis, Minn.	August 30-Sept. 1
Brooklyn, N. Y.	August 30-September 1	ERNEST G. WYLAM	
LEON H. NORBY		Nashville, Tenn.	August 24
New Brunswick, N. J.	August 3	Birmingham, Ala.	25
Lehighton, Pa.	24	Clio, Ala.	26
		St. Petersburg, Fla.	28
A. OBENLAND		Miami, Fla. ..	August 30-September 1
Cleveland, Ohio	August 3	HARRY L. YOUNG	
Pittsburgh, Pa.	24	Wilkes-Barre, Pa.	August 24
Brooklyn, N. Y.	August 30-September 1	C. W. ZAHNOW	
G. P. OSTRANDER		Bowling Green, Ohio	August 9-16
Saginaw, Mich.	August 30-September 1	Havre, Mont.	20, 21
HARRY PASSIOS		Kalispell, Mont.	22
East Liverpool, Ohio	August 10	Spokane, Wash.	24, 25
Washington, Pa.	17	Wenatchee, Wash.	26
ROY E. POLAND		Everett, Wash.	27
Cincinnati, Ohio	August 31-September 1	Bellingham-Lynden, Wash. Area ...	28, 29
		Seattle, Wash.	August 30-September 1
S. E. RANGER		<hr style="border: 1px solid black;"/>	
Broadbent, Oreg.	August 10, 11	ARMAGEDDON	
Rouge River, Oreg.	13, 14	—THEN WORLD PEACE	
Medford, Oreg.	15	What is the Battle of Armageddon foretold in the Bible? Is this great struggle near? How will it affect you? This 32-page booklet on prophecy answers these and other questions.	
Klamath Falls, Oreg.	16, 17	It is only five cents a copy—twenty-five for one dollar.	
ALBERT SHEPPELBAUM		THE DAWN East Rutherford NEW JERSEY	
Cincinnati, Ohio	August 31-September 1	<hr style="border: 1px solid black;"/>	
ALFRED L. SMITH			
Saginaw, Mich.	August 30-September 1		
FELIX S. WASSMANN			
Reading, Pa.	August 3		

CONVENTIONS

For Mutual Fellowship, Edification, and Service

BUFFALO (KENMORE), N. Y., August 3—Regular monthly gathering in the Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

GUSTINE, TEXAS, August 8-10—Silaam Schoolhouse. For reservations and other details write the secretary, Mrs. H. E. Hillhouse, R. F. D. 1, Box 13, Gustine.

BOWLING GREEN, OHIO, August 9-16—Annual General Convention. For details see page 1.

BOWIE, TEXAS, August 17—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CHICAGO, ILLINOIS, August 24—912 N. LaSalle Street.

DETROIT, MICHIGAN, August 24—Maccabees Building, Woodward Avenue at Putnam.

BROOKLYN, N. Y., August 30-September 1—Convention sessions to be held in the Church Auditorium, 104 Clark Street. For reservations and other details write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2.

MINNEAPOLIS, MINNESOTA, August 30-September 1—I. O. G. T. Hall, 2922 Cedar Avenue. For further information and reservations write, Mr. Michael Nekora, 2601 Fillmore Street, N. E., Minneapolis 18.

SAGINAW, MICHIGAN, August 30-September 1—Y. W. C. A. Building, 211-217 South

Jefferson Street. For reservations and other details write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SAN DIEGO, CALIFORNIA, August 30-September 1—For details and reservations write the secretary, Mrs. Gilbert Rice, 8775 Troy Avenue, San Diego.

SEATTLE, WASHINGTON, August 30-September 1—All sessions will be held in the Arogha Hall, 2015 Boren Avenue, near Virginia Street. Brethren from various parts of the country are to serve and a baptismal service is being arranged. Two meals a day will be served. For accommodations write Mrs. Frank French, 2821 West 63rd Street, Seattle, 7. Please state time and mode of arrival, length of stay, type of beds desired and any other information which will help in arranging accommodations.

CINCINNATI, OHIO, August 31-September 1—Two day convention opening in the Finance Building, 616 Walnut Street, 4th floor. Place of other services to be announced. For reservations and other details write the secretary, Mrs. W. N. Poe, 2128 Linden Road, Newport, Kentucky.

MIAMI, FLORIDA, August 31—All day gathering. For details write the secretary, Mrs. E. M. Castleberry, 2028 S. W. 2nd Street, Miami 35.

ST. LOUIS, MISSOURI, October 4, 5—Details later.

VICTORIA, B. C., CANADA, November 7-9—Details later.

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Volume VI—The Millennium

To Us the Scriptures Clearly Teach

That the process of building on the living God—centered in His love and grace and His construction—has been in progress throughout the Gospel age ever since Christ became the world's Redeemer and the chief corner stone of His temple, through which, when finished, God's blessings shall come into all people, and they find access to him.—1 Cor. 3:16-17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "select and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection, and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Eph. 2:15-18

That the basis of hope for the church and the world lies in the fact that Jesus Christ, by the grace of God, tasted death for every man, in ransom for all, and will bring the true light which enlighteneth every man that cometh into the world, in due time.—Mat. 2:8; John 1:9; 1 Tim. 2:5-6

That the hope of the church is that she may be like her Lord, (see him as he is), be a partaker of the divine nature, and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 1 Pet. 3:4

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, on the basis of their Redeemer and His purified church—when all the world shall have had access to God.—Acts 3:25-26; Galat. 3:6