



TYPES AND SOUND DOCTRINE

GOOD NEWS

FAITH

The DAWN

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KINGS AND PRIESTS UNTO GOD

Rev. 5:10

It is important to keep in mind the great preparatory work for the future Kingdom of righteousness. This article will examine the Scriptural testimony pertaining to the manner in which the future collaborators in the Kingdom are now being prepared for that service. Also, how we can cooperate in the present preparatory work.



RECONCILIATION AND SALVATION

A brief discussion dealing with the manner in which fallen man is reconciled through the ransom work of Jesus, and then obtains lasting salvation through individual obedience to the divine laws of righteousness. Also, the article calls attention to the importance of the life, as well as the death of Jesus, as indicated by Romans 5:10.

NEWS and VIEWS

THE GREAT EARTHQUAKE

REVELATION 16:12-21 depicts some of the closing scenes of this age. Here we are told of the nations being gathered for the battle of Armageddon; also, that there would be a great earthquake, "such as was not since men were upon the earth." Evidently this earthquake—symbol of revolution—constitutes at least a part of the "great time of trouble" mentioned by Daniel and Jesus. They too, foretold it to be greater than any previous trouble, and Jesus added, "No, nor ever shall be again." In Joel 2:2 we likewise find similar statements, both as to the severity of the trouble, and the fact that it would be the last of its kind the earth would ever witness.

It seems evident that the world is already in the throes of this symbolic earthquake, or revolution, and that the wars being waged in Finland, the "Western Front," in China, and on the high seas, are but incidental to the bigger thing which is taking place behind the scenes, namely, the complete overthrow of what is left of that world order that existed prior to the end of the Gentile Times in 1914.

And when we say this it is not with the thought of being advocates of revolution, but merely as reporters of what is actually taking place, and what a great many recognize as taking place. Already the belligerent nations themselves realize that a "new world" must take the place of the present one, if lasting peace is to be attained and maintained. Prime Minister Chamberlain, of Great Britain, and others, are already hinting that plans are being made for that new world. Regardless of what the rest of the nations may think of a new world that Great Britain may plan, or what Great Britain might think of a world order devised by one or more of the other nations, the fact remains that they all recognize the almost certain collapse of the present order, and that a new one of some sort will be needed to take its place.

However, what but few in any nation are aware of as yet, is, that this great world revolution is more than the overthrow of one man-made world order to be supplanted by another man-made world order; that is, they do not yet see that it involves the transfer of governmental sovereignty

from the hands of imperfect men altogether, and the placing of it in the hands of Christ, earth's new King. This is one of the factors of this revolution that makes it different from all revolutions that have preceded it. There have been revolutions, many of them, large and small; but the "overturnings" have been merely from one earthly government, or form of government, to another. But now He has come "whose right it is," and the right to rule has already been given to Him, and His divine power is back of the forces now precipitating the ultimately certain collapse of Satan's empire.—Ezek. 21:27.

We said that as yet few among the nations seem to recognize the prophetic significance of what is now taking place in the world; yet some apparently do sense that something more than mere human influence is at work to bring about world change. The noted English historian, H. G. Wells, in his "*Outline of History*," attempts to describe the new world and to identify the forces that are making for it. Mr. Wells recognizes that pure religious influence will be needed as a foundation for a new order, but predicts the overthrow of present ecclesiastical priestcraft of all sorts, to be supplanted by a simple and pure worship of God that will be universal. Describing this change, the historian says:

"Out of the trouble and tragedy of this present time may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discrete traditions into one common and sustained way of living for the world's service. We cannot foretell the scope and power of such a revival; we cannot even produce evidence of its onset. The beginnings of such things are never conspicuous. Great movements of the racial soul come at first 'like a thief in the night,' and then suddenly are discovered to be powerful and world-wide. Religious emotion—stripped of corruptions and freed from the last priestly entanglements—may presently blow through life again like a great wind, bursting the doors and flinging open the shutters of the individual life, and making many things possible and easy that in these present days of exhaustion seem almost too difficult to desire."—"*Outline of History*," p. 1089.

While in this statement Mr. Wells is vague, yet his use of the expression, "a thief in the night," indicates that at least he is familiar with some of the prophecies of the Bible relative to the changes now taking place. It is significant also, that in Revelation 16 where we are told of the great rev-

olution, we find the promise made by Jesus, "Behold I come as a thief." It is interesting to note Mr. Wells' association of this expression with what he calls an imperceptible growth of a pure religious influence in the world which will "make things possible that in the present days of exhaustion seem almost to difficult to desire." When God "turns to the people a pure language," and they "all call upon the name of the Lord to serve Him with one consent," this prediction will be fulfilled.

Yes, truly, the secret back of what is taking place in the world today, is the influence of the thief-like presence of Christ. At first "all the kindreds of the earth" are wailing because of His presence, but this is only because they are having their vested rights and superstitious traditions wrested from them, and as yet have not caught the vision of what is to take their place. Ultimately all will rejoice, for the "desire of all nations shall come."

Another who recognizes the revolutionary character of present world events is Dr. Frank Kingdom, President of Newark University. Speaking at a conference held in Williamstown, Mass., by the "Institute of Human Relations," Dr. Kingdom said:

"Tonight the air is tremulous with the hum of machines flying over cities with a dreadful freightage of sudden death. The ears of the world are tuned to the guns. What can it mean?"

"It means that it is given to us for weal or woe to live at the end of an epoch in the world's life. An old era began to die in 1914. For twenty-five years the repercussions of that first World War have shaken the continents with wars and revolutions. Few are the lands where the guns have not sounded and the blood run in the streets.

"... Make no mistake, this is the deeper meaning of our generation's pain. It is not war but a worldwide upheaval of our institutions that we are seeing. It is not the will of one man, but an inevitable growth of events that has brought us the harvest of war. Our society has not brought us peace because it did not first bring us justice. Our old institutions are no longer adequate to justify our security. Therefore they must be changed. Because we would not change them intelligently they have brought us catastrophe. Our Thirty Years' War is marking, as its predecessor of centuries ago did, the end of one epoch and the beginning of another."

Twenty years have passed since Mr. Wells published his "Outline of History" from which we quoted his statement concerning the thief-like changes he saw taking place in the world; yet today he still sees revolution as the meaning of these conditions. He identifies education and invention as potent influences bringing about world change. One of the consequences of these influences, Mr. Wells asserts, is the "release of a great flood of

human energy in the form of unemployed young people. This is a primary factor of general political instability." In an article published in the *Magazine Digest*, Toronto, Canada, condensed from the *Fornightly*, London, the historian further explains:

"And this modernized excess population has no longer any social humility. It has not belief in the infallibility of its rulers. It sees them too clearly; it knows about them, their waste, vices and weaknesses, with even an exaggerated vividness. It sees no reason for its exclusion from the good things of life by such people. It has lost enough of its inferiority to realize that most of its inferiority is artificial and arbitrary."

And here's another paragraph from the same article, very much to the point:

"A revolution, that is to say, a more or less convulsive effort at social and political readjustment, is bound to come in all these over-strained countries, in Germany, in Britain, universally. It is more likely than not to rise directly out of the exasperating diminuendos and crescendos of the present war, as a culminating phase of it. It may end in utter disaster or it may release a new world, far better than the old."

Mr. Wells, of course, is arguing on behalf of a new man-made world state of collectivization, and is impatient with those who seem to be standing in the way of progress to this end. He mentions particularly the retarding influence of the Catholic and other churches. We quote:

"One of the most entangling of these disconcerting secondary issues is that created by the stupid and persistent intrigues of the Roman Catholic Church. Let me be clear. I am talking of the Vatican and of its sustained attempts to exercise a directive role in secular life."

After explaining that there are "saints of all creeds and of none," he continues:

"Such 'good Christians' can be almost as critical as I am about the continual pressure upon the faithful by that inner group of Italians in Rome, subsidized by the Fascist government, who pull strings of Church policy throughout the world, so as to do this or that tortuous or uncivilized thing, to cripple education, to persecute unorthodox ways of living.

"It is to the influence of the Church that we must ascribe the foolish support of the British Foreign Office of Franco, that murderous little 'Christian Gentleman,' in his overthrow of the staggering liberal renaissance of Spain. It is the Roman Catholic influence the British and French have to thank for the fantastic blundering that involved them in the defense of the impossible Polish state and its unrighteous acquisitions; it affected British policy in respect to Austria, profoundly.

"The Vatican strives perpetually to develop the present war into a religious war. It is trying to steal the war. By all the circumstances of its training it is unteachable. It will go on until some economic revolution robs it of its funds. Then, as a political influence, it may evaporate very quickly. The Anglican

Church and many other Protestant sects, the wealthy Baptists, for example, follow suit.

"Such cross activities as these complicate, delay and may even sabotage effectively every effort to solve the problem of a lucid collectivization of the world's affairs; but they do not alter the essential fact that it is only through rationalization and coalescence of constructive revolutionary movements everywhere, and a liberal triumph over the dogmatism of the class war, that we can hope to emerge from the present wreckage of the world."

But, Mr. Wells, your "only" solution by which the world is to be saved will prove futile. However, the power of Him who has come as a "thief in the night" will carry the revolution forward to real and lasting victory, in that He, as the King of kings and Lord of lords will, upon the complete ruin of the present order, establish His long-promised Kingdom of righteousness.

Not even the counter influences of the Catholic and Protestant Churches will be able to prevent the victory of earth's new King. These influences are symbolized in the prophecies as the "heavens" of the present world order, and Jesus foretold that even when He comes in like a "thief in the night," the "powers of the heavens will be shaken." (Matt. 24:29, 30. It is apparent that the powers of the symbolic heavens are already being shaken. Even those incidents cited by Mr. Wells, and lamented by him, are cases in point. If, as he states, the Catholic Church was responsible for Britain's and France's pledge to support Poland, certainly nothing was accomplished by it except to further complicate European affairs and to speed up the destructive forces operating among those nations.

In Spain, Franco, while temporarily victorious, is not turning out to be too good a friend of the Vatican. Already he has placed many objectionable priests in prison, and has withdrawn from the Pope many former rights of making clerical appointments in Spain. In fact, the Franco government has plainly told the Vatican that certain representatives of the Church are not wanted in Spain at all.

Perhaps the Pope will be able to "steal the war" and turn it into a conquest of "Christians" against non-Christians, but if so, it will but accelerate the general change from the old order to Christ's Kingdom. When Jesus was here the first time He explained that His soldiers did not fight; also that he who lives by the sword shall perish by the sword. Jesus didn't explain in detail how long it would be before the war-making "Christians" would perish, but certainly, now, that we have reached the end of the age, we should expect that any effort to defend nominal Christianity by force of arms will speedily result in its destruction altogether.

So the great revolution goes on. In 1914 the war was started by powerful rulers who were the last legitimate titled royalty in a succession of dynasties that dated back to Nebuchadnezzar and Babylon. Those rulers have already lost their thrones. Today the struggle is being carried on mostly by governments which have sprung up from the people, as it were; and even the few powerless kings left in Europe are now in grave danger losing everything in the swift moving events of this present "strange war." This point is vividly portrayed in an article by Ronald Matthews, published in the London *Daily Herald*, of January 12, entitled, "Uneasy Heads." The title of the article applies to the ten kings of Europe's small, neutral nations. In the opening paragraph of his article Mr. Matthews says:

"Millions of pairs of eyes in Europe's neutral states are looking with anguished gaze today on the progress of the great war drama that may at any moment summon them on the stage. But I can think of ten which are looking down the aisles of the future with a quite particular anxiety.

"They belong to the ten uneasiest heads on the Continent. The ten neutral monarchs, who cannot but be thinking how the last war ended with crowns fluttering down two for a penny, like leaves before an autumn blast. They must be asking themselves uncertainly how it will fare with them and their lands when today's tremendous storm has blown by."

The future? Of the ultimate outcome of events there can be no doubt, for the Lord has set His King on His Holy Hill Zion, and He will continue to dash the nations to pieces like a potter's vessel. (Psa. 2:6-9.) For the details that intervene we must needs wait, endeavoring to understand them in the light of the prophecies as events transpire. In the "great earthquake—revolution—of Revelation 16 the "city" is divided into three parts, as it falls. These three parts will doubtless become clearly discernible as time marches on, as will all the details of this and other prophecies. Meanwhile, let us be faithful watchers, not only in seeking to understand the prophecies, but also in reporting the truth of the incoming new day to as many as will hear, and also bring our own lives into harmony therewith, thus proving worthy to be of the feet class of the Christ who proclaims "good tidings of good," and says unto Zion, "Thy God reigneth." (Isa. 52:7.) And what a glorious privilege it is to "Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence; He will come and save you. . . . And the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."—Isa. 35:4, 10.

**THE
EVERLASTING GOSPEL**

15 And the angel of the Lord called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22: 15-18 Gal. 3: 8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
Gen. 22: 18 Gal. 3: 8

20 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
Lu. 2: 10

20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3: 20, 21

26 For ye are all the children of God by faith in Christ Jesus.
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
Gal. 3: 26, 29

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9 And he looked for a city, which hath foundations, whose builder and maker is God.
Heb. 11: 8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21: 2-5

Lu. 3: 6

Good News

THE most outstanding single item of good news that has ever been reported in this troubled world is that which was heralded by the angels on the night Jesus was born. To the surprised shepherds who were tending their flocks that memorable night there came the happy proclamation, "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."
—Luke 2:10.

This message of the angel has been heralded far and wide throughout the earth, and while, doubtless, many have been comforted by it, yet from the standpoint of practical reality there are millions in the world today who are ready to say that it was a false report. Now, nearly two thousand years after the release of the heavenly news of such far-reaching and happy consequences, there apparently, seems less likelihood than ever before of its being a true report.

However, that angelic message is still recalled, and once each year, at Christmas, Christendom commemorates the entrance into the world of Him whose birth was announced as the basis of the good news of salvation that was to be unto all people. Christmas, 1939, was no exception. Once more the birth of the Prince of Peace was celebrated.

Herr Hitler celebrated it by visiting his troops on the Western Front. The brave Finnish people had their celebrations marred by the dropping of bombs by their atheistic neighbors; the crew of the scuttled battleship Graf Spee celebrated in an in-

ternment camp in South America, millions of soldiers celebrated while, figuratively speaking, they leaned on their guns ready to repel the attacks of their enemies who, also, were celebrating the birth of the Prince of Peace. Millions of children throughout the Christian(?) nations celebrated Christmas by playing with tin soldiers and toy bombing planes that they but lately found beneath the Christmas tree; and the whole world wondered and trembled as they tried to find out whether the so-called "phoney war" in which the nations were engaged would develop into a "total war."

This paradoxical condition has largely robbed the angel-declared good news of its real significance; and the world has reached a condition in which the very term, good news is often used in a cynical, ironical manner. For example, Samuel Grafton, writing in the *New York Post*, says:

"Good news has forced the price of wheat above \$1 the bushel. The good news came in three separate items. First was the glad announcement that four British freighters had been sunk in the South Atlantic. This cheered the wheat pit considerably. The freighters had been heavily loaded with food stuffs, and the removal, via torpedo, of all that nasty food from the world markets had an exhilarating effect.

"The second rainbow was in the shape of an official Government report that the worst drought on record seems to be in progress in many wheat-producing states. The wheat traders' hearts were warmed by the disclosure that in Kansas, for exam-

ple, only 1.75 inches of rain has fallen in three months, against a normal 6.09 inches. This news restored the speculators' confidence in a world which had been depressingly fertile too long. The lack of rain revived their faith. If Santa Claus will give them a dust storm they will be set.

"The third cheering item was the sudden recall of Soviet Ambassador Nikolai Gorelchin, stationed at Rome. His hurried return to the Soviet Union, before he had had an opportunity to present his credentials, seemed to hint delicately at an Italian-Soviet break, and, perhaps, war in the Balkans. This was almost too good to be true. Cotton joined wheat in the rise and climbed to new high levels."

As already noted, the foregoing was written in a spirit of irony, but nevertheless, an irony that is provoked by the almost utter lack of genuine good news in a world that has gone mad. However, the stark reality of the conditions that call forth such comments from a thoughtful writer should cause us to realize how utterly unable is selfish man to solve his own problems, and then to reexamine that wondrous news release of the angel to determine whether, after all, it may contain implications and possibilities as beneficent and far-reaching as the claims that were made for it when first given by the angels more than nineteen centuries ago.

God's Ways Higher Than Our Ways

The good news reported by the angel to the shepherds was given out by the authority of God, the Creator, who is from everlasting to everlasting. Its fulfilment, therefore, should

not be looked for within the prescribed limitations of imperfect human beings, either from the standpoint of time, or scope. Through the prophet, God declares: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. 55:8, 9.

One respect in which God's ways are higher than man's is in the fact that He is always able to carry out His purposes, whereas man's purposes usually either wholly or partially fail. God determined what He would do on behalf of humanity, and has announced His purpose, and upon this announcement we can depend. On this point an official communique from heaven states:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11.

From Eden to the first advent of Jesus, God's Word was going forth in the form of the many promises that were reconciled by His holy prophets. These promises had as their central theme the idea that God would one day raise up a great king to rule the world in righteousness and establish peace and happiness everywhere. The Israelites were promised that this divinely appointed personage would be raised up from their nation; in fact, so specific were the promises that they narrowed down the progenitors of the Messiah to the one small tribe of Judah. Note the 72nd Psalm as a sample of the divine promises relative to this great King.

The birth of this wondrous Emancipator of the people did not take place until four thousand years after the first promises concerning Him were made. Two thousand years have passed since His birth with little apparent changes, causing many to question whether the divine purpose centered in Him was not a fail-

ure. When a mere man makes a plan it is quite important that it be carried out within his own lifetime, else he cannot be sure that it will be carried out at all; and too often, perhaps, we are inclined to estimate the success of the divine purpose upon the basis of this, our own limited viewpoint and experience. But God is eternal, and in the study of His revealed plan it is important to realize that its scope comprehends many ages, and that it is not to be completed until the "dispensation of the fulness of times," when, "He will gather together in one all things in Christ, both which are in heaven, and which are on earth."—Eph. 1:10.

The good news of the birth of Jesus states that He was to be a Savior, who would save the people from their sins and the result of their sins. The Scriptural testimony relative to the result of sin is clear-cut and emphatic, declaring that "the wages of sin is death." (Rom. 6:23.) The Scriptures also explain that sin entered the world through the one man, Adam, and that death for Adam, as well as for his children, followed in its wake. (Rom. 5:12.) When we are told, therefore, that the object of Jesus' coming was to save the people from their sins, we must understand the matter in harmony with the divine record of the origin of sin and the havoc of suffering and death it has wrought in the earth all down through the ages.

Furthermore, to get a clear picture of what salvation from sin and death implies, we must accept the fact of death; and that the term death as used in the Scriptures describes what we see taking place all around us day by day; that is, the breaking down of health and final collapse of the human organism to the point where life no longer exists in it. Accompanying this experience of death there is mental and physical suffering, the disruption of families and all the other distressing circumstances that have plagued the human family throughout the ages.

To save the people from this would mean the destruction of all disease, and the restoration of the human family to perfect health. It would also mean perpetual youth for those who accepted the terms of salvation. Death, actual, literal death, would be destroyed. With disease and death

removed from the earth, no longer would there be need for doctors, nurses, dentists, druggists, opticians and undertakers. Hospitals and drug stores would no longer be needed; in fact, everything that is associated directly or remotely with sickness and death could be discarded.

That the destruction of sickness and death is the divine intent on behalf of mankind, and referred to in God's promises as the salvation which He has provided through Jesus, the Savior, is clearly shown by many passages of Scripture. For example, the Prophet Isaiah states, "**For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us. . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.**"—Isaiah 33:22-24.

In verse 20 of this chapter the divine Kingdom through which the blessings of health and life will be made available to the people is symbolized variously as "Zion," "Jerusalem," and God's "Tabernacle." A similar illustration of Christ's Kingdom is given us in Revelation 21:1-4. Here, the "New Jerusalem," is depicted as coming down from God out of heaven—showing that the provisions of the Kingdom are not of human origin—and, as in Isaiah 33:20, the Tabernacle symbolism is also employed to picture the fact of God's favor being with the people. And then, in describing the results of this return of divine favor to the children of men, the Revelator states:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [of sin and death] are passed away."—Rev. 21:3, 4.

Paradise Lost

The historical records of the Bible lay a foundation for a proper understanding of what is implied in salvation for the human race. These records tell us of the preparation of the Garden of Eden, and of the perfect

pair, Adam and Eve, being put in that Garden with the understanding that it was to be their home, to enjoy as long as they continued to obey their Creator's law. Not only so, but they were commanded to multiply until the earth was filled, and "subdued." In other words, as their family increased, and their needs required it, they were to extend the borders of the garden until it embraced the entire earth. What a loving and glorious provision was thus made for these human creatures!

But they were expected to obey the Creator's law! They chose to disobey; and, as had been clearly stated to them in advance, they came under condemnation to death and were driven out of the garden into the unfinished earth to die. Thus they lost their home, and being deprived of the "trees of life" provided in Eden, the seeds of death began to work; and, in due course, they went down into the tomb. Their children, born of imperfect parents, also shared the condemnation; so the whole world has been a dying world. Thus, paradise was truly lost, but not forever.

Paradise to be Restored

The term salvation becomes a very simple one to understand when we keep in mind that it is descriptive of the restoration of the human family to that which was lost through the disobedience of our first parents back in Eden. They did not lose a home in heaven, because they had never had a home in heaven, and were not promised one. They were created human beings, adapted to live on the earth. They were provided with a beautiful home on the earth—"eastward in Eden."

In this garden home there was provided everything that "was pleasant to the sight, and good for food." (Gen. 2:9.) Here they were to live and bring forth their children. Here their children were to live, increasing the size of their home as needs required. It was only when sin entered that sickness and death became a part of human experience; and it has become such a deep-rooted, and long-lasting part that we now accept it as a necessary and inescapable part.

But here is where the Scriptures bid us pause to seek guidance and

comfort from its pages; for in those pages we learn that in sending Jesus into the world to save the people from their sins it was for the very purpose of undoing the results of that tragedy in Eden, and to restore humanity to the status they would have enjoyed as ever-living, perfect human beings, had sin not temporarily interfered.

If, therefore, we can visualize the earth filled with restored humanity, worshiping God in the beauty of holiness, enjoying vibrant, youthful health, with not an ache nor a pain, not even the fear of such things; and, assured that this condition of earth's society and people will continue forever, then we are beginning to grasp the significance of the "good news" contained in that angel-conveyed communique from the throne of the Creator, when, to the shepherds, they announced:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."
—Luke 2:10.

Jesus, a Corresponding Price

Jesus saves the people from their sins by redeeming them; and the Heavenly Father sent Him into the world for this purpose. Long before, God had promised He would do this, saying, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes."—Hosea 13:14.

The word "ransom" in the New Testament Greek means corresponding price. When Jesus was "made flesh" He was the exact counterpart of Adam, and could give Himself in death as a corresponding price. Thus Jesus paid the penalty for sin, which was death, by pouring out His own soul unto death. (Isa. 53:12.) In Romans 5:12 the apostle explains that as sin and death entered into the world through one man, Adam, so justification, freedom from sin, and life come also through one man, Jesus. In 1 Corinthians 15:22 he further states that "As all in Adam die, even so all in Christ shall be made alive."

In Revelation 1:18, Jesus refers to His death, and explains what re-

sulted therefrom, saying, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." To have the keys of death and of hell (hades, the tomb) is to have the authority and the power to deal with them; and His manner of dealing will be to destroy both. It is through Jesus, therefore, that the Heavenly Father will fulfil His promise to ransom the people from death and the grave.

Heavenly Promises

Jesus died as man's Redeemer more than nineteen centuries ago, and still the people are dying—even those who accept Christ, and endeavor to please Him, likewise die. Because believers in Christ become sick and die, even as the rest of mankind, to most folks it seems reasonable to believe that it was not the divine purpose to destroy what we call death, but merely to provide a state of happiness for believers after death. This alleged state of happiness is called heaven, and the general idea is that those who accept Jesus in this life go to heaven when they die—death being merely a change from one form of life to another.

It is true that the Scriptures do speak of a heavenly reward for those who accept Christ during this age, and who faithfully walk in His footsteps of self-sacrifice; but the promises of this special reward apply only to the limited few who are willing to give up all in the divine service. This "little flock" class is promised joint-heirship with Jesus in the future Kingdom which is to bless all the families of the earth upon the earth.—Luke 12:32.

Jesus said to His disciples, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14:23.) This place, however, is not being prepared for the whole world of mankind, nor is such a high reward offered to the people in general. It is only for those who are willing to suffer and die with Jesus—their death being a sacrificial one.

It is this class that is referred to in the Scriptures as the church of Christ. Those who constitute the church class are, in the resurrection, to be made like Christ, that is, di-

vine beings, the "express image of His [the Father's] person." (Heb. 1:3.) He returns to receive them unto Himself; and their union with the Master is likened in Revelation 19:7 to a marriage, Jesus being referred to as the slain "Lamb." When the marriage of the Lamb takes place, then will go forth the message of glad tidings, or good news prophesied in Revelation 22:17, where we read,

"And the spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely."

Life on The Earth

When the proclamation goes out for "whosoever will" to come and "take of the water of life," it will not be an invitation to join the heavenly hosts, but rather a call to life upon the earth. In Revelation 22 the symbolism is that of a garden through which there flows a mighty river, and we are told that on either side of this river there are the trees of life, etc. It is a reminder of the Garden of Eden and its blessings—blessings that were forfeited because of sin.

When our first parents were driven out from Eden, angels were stationed, with a flaming sword, to prevent them from returning and partaking of the trees of life and living forever. However, the scene depicted in Revelation 22 is intended to show that now, since the Redeemer has paid the original penalty of death by dying on behalf of the people, the flaming sword may be taken down, and all who will may return to those conditions represented by Eden and partake of the water of life, and be healed and restored by the life-giving powers of the trees of life.

The church of Christ, then united with Him as His bride, will share in the dispensing of these blessings of life. Although Jesus went away to prepare a place for the church, humanity in general had a place prepared for them from the foundation of the world. This home was lost, but it is to be restored during the Kingdom period of a thousand years, during which Christ and the church will reign upon the earth.—Revelation 5:10.

In the parable of the sheep and the goats, the sheep class—those who

receive the blessings of life during the thousand-year judgment or Kingdom period,—are told to "inherit the Kingdom prepared for you from the foundation of the world." (Matt. 25:34.) Thus we see that two places are "prepared"—one, an earthly home, a sample of which was displayed in Eden; and the other a heavenly home, prepared by Jesus between His first and second advents.

Restitution of All Things

What the parable of the sheep and goats refers to as the restoration of the "kingdom prepared from the foundation of the world," the Apostle Peter describes as the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-21.) The fulfilment of God's promises given through His holy prophets of the Old Testament is what will also make good the announcement of the angels on the night Jesus was born.

And now we can see why these blessings of life did not become immediately available when Jesus died as man's Redeemer. It was because of the time set aside in the divine plan for the selection and development of those who were to be joint-heirs with Jesus in the work of restoring the world. Meanwhile the world has had to wait, but the waiting has not been to the detriment of any, for, as the angels said that the "good news" was to be unto "all people," so all are yet to have the blessings of salvation and life made available for them.

Even those who have died are to be awakened from the sleep of death to receive the promised blessings. This is clearly indicated in the account of Peter's sermon on "restitution" recorded in the third chapter of the book of Acts. There we are told that after delivering this message to the people the "priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:1, 2.

This means that the good news of the birth of Jesus implies a resurrection from the dead, and that this is why it really IS good news to

"all people." And, after all, how utterly futile would be any plan for the blessing of the world of mankind that did not provide for an awakening from the sleep of death! Sin, sickness and death have been the agencies that have marred the happiness of mankind; and those who have lost loved ones could never be perfectly happy unless they were restored to life.

Peter, in assuring us that all God's holy prophets had announced the good news of a resurrection, or restitution, for all who will obey "that prophet" when given the opportunity, mentions specially the testimony recorded by Moses concerning the promise God made to Abraham that through his seed "all the families of the earth" were to be blessed. The fulfilment of this promise depends upon the purpose and ability of God to raise the dead.

Blessings Assured by God's Oath

God considered the promise He made to Abraham, that all the families of the earth were to be blessed, so important that He confirmed, or bound it with His oath. Through Isaiah, another of the holy prophets, God refers to His oath-bound promise, saying, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. **I have sworn by Myself**, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear."—Isa. 45:22, 23.

Jesus, the Savior

Yes, "All the ends of the earth are to be saved" by looking unto God, and He has sworn that every knee shall bow to Him and every tongue shall swear. In the New Testament we are shown that all such promises are to be fulfilled through Jesus, whom the angels announced as the Savior. Paul declares that when Jesus was raised from the dead He was highly exalted and given a name which is above every name, that "at the name of Jesus every knee should bow . . . and every tongue should confess."—Phil. 2:9-11.

Evidently this is a quotation of Isaiah's prophecy, noted above, and for the purpose of identifying Jesus as the instrumentality through which

it was to become effective. Galatians 3:16 also connects God's oath-bound promise to bless all nations as the Christ and Savior. Galatians 3:27-29 reveals that the church of Christ will share with Him in the work of dispensing the blessings. How wonderfully all the promises of both the Old and New Testaments thus complement each other and combine in their testimony to assure us of the verity of the good news heralded by the angel!

Earth Formed to be Inhabited

In Isaiah 45—the chapter noted foregoing where we read of God's oath to save the people—the Lord assures us that His purpose in creating the earth was that it might be inhabited. We quote: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else."—Isaiah 45:18.

God revealed His purpose to have the earth inhabited by man when He commanded our first parents to "multiply and replenish [Heb., fill] the earth." (Gen. 1:28.) The fact that death temporarily blighted the human family does not mean that it will be permitted to permanently interfere with the divine purpose. Through the divine program of redemption centered in Christ, "all the ends of the earth" are to look unto Him and be saved; that is, have the opportunity to be restored to that which was lost.

But this does not imply universal salvation apart from the individual's cooperation in the divine plan. In telling us of the "times of restitution of all things" the apostle explains that "it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23.) Yes, belief in Jesus as the Savior, and cooperation in the laws of His Kingdom, will be necessary in order to obtain life.

The apostle explains that this condition will obtain beyond the second coming of Christ. We know, as a matter of fact, that it has not been so during the Gospel age, for all have died—the good and the bad, the be-

liever and the unbeliever. Believers in this age have died because they are laying down their lives with Christ, but believers in the next age will not have the privilege of thus sacrificing themselves in the divine service, but will, upon accepting Christ, be restored to perfection of health and life.

Considering the Poor

In a prophecy concerning the future "times of restitution," David says, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth." (Psa. 41:1,2.) In Psalms 72:2,4,12, and 13, Christ, the new King of earth, is declared to be one who will consider the poor, and who will then bless the needy and the helpless ones of earth. As true belief in Jesus even now implies the acceptance of His standard and practice, even so will it be in the next age when His Kingdom is in operation. •

Thus we can see why it is said by the prophet that those who consider the poor are the ones who will then be kept alive upon the earth. It means that such have really accepted Jesus, and are endeavoring to conform their lives to His righteous laws. As His Kingdom will establish laws which will benefit the poor, bringing blessings to all, so those who truly come into line with the laws of that Kingdom, will, from the heart, find themselves delighting in the spirit of love, sympathy and helpfulness which will then be prevailing; and all such will be kept alive, not by taking them to heaven, but by giving them health and eternal youth here upon the earth.

Delivered in the Time of Trouble

It is noteworthy that the promise of Psalms 41:1,2, associates the restitution blessings of life—of being kept alive upon the earth—with the "time of trouble." This time of trouble may be the same as mentioned by Daniel [12:1], and quoted by Jesus; that great time of trouble with which this age is now ending. There is a similar promise to this which reads, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

We are surely now living in a great time of trouble, "such as never was since there was a nation." (Dan. 12:1.) It is the time described in many of the prophecies as the day of God's vengeance upon the unrighteous governments and institutions of earth. Its purpose is the overthrow of Satan's empire of selfishness, sin and death, in order that, in its place, there may be established the Messianic Kingdom of righteousness. It is a time of distress now, but the future will be glorious; for it means that the time of salvation and blessing for the world is near. The Prophet Isaiah refers to this day of God's vengeance, and its outcome saying,

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you."—Isa. 35:3,4.

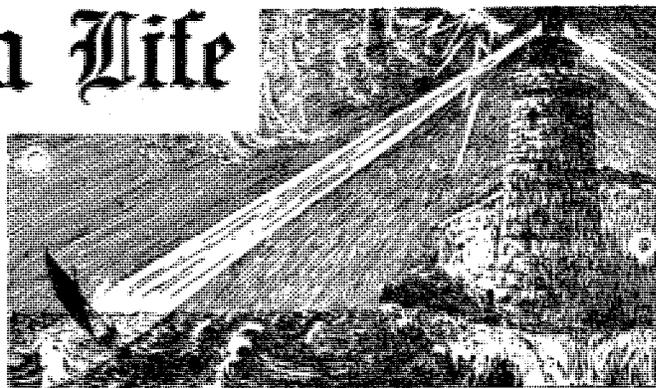
From this we see that God's salvation for the people must wait until after the day of vengeance with which this age comes to an end. Hence, when God caused the angel to announce the birth of Jesus with the proclamation that He was to be a Savior, it was with the knowledge that the salvation thus provided would not be available for the world in general until after the overthrow of Satan's empire at this end of the age. Thus seen, God's plan has not been a failure, but is working out exactly as He designed that it should.

And it is truly "good news" to realize that God is in His heaven, and has full control of the situation, and is soon to display His mighty power, through the returned Christ, to bring in a joyous tomorrow, when gladness will come to stay, because the causes of sadness will be destroyed. To this the prophet agrees, saying:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:5,6,10.

The Christian Life

FAITH



AN INSPIRED DEFINITION OF FAITH

FEBREWS 11:6 declares that "without faith it is impossible to please God." Every consecrated follower of the Master desires to please God, hence it should be profitable to us as Christians to give consideration to the subject of faith in order that we may understand better what it is, and what it accomplishes in our Christian lives. The Christian's whole aim should be to please God. Failing in this effort we fail in everything, as Christians. We may prosper according to worldly standards, yea may "gain the whole world," but without faith in God and in His will for us which makes that will a guiding principle in our lives, we are certain to lose everything, even life itself.

"Faith is the victory that overcometh the world," declares another apostle. (1 John 5:4.) The worldly spirit is a selfish, grasping one. It is God's will that the Christian be unselfish, willing, yea determined, to sacrifice the flesh and its interests for the benefit of others, and for the glory of God. Only faith in God and in the wisdom and ultimate triumph of divine love will enable the Christian to turn his back upon the ways of the world and the flesh and yield himself fully to the influences of God's Holy Spirit.

To the physically blind who sought to be healed, Jesus said, "According to your faith be it unto you." (Matt. 9:29.) Spiritual vision also depends upon faith. In fact, spiritual health and prosperity along all lines depend upon and are in proportion to the degree of our faith in God and in His promises. For this reason we should pray for an increase of faith; and praying for it, be rightly exercised by the experiences which divine wisdom permits us to have in order to promote the increase for which we have asked. The apostle explains that our faith is precious, like the gold that is tried in the fire. (1 Pet. 1:7.) Yes, God tries and develops our faith through fiery trials, but we have the assurance that He, as the great Refiner, will not permit us to be tried above that which we are able to bear. To really believe that this is so is to have a

... faith that will not shrink
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

What then is this factor so important in the Christian life, that without it we cannot please God, and with it can overcome the world, and rejoice in the severest of trials? The apostle answers the question saying, "Now faith is the 'basis' of things hoped for, the evidence of things not seen." (Heb. 11:1.) Some translators use the word "conviction" instead of "evidence." This gives us a better understanding of the apostle's meaning. Faith is the basis of things hoped for, because by it we have a "conviction" that the unseen things of God are realities.

The worldly minded person says, "I can have faith only in those things which I can see," but by faith the Christian is able to turn his back upon the "things that are seen," and is able to look upon and have full confidence in the unseen things of God. Faith, thus, is the foundation of all that the Christian hopes for. Faith's vision is inspired by the promises of God; but to have eyes that can "see" that vision one must first of all "believe that God is, and that He is the rewarder of those who diligently seek Him."

Such a faith is far from being credulity; nor is it a "blind" faith. To the reasonable mind there is much evidence that God exists; and it is reasonable to suppose that He is interested in His intelligent creatures here upon the earth. An understanding of the harmony of the Bible and the reasonableness of the divine plan therein set forth constitutes a good foundation for belief that the promises it contains are indeed the promises of God. Vital faith in those promises, having given him a "conviction" of the reality of unseen things, will lead one to forsake all things visible and material and start out in the narrow way of God's will in order that he may attain unto the unseen things of God—those things which are "eternal in the heavens."

Faith, then, is not a mere act of life; but an attitude which promotes acts. It is not a mere event in the Christian life, but a principle which creates events. It is that attitude and that principle, which, by enabling the Christian to lay hold upon

the promises and the commands of God, inspires him to self-sacrificing obedience making him pleasing to God. It is not something which the Christian in an emergency or trial falls back upon as a last resort, but a continuous, abiding necessity in Christian growth, progress and victory. It must be a factor in all our spiritual reckonings, causing and enabling us to set aside the earthly in order to attain the heavenly, impelling us to "die with Him, that we may live with Him."—Rom. 6: 8; 2 Tim. 2: 11.

FAITH NECESSARY AMONG MEN

The element of faith in human associations is a good illustration of its value as a factor in the Christian's relationship to God. Faith, that is, confidence, belief, trust in one another, is one of the commonest things to natural man; although rapidly on the wane in the hectic, mad world of today. It is a trust in one another's word, in one another's virtue, in what we are told of things we have never known or seen for ourselves. Such a faith and trust lies at the foundation of all worth-while human association. It is a necessary factor in the relationship of children to parents, and of teacher to pupils. How important is family faith; business faith; banking faith; employee-employer faith; city, state, and national government faith! It is the breaking down of faith along all these lines that is helping to bring the world to a state of ruin in these "last days."

When one can no longer trust the word of another, he is said to have lost faith in that individual. Christian faith, then, is simply taking God at His Word; believing that His word is trustworthy and reliable. The Christian must have this persuasion, this confidence that God is what His Word declares Him to be, in order to enter the narrow way of sacrifice; and as he walks with God his "conviction" is deepened, because he has learned through repeated experiences that God's Word never fails.

True, there are times when our faith may temporarily waver, but this is because, like Peter of old, we look away from the Lord, and begin to put our confidence in the flesh—either our own or that of others. "There hath not failed one word of all God's promises," nor will a single word ever fail; hence there can be no valid reason for ever losing our confidence in God. It would be just as reasonable to suppose that the literal heaven and earth would pass away, as to think it possible that His Word might fail.—1 Kings 8: 56.

DIVINE ASSURANCES

God has given us wondrous tokens of the inviolability of His Word. Paul tells us about one, saying, "He that spared not His own Son, . . . how shall He not with Him also freely give us all things."

(Rom. 8: 32.) In Isaiah 45: 23 we are told of another. Here the Lord assures us of the ultimate victory of His cause among all men, and reminds us of the reliability of His Word, saying, "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear." This is evidently a reference to God's oath-bound covenant with Abraham, that through his seed all the families of the earth were to be blessed.

Paul tells us in Hebrews 6: 17, 18 that God confirmed the promise to Abraham with His oath because He was "willing more abundantly to shew unto the heirs of promise the immutability of His counsel," and that this, together with the fact that it "is impossible for God to lie," means that we "have a strong consolation," who have laid "hold upon the hope set before us." It is by the conviction of faith that we lay hold upon this hope, and how condescending on the part of God to be "willing" not only to give us His word, but to bind that word with His oath. Truly the Christian can sing:

"How firm a foundation, ye saints of the Lord
Is laid for your faith in His excellent Word;
What more can He say, than to you He hath said,
You who unto Jesus for refuge have fled?"

FAITH THE BASIS OF POSITIVE CONVICTION

As already noted, it is only when we lose sight of God and His promises that our faith is not as strong as it should be. "When we think of self we tremble, when we look to Him we're strong," is a truism of first importance in the Christian's relationship to God. And when we do look to God, it is with full assurance that we are looking to One who not only has made promises, binding them with His oath, but who also is able to make good those promises. Paul says, "I know whom I have believed, and am persuaded that *He is able* to keep that which I have committed unto Him against that day."—2 Tim. 1: 12.

Ah yes, we "know" whom we have believed—this knowledge must be the basis of our abiding and increasing faith. What tragic experiences and sad disappointments have come to men and women as a result of trusting strangers! But God is not a stranger to those whom He has taken into His family, and made His sons. From the time these received their first inkling of knowledge concerning Him, they began to trust Him. The more they learned, the deeper became their confidence; until, like Paul, they were able to commit everything unto Him, knowing that all the issues of their lives would have His loving, sympathetic attention, and that in "that day" they would receive the promised "crown of righteousness" which the Lord hath reserved for them that love Him.—2 Tim. 4: 8.

And then, giving ourselves wholly to Him and becoming His children, we become acquainted with

God as our Father. A personal, intimate acquaintanceship develops between the Heavenly Father and His children, and this constitutes a still firmer foundation for our faith. Day after day we learn to know Him better. We experience His grace to help in time of need; and note that with the increase of our needs His grace is all-sufficient and never-failing. We see how He solves the problems which are too perplexing for us; and removes the obstacles in our path which are too formidable for us to overcome. As we thus experience His tender, sympathetic care over us, and realize how very easy it is for Him to cope with the difficulties that, without His help, would overwhelm us, we exclaim with the prophet: "Ah Lord God! behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee."—Jer. 32:17.

This personal, experimental knowledge of God and the reliability of His Word is likened to having God's Word in our hearts. (Psa. 119:11; Deut. 6:6.) Having God's Word thus in our hearts means that our confidence in it will be so firmly established that we will not be liable to give ear to the various seductive voices, nor yield to the flesh-pleasing influences which seek to draw us away from the pathway of true and abiding faith in the divine plan and will for us. These substitutes for faith are many and varied, and Satan may present them to us through father, mother, sister, brother, friend, "Society," "organization," or other human channels. The Christian, realizing the danger of these "earthborn clouds" that may arise and come between him and his Heavenly Father, will ever seek to be in the attitude described by the poet, saying,

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

WHAT WE RECEIVE THROUGH FAITH

Only by noting the Scriptural testimony relative to the things which faith makes possible in the way of blessings from God, are we able to realize the extent to which the flood-gates of divine love are by it opened up to fill our lives with all the fullness of God. How our own hearts respond with the desire to show our appreciation to those who trust us, who have confidence in our integrity. How few throughout all the ages have really believed in God. Eve was deceived into doubting the integrity of the Creator's word; and all nations since then have likewise been deceived. No wonder Jesus said that there is "joy in heaven" over one sinner that repenteth. True repentance, must, of necessity, be based upon belief in God; and what rich blessings God bestows upon those who make glad

His heart simply by believing Him and trusting in Him!

The villainous slanders against God and His character will be dispelled when the Kingdom is established, and then the knowledge of His glory will fill the earth. Confidence in God will, even then, be necessary for those who are pleasing to Him, but the exercise of confidence will be made much easier by the abundant manifestations of God's love and power which will then be visible to the natural eye, and clearly understandable to the mortal mind. But until then, and while darkness has continued to cover the earth, God has been specially blessing and rewarding those who believe in Him by inviting them to cooperate with Him in the outworking of His plan.

Abraham, the father of the faithful, became the friend of God. How could anyone be a friend of another without having confidence in him? Abraham believed in God, so they were friends. An even more intimate relationship exists between God and His sons during this age. We enter this blessed fraternity upon the basis of our confidence in the integrity of God's Word. He accepts us upon the basis of His provision in Christ and our covenant with Him. The only thing that can destroy this blessed friendship is our own unfaithfulness, because God is never unfaithful. But O, the tragedy for us if we break confidence with God!

In order to comprehend, in more detail, some of the many blessings that are ours through faith, we here note, briefly, as follows, some of the specific things mentioned by the Scriptures, and declared to be made available to us upon the basis of belief:

Remission of sins: "Whosoever believeth in Him shall receive remission of sins." (Acts 10:43.) Life itself depends upon this blessing of the remission of sins.

Justification: "By Him all that believe are justified from all things." All the rich blessing of divine friendship and sonship are dependent upon our being justified.—Acts 13:39.

Sanctification: "To open their eyes . . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts 26:18.) The Word of truth is the sanctifying medium in our lives, but its effectiveness depends upon our belief in it, and in the God who inspired it, as well, also, as in His Son whom He has commissioned to execute it.

Salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) Christ's death, the basis of salvation for the whole world, avails nothing to us as individuals apart from our faith in its divinely declared efficacy.

Life: "These [things] are written, . . . that believing, ye might have life through His name."

(John 20:31; John 3:16.) "These [things] are written"—but what value would there be in the writing of them were we to turn away from the words of life as though they were but an idle tale of an irresponsible dreamer?

The Holy Spirit: "That we might receive the promise of the *Spirit* through faith." (Gal. 3:14.) Through His Spirit God guides us, comforts us, strengthens us; but to receive that Spirit we must believe.

Hope, joy peace: "Being justified by *faith*, we have *peace* with God." (Rom. 5:1.) And "We have access by *faith* into this grace wherein we stand, and *rejoice* in the *hope* of the glory of God." (Rom. 5:2.) And, believing fully in God's ability to care for us, we have the "*peace of God*, which passeth all understanding."—Phil. 4:7.

Answers to prayers: "But let him ask in *faith*, nothing wavering." (James 1:6.) Without faith our prayers are no more than empty words, but through faith they are the means of opening the windows of heaven that there may be showered upon us all the rich blessings of divine grace.

Sonship: "Ye are all the *children* of God by *faith* in Christ Jesus." (Gal. 3:26.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*," yet the bestowing of this great love *depends upon our faith*.

Additionally, the Scriptures reveal that we live by faith (Gal. 2:20.); we stand by faith (Rom. 11:20); we "quench all the fiery darts of the adversary" by faith (Eph. 6:16.); we fight the Christian warfare by faith (1 Tim. 6:12); we resist the adversary by being "stedfast in the faith" (1 Pet. 5:9); we become grounded and settled by continuing in the faith (Col. 1:23); we become spiritually strong through faith, as illustrated in the experience of Abraham, who "was strong in faith" (Rom. 4:20); we abound in the blessing of the Lord through faith (2 Cor. 8:7); we grow in faith and because of faith (2 Thes. 1:3); successful preaching of the truth depends upon faith (Heb. 4:2); etc.

"UNFEIGNED FAITH" AND "FULL OF FAITH"

Various terms are used in the Scriptures to describe a faith that is pleasing to God. In 1 Timothy 1:5 the apostle speaks of an "unfeigned faith." This, evidently, is a faith that is genuine, one that is not a mere profession. An unfeigned faith would be one that is demonstrated by works consistent therewith. A "make-believe" faith would be dead so far as having any influence with God is concerned.

Jesus said to Peter, "O thou of little faith." In contrast to this we are told that St. Stephen was "full of faith." (Acts 6:5, 8.) Because of Peter's

"little faith" he was fearful of perishing; but because the deacon Stephen was "full of faith" he went heroically to his death as the first Christian martyr. But Peter's "little faith" grew, so that later, he too, was able to suffer joyfully even unto death. Faith, then, can grow and increase in the Christian life; and as faith increases, wavering decreases, and we become "strong in the Lord, and in the power of His might."—Eph. 6:10.

So important is the principle of faith as the means by which we contact God and are able to please Him, that His plan is spoken of as "the faith," and, the "most holy faith." These expressions are calculated to embrace all the promises, and commands of God, in which we have faith. Our reliance upon these promises, and our obedience to these commands are the means by which our faith in God, who gave them, is demonstrated. Without this revelation of His will and plan, we have no basis for a justifying faith. We might believe that there is a God—the devils do, and tremble—but it is only when we demonstrate our confidence in Him by relying upon and obeying His Word, that we are said to have a *genuine faith*. How appropriate, then, that this sure foundation for our faith should be designated as the "most holy faith."—Jude 20.

FAITH A GIFT OF GOD

Faith is a gift of God. (Eph. 2:8; John 6:65.) The qualities of heart and mind which enable one to believe in God and in His promises, are a gift from the Creator. The apostle tells us that all men do not have faith. (2 Thes. 3:2.) All perfect men would have faith, but mankind has fallen, and in many, the ability to exercise faith has been lost. Not only is the ability to exercise faith a gift of God, but His Word of truth upon which our faith is based, is from Him also. Yes, it is all by grace, so that we have nothing whereof to boast, because we have received all from God.

Not only is faith a gift of God in the first instance but our continued exercise of faith depends upon the assurance of His *continued grace*. We have already noted the wonderful way by which God assures us of the integrity of His Word, and how His oath-bound promises guarantee that those who put their trust in Him shall never be ashamed; but let us note additionally some of the inspired testimonies of His faithful prophets and apostles respecting God's faithfulness as a promise-keeping God.

To the Israelites Joshua said: "Ye know in all your hearts and in all your souls, that *not one thing* hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, and not one thing hath failed." Joshua 23:14.

David says: "Thy mercy, O Lord, is in the heavens; and Thy faithfulness reaches unto the clouds. (Psa. 36:5.) Again: "Thy faithfulness shalt Thou establish in the very heavens. O Jehovah God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee?"—Psa. 89:2,8.

St Paul says: "God is faithful, by whom ye were called unto the fellowship of His Son." (1 Cor. 1:9.) Again: "God is faithful, who will not suffer you to be tempted above that ye are able . . . to bear it." (1 Cor. 10:13.) Also, "Faithful is He that calleth you, who also will do it." (1 Thes. 5:24.) Again: "The Lord is faithful, who shall stablish you, and keep you from evil." (2 Thes. 3:3.) Once more: "He abideth faithful: He cannot deny Himself."—2 Tim. 2:13.

In these various testimonies of God's faithfulness we are assured of His intention and ability to care for us in trial and temptation; to protect us from the adversary; to extend mercy to us in our weaknesses; and to so faithfully carry out His promises on our behalf that, having been called to the fellowship, or partnership with His Son, He will enable us, through Christ, to render acceptable service as we endeavor to do our part as colaborers with Him. Surely we *do have* a firm foundation for faith.

FAITH IN THE DIVINE PLAN

Not only is it of fundamental importance that we exercise faith in God's willingness and ability to care for us; but it is equally important that we have faith in His entire plan of salvation; that it will ultimately work out to His glory and to the blessing of all who ultimately believe. Paul speaks of this latter faith, saying, "In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass."—Heb. 11:3, *Diaglott*.

What a true statement this is of the manner in which the plan of the ages has been developing! Nothing occurred in the ages past by which one then living could determine what future ages would bring forth. Only God knew the end from the beginning; and the entire plan has been working out according to His commands, because the word that goeth forth out of His mouth shall not return unto Him void, but accomplishes that which He pleases, and prospers in the things whereto He sends it.—Isa. 55:11.

Now that we have reached the "time of the end," when the "mystery of God should be finished," it is the privilege of the consecrated to see in one glorious panoramic view the entire scope of the ages, and to comprehend the things yet to come, the "times of restitution of all things spoken by the mouth of all God's holy prophets since the world

began." And what a glorious vision faith thus brings before us. May our faith in that vision never waver. May we more faithfully demonstrate our faith in the vision by enthusiastically cooperating with God in that part of His plan which He entrusts to us, as His ambassadors in a dark and bewildered world.

True faith in God's plan precludes the making of plans of our own, either for ourselves or for others. If our faith is pure and simple, we will take Him at His Word, and will know that His way for us, and for everybody else, is best. In short, that the entire divine plan bespeaks infinite wisdom, justice, love and power, in which we can safely and rejoicingly trust while we look to Him for the strength that will enable us to be "faithful unto death."—Rev. 2:10.

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Contentment

"Let your conversation be without covetousness; and be content with such things as ye have."—Heb. 13:5.



TO BE content within the meaning of the apostle's words in our text does not imply a listless, don't-care attitude toward life and its responsibilities, but is, rather, a fortitude of mind based upon faith's conviction that God will supply all the needs of His fully consecrated people. The apostle continues the thought, saying, "For He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

The Greek word translated "content" in this passage is *arkeo*, which, according to Prof. Strong, literally means to "ward off," or to "avail." The thought evidently is that the Christian can be content because, through faith, he knows that nothing that is done against him can prosper because the Lord is his helper. Not only is his a blessed assurance of help in the face of attacks from enemies of the new creature, but it is, also, a guarantee to cover the daily needs of the Christian, concern for which might otherwise disturb one's rest of mind and heart.

To believe that the God of the universe is our Heavenly Father, and that He will take care of us, providing for all of our needs, and protecting us against all our enemies, does away with the necessity of covetousness. Covetousness is a form of selfishness, begotten by the urge of self-preservation. Fallen man has not only found it necessary to struggle against the thorns and thistles of an imperfect environment; but has developed the erroneous idea that it is also necessary to exert his combativeness against his fellow-man in order to "make a living." Sometimes this struggle of human selfishness is carried on with swords and guns; but, generally speaking, it is seen in the more honorable guise of competitive business in the labor and industrial markets of the world.

The Christian finds himself in this world of selfishness, but he should endeavor not to be a part of it; that is, he should try to have his "conversation," or activity, motivated, not by selfishness but by love. The worldly-minded would think such an attitude a very foolish one indeed; but then, they don't have the assurance of a kind Heavenly Father's care. They depend upon their own ability to provide for and protect themselves and their own. For this reason the "everybody-for-himself" principle seems to be a very logical and necessary one to those of the world. The Christian, however, is not dependent upon his own wisdom and strength. He is assured that back of him and his interests there is the power of a loving and all-wise Father, so he commits all his care to Him.

With this blessed assurance of divine care we can "ward off" the spirit of fear and discontent; and thus is gone the principal cause of covetousness. Why selfishly compete with our fellow-men for riches which are temporary, when we enjoy the blessings of heavenly riches, represented in God's care for us now, and the promised glory, honor and immortality of the future? Truly the Christian can have his conversation "without covetousness," and can be "content," because the Lord is his helper.

The promise, "I will never leave thee nor forsake thee," was originally made to Joshua, when, by divine appointment, he took over the leadership of Israel as the successor of Moses. The apostle in quoting it, applies it to all the consecrated. God is impartial in His care for His friends, servants, and sons; which means that promises of watch-care made to any of His people, are equally and even with more force applicable to us today. Likewise, we may note the wonderful manner in which God did care for His ancient people, and be encouraged in the thought that the same God is now caring for us, and that the same love and power is being exercised for our blessing.

The circumstances under which this promise was made to Joshua are interesting to note. Moses, the great leader of Israel, was no longer with them. The Israelites had learned to recognize Moses as their leader, and there would be room for question Joshua's mind as to whether he would be accepted as taking Moses' place. Doubtless the Israelites leaned more on Moses than they did on the Lord, and would they now have faith in the Lord's appointment of Joshua? It must have been very refreshing to Joshua, therefore, to have such a wonderful assurance of help from the Lord as contained in the promise, "I will never leave thee nor forsake thee."

With such a promise from the Lord Joshua could go about the business of leading Israel in a wholly unselfish manner. He wouldn't need to show favoritism to any of the people in order to stand in with the influential; for he knew that, after all, God was the **real leader**, and that he was merely acting for God. Thus his only concern need be that of pleasing God; and if he did that, he knew that God would care for all of his interests, as well as the interests of all his true people.

No part of the Christian life need be influenced by selfishness; not even the prayer-life. Our prayers

should not be selfish, in the sense of asking the Lord for earthly and material blessings which His wisdom sees might not be good for us as new creatures. Our requests to the Lord should always include the thought, "Not my will, but Thine be done." This principle should hold true even in respect to spiritual matters, either as they concern our own growth in grace, or have to do with the privilege of proclaiming the truth.

We once heard of a brother who prayed earnestly that it might not rain on a certain day that he had planned to distribute circulars to advertise a public meeting. The brother's thought was that as this was the Lord's work He would surely be willing and glad to see that the weather conditions were favorable to doing it. When the day came, sure enough it didn't rain, and then the brother was certain that the Lord had heard and answered his prayer, which, possibly, was true.

But there is another angle to a matter of this kind. Granting that the Lord is always pleased with the sincere zeal of His people to make known the glad tidings of His Kingdom, it might, nevertheless, be His will that a brother endure the hardship of going out in a storm to distribute the advertising matter. The point is, our prayers should never be selfish. To pray for fine weather in order that we may be comfortable in doing the Lord's work, could be a selfish prayer. We believe that the Lord is pleased for us to take everything to Him in prayer, not in the spirit of demanding, but with resignation, leaving the decision wholly with Him as to just what experiences will serve our best interests and highest needs.

A goodly portion of our prayers should be those of thankfulness. Too often, perhaps, we think of prayer as a means merely of requesting things from the Lord. Our Heavenly Father is pleased for us to ask Him for things, but let us commingle our requests with heartfelt praise and thanksgiving for the divine blessings which are daily lavishly bestowed upon us. There is no better aid to contentment than the habit of thanksgiving to God for His abundant mercy, and for His grace to help in every time of need.

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Dwelling In Love

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.



HE finite mind is not able to comprehend all that is implied in the term love, as it applies to God; although, through the Word, we are able to understand some of the ways in which God's love is manifested; and from that obtain a general understanding of what constitutes love, as well as what it means for us to "dwell in love." In 1 Corinthians 13, the Apostle Paul tells us of a number of things which love does, or does not do, and from this dissecting of the principle of love we also are able to approximate its meaning.

In the Common Version translation of 1 Corinthians 13, we are given the word charity instead of love. Pure charity is the act of giving where there is no hope of return—where there is no possibility that the one receiving the gift will be able to reciprocate. Thus seen, charity is, indeed, a very important element of divine love, although it is not all of it. The greatest gift of charity ever made was when God gave His beloved Son to be man's Redeemer; and this is declared to be a manifestation of divine love—"God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

To dwell in love, therefore, we, like God, must be charity workers; that is, we must be unselfishly giving of our time, strength, means, etc., for the furtherance of His divine and loving plan for the blessing of others. These unselfish efforts, while made in the name of the Lord, are really for the blessing of our fellows, either of the body of Christ or else of the world in general. Nothing we can do for God will enrich Him, nor will our withholding make Him poor. He gave because He loved, and He wants us to give because we love. Doing this, we will be dwelling in love, hence, dwelling in Him.

Paul mentions other qualities of love besides that of mere giving, although the spirit of unselfishness manifested in pure charity is the basic ingredient of divine love. "Love suffereth long," declares the apostle. Divine love has suffered, or endured, for more than six thousand years, awaiting the time decreed by divine wisdom for destroying sin and death in the earth. God has heard the "groanings of the prisoners," and has been sympathetic to their cries, and thus He has been keenly affected by it, which will result in an increase of the world's blessings in His due time.

Jesus suffered long, also, and now we have the opportunity to suffer long. If we endure this suffering in the spirit of unselfishness, knowing that it is the divine will for us, and a part of His loving purpose by which mankind is to be reconciled to Him and blessed, then we will be dwelling just that much more fully in love, and in God.

"Love . . . is kind," adds Paul. We might give all our goods to feed the poor and yet be unkind in doing it; so kindness must also be added to charity as an ingredient of love. In the giving of our all in the divine service, are we endeavoring to be kind? Have we so completely abandoned self that the opposition of the world, or from other sources, does not stir us up to do unkind things or to speak unkind words? Are we able to have our "rights" trampled upon, and still to be kind? If so, we have moved in still a little closer to the inner circle of divine love; and are living just a little nearer to Him who is the fountain or source of all love.

"Love vaunteth not itself, is not puffed up;" that is, love is retiring and humble. One thing which causes a Christian to be puffed up and forward is the desire to shine, to be well thought of, and in this way, to get ahead in the world and among the brethren. The charity feature of love puts self-seeking of all kinds in the background, hence one dwelling in love should

display the spirit of humility and of true modesty. As in the parable given by Jesus, the truly humble Christian will not take the highest seat at the feast, until asked. And in the event he isn't asked, he will be genuinely content with the lower seat; so manifestly so that none will get the thought that he has been slighted. There is a feigned humility against which each one of us should strive. Only pure love will enable any Christian to be truly humble.—Luke 14: 7-11.

"Doth not behave itself unseemly," the apostle continues. Selfishness—self-interests—causes one to do strange things that annoy and injure others. Selfishness insists, for example, upon having its own ways, irrespective of the viewpoint or interests of others. But love surmounts the necessity or desire for such unseemly action, and is content to let others be victorious even though it be to the disadvantage of one's self. If love is enabling us more and more to thus control ourselves, let us be thankful and rejoice in this further evidence that we are dwelling with God.

"Love envieth not," and "Love . . . seeketh not her own"—that is, love does not seek the blessings and rewards of others, and is even willing to forego those which are properly its own. Thus love goes beyond mere justice. Justice has a right to demand its own, but love sacrifices its own,—yea, love sacrifices everything—"gives" up all in order that others might be blessed. If we are envious of others, love is lacking; or if we are insistent upon "our rights," there is also a lack of love. Let us look well to our heart condition in these respects; for only those who are dwelling in love are dwelling with God.

"Is not easily provoked." This is evidently a reference to the stirring up of one's anger. Our anger will not be easily stirred if love is ruling in our hearts. Love will help us to find excuses for the one who is injuring us, or others. Nor will true love seek to hide behind the idea that there is a proper, righteous anger. There is, of course, a proper resentment against wrong-doing; but this is far removed from the anger which might be provoked in us by the imperfections of others—the anger which would cause us to retaliate in kind, and, by so doing, indicate that we lacked that degree of love which enables one to do good unto those who spitefully use us and persecute us. This is how God has acted toward a world that has maligned Him; and it is how love enabled Jesus to react toward the malicious persecution that was heaped upon Him. If the opposition of others "provokes" us merely to a greater love for them, then we have another evidence that we are dwelling in God.

Love "thinketh no evil." This evidently means that love does not attribute evil motives to others. We cannot read the heart of another; for man "looketh on the outward appearance." Love, therefore, will not think evil, even though every outward circumstance may indicate that evil is intended. Back of those outward circumstances there may indeed be an evil motive, but love will dictate that the decision in the matter be left in the hands of the Lord. It may be just as likely that we have misunderstood the circumstances, and that back of what may seem evil to us,

is a pure heart intention which God sees and can bless.

Love "rejoiceth not in iniquity, but rejoiceth in the truth." What a heart-searching test this is! Do we find ourselves pained by iniquity even though the result of that iniquity might be of a nature that would give our flesh cause for rejoicing? If so, it is a further evidence that the true spirit of love is operative in our hearts. And if we can rejoice in truth and righteousness no matter how disadvantageously it may effect us, let us be happy. It is so easy to compromise the truth when it is to our advantage to do so, and we need to be on the alert lest we be led into wrongdoing of this kind. It is not often that we fail in the big issues of life, but rather in the little things; so let us watch "the little foxes that spoil the vine."

"Love never faileth;" for love is an abiding principle, an attribute of God, the great motivating power of all that He does. How utterly impossible, therefore, to be like God without being wholly sympathetic to,

and controlled by divine love. Love was the motive back of the creation of all things. When man fell, it was love that moved to save him through the gift of the Son of God. Divine Love cares for all the interests of all God's people, and today, whilst the world is engulfed in trouble, is showering the richest of blessings upon those who, in following in the Master's footsteps, are walking in the way of love.

The great principle of Divine Love will continue to operate for the blessing of all who become God's people throughout the Millennial age; and the people, under the administration of the New Covenant, will have the law of God, which is the law of love, written in their hearts. Throughout the endless ages of the future, Divine Love will ever be the force impelling God's creatures to worship and serve Him, as well as to serve one another. Truly, **love never faileth**; and those who dwell in love will never fail, because they dwell in God; and He will see them through to glorious victory because they are in harmony with Him.

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Types--Their Relationship to Sound Doctrine



ASTOR RUSSELL 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 the adversary is behind some of this typemaking. Stick to the types explained in the Scriptures."

It would seem that some persons can see types in everything, and others fail to see any. Some are disposed to think so lightly of types as to doubt if they can be classed under sound doctrine, while others freely use them to teach doctrines. Is it not important, then, to examine the Scriptures carefully for the purpose of discovering its unquestionable testimony on the subject? Surely this is one of the matters that should be taken into consideration in our endeavor to be guided by the apostle's counsel in writing to Timothy, when he said: "Take heed unto thyself, and unto the doctrine; continue in these things: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4:16.

Paul also wrote to Timothy to hold fast to the "form" or "pattern" of sound [Greek, "healthful"] words—to hold them in faith and love which is in Christ Jesus. (2 Tim. 1:13.) After being in the race course for some thirty years, events had transpired that caused Paul to further instruct Timothy to charge "some" (certain men) to teach "no other doctrine," nor to give heed to "endless genealogies"—for some had "missed the mark" by turning

aside unto vain talking, instead of seeking the end of the commandment, which is love out of a pure heart and a good conscience and unfeigned faith.—1 Tim. 1:3-10.

To Titus Paul wrote that he was to appoint elders in every city, specifying those "holding fast the faithful word," which is according to *the* teaching, so that they might exhort in sound doctrine, and convince the gainsayers. Others were to be "sharply reproved that they might be sound" in the faith, so that they would not give heed to the commandments of men. Titus was also admonished to speak sound doctrine to the aged men that they might be sound in the faith; and to all he was to show himself an example of good works, gravity, in unadulterated doctrine, sound speech that could not be condemned, so that even opposers might be ashamed, having no evil things to say against us. (Tit. 1:5-14; 2:1,2,7,8; 3:9,10.) Additionally he was to shun certain questionings and genealogies, and various other subjects, as unprofitable and vain.

The movement was evidently abroad even in the early church in which the "serpent" in his craftiness, together with his able associates (1 Tim. 4:2), was gradually undermining the Gospel by beguiling, diverting, corrupting its simplicity and purity in Christ. (2 Cor. 11:3,13,14.) Truth, knowledge, was to be imparted, and the church was expected to grow in it, but it was to be of the soul-satisfying, sanctifying kind, which is able to make "wise unto salvation through faith which is in Christ Jesus"—"the word of His grace, which is able to build you up, and to give you an inheritance among all them

which are sanctified."—2 Tim. 3:15; John 6:63; 17:17; Acts 20:32.

SCRIPTURAL TESTIMONY ON TYPES

In view of these many admonitions to hold fast to sound doctrine, what shall we say about the habit of making types out of nearly all the stories and historical accounts of the Bible? Does the Bible give us any instructions to guide us in this matter? We believe it does. The English word "type" does not actually occur at all in either the Common or Revised Version of the Bible; but Paul, Luke and Peter use an equivalent Greek word, *typos*, which Young defines as "type, model." Translators have rendered this word variously as "example," "ensample," "pattern," and "figure." Following are texts in which the Greek word *typos* is thus translated. As we read the texts let us note carefully the manner in which the inspired writers use the word:

"Brethren, be ye followers together of me, and mark them which walk so as ye have us for an ensample [typos]."—Phil. 3:17.

"Ye . . . received the word in much affliction, with joy of the Holy Spirit: so that ye were ensamples [typos] to all that believe in Macedonia and Achaia."—1 Thes. 1:6,7.

"We . . . wrought . . . that we might not be chargeable to any of you . . . but to make ourselves an ensample [typos] unto you to follow us."—2 Thes. 3:8, 9.

"Let no man despise thy youth; but be thou an example [typos] of the believers, in word, in conversation [manner of life], in love, in spirit, in faith, in purity."—1 Tim. 4:12.

"See, saith He [God], that thou make all things according to the pattern [typos] shewed to thee in the mount."—Heb. 8:5.

"Neither as being lords over God's heritage but, being ensamples [typos] to the flock."—1 Pet. 5:3.

"Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures [typos] which ye made to worship them."—Acts 7:43.

It will be noted in these quotations that the words "example," "ensample," "figures," manifestly express the writer's intent and the Young's definition, "model," would neatly fit in all cases. Another instance in which the word *typos* appears, is:

"Death reigned . . . over them that had not sinned after the similitude of Adam's transgression, who is the figure [typos] of Him that was to come." (Rom. 5:14.) Rotherham, the Syriac and the Diaglott translations use the word "type" in this verse. Now, say some, surely here is a Scriptural basis for considering all the Old Testament characters as being types, and all of their experiences as typical of things to occur on a still larger scale in the antitype. But let us not be too hasty in such a conclusion. If we read more into the

apostle's words concerning Adam being a type of Christ than the inspired writer indicates, we get into serious difficulty. It would mean that the bride of Christ will entice Him, even as Eve enticed Adam; and the sin of both Adam and Eve will be carried out on a still more tragic scale in the experiences of Christ and His church. This, of course, is unreasonable. It is evident that Paul's reference to Adam as a type of Christ is limited to one point; namely, his headship over the human family. In this office of headship, Adam was a type of a second Head, the Lord from heaven, through whom deliverance is to come.—Rom. 8:21-23; Titus 3:5; Matt. 19:28; 1 Cor. 15:45. See also *W. T. Reprints*, pp. 1388 and 3655.

PAUL'S TESTIMONY CONCERNING ALLEGORIES

Evidently the Scriptural usage of the word "type" is somewhat at variance with the accepted thought by some, which is rather more exactly expressed by Paul's word "allegory," occurring but once (Gal. 4:24), and which is defined as "a description of one thing under the image of another." Some feel very confident that they have found a basis for this typical, allegorical method of Scripture interpretation in 1 Corinthians 10:6, 11, which we here quote:

"Now these things were our examples [typos], to the intent that we should not lust after evil things as they also lusted," and:

"Now all these things happened unto them for ensamples [typos]: and they are written for our admonition, upon whom the ends of the world [ages] are come."

A consideration of the entire passage in which these texts are found indicates that it is in the nature of a warning to all believers, especially the over-confident (vs. 12), to be whole-heartedly and unswervingly sincere in carrying out their covenant of sacrifice, lest they tempt Christ (vs. 9) by murmuring, or by lusting for sinful things (vs. 7,8,10) and thereby, like the Israelites, fall under condemnation. (Vs. 5,8,9,10.) Rather, we should seek to please God (vs. 5), flee forbidden things (vs. 14), and appeal unto the faithful God Who will abundantly aid (vs. 13), and Who, in great kindness, has had the experiences of unfaithful Israel recorded so that they may serve as an example, or model (*typos*), to the end that we should not do the same things. "For if God spared not the natural branches, take heed lest He also spare not thee."—Rom. 11:21.

In Hebrews, chapter 11, Paul again reviews Old Testament history and cites a long list of faithful witnesses, who "obtained a good report through faith," and who, therefore, are examples, models, types, worthy of imitation. (Heb. 12:1.) Some have insisted that Paul's words, "written for our admonition upon whom the ends of the ages are

come," must refer exclusively to the end of the Gospel age; but this view does not hold true to all the apostle says on the matter. The same phrase is used by Paul in Hebrews 9:26, where he says, "But now once in the end of the age, hath He appeared to put away sin by the sacrifice of Himself." No one can question but what this text refers to the end of the Jewish age.

THE ENDS OF THE AGES

In 1 Corinthians 10, where the apostle speaks of the "ends" of the ages, he uses the words "us" and "our" and thus clearly includes himself with the Corinthian brethren. Hence his admonitions must have had an application in his time—the end of the law dispensation, and the beginning of the Gospel dispensation. Furthermore, the exhortations which he bases upon the models and types of the Old Testament worthies, have been the property of the saints throughout the age, and therefore could not be limited to the end of the Gospel age. There are certain specific "visions," of the truth that were kept "sealed" until the "time of the end," when "meat in due season" was to be served to the household of faith by the returned Lord. This increase of light, obviously, enhances our appreciation of all truth; but to the extent that the Lord's people have familiarized themselves with the faithful examples of the Old Testament, and with the unfaithful ones as well, those models have served either as inspirations to faithfulness or as warnings against unfaithfulness, to Christians at all times during the age.

Paul's allegory in Galatians 4:21-31, drawn from the Lord's specific instructions and miraculous manifestations to Abraham concerning Isaac, has led some to erroneously conclude that, therefore, all the Old Testament incidents, down to the smallest details, were so designed, overruled and recorded as to conceal an antitypical, allegorical significance, which under God's guidance could later be interpreted. These mystic truths thus concealed are claimed to be of vastly greater importance than the events by which they were foreshadowed.

TYPE-MAKING IN THE PAST

Many, many volumes have been written on this basis. But is this a safe, sound, healthful and logical practice? Are deductions thus arrived at, really the teaching of God? It has been practiced by one after another throughout the age, but what has been the result? Did it help to bring about a healthy Christian growth in the hearts of God's people? Was it manifestly profitable in a truly spiritual sense? Would it not be enlightening to hear brief testimonies of some historians and consecrated Christians on this subject? All historians agree that this system of interpretation was set in motion about the year 230, by Origen, the foremost

writer of the third century. Concerning him, H. L. Hastings says:

.. "Modern higher criticism bears a strange resemblance to some theories and expositions in ages past. Let us go back to Origen and listen to a learned critic, an author of perhaps fifty volumes, the founder of a theological school, a man in whose extant writings more than two-thirds of the New Testament can be found. In his second sermon on Exodus, Origen gives us this striking exposition: 'Pharaoh is the devil; the male and female children of the Hebrews are the rational and animal faculties of the soul; the midwives are the Old and New Testaments. Pharaoh's daughter is the church; Moses is the Law, etc.'"

Seiss, the author says:

"The first and greatest cause for the decline and fall of faith in the Millennium, was the allegorical method of interpreting the Scriptures, which Origen set on foot, and which did more mischief than all its enemies. This system was injurious beyond everything else, casting darkness over the whole field of inspired truth, throwing uncertainty over all Christian hope, and, in the hands of its own author, makes the bride of Christ the daughter of the devil."

Mosheim says:

"This unhappy method opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth. One first forms conclusions as to how things ought to be, and then interprets the Scriptures to these conclusions. Origen was followed by a vast number of such interpreters in that age and succeeding ages, that overflawed the church and paralyzed the true teachings."

Clarke says:

"Every friend of Christianity must lament that a man of so much learning and piety as Origen, was led to recommend such a plan of interpreting the Bible, which in many respects is the most futile, absurd and dangerous that can be possibly thought of and by which the sacred Scriptures could be made to say anything, everything, or nothing, according to the fancy, peculiar creed or whim of the interpreter."

Milner says:

"A thick mist for ages pervaded the Christian world, supported by Origen's manner of teaching. The learned alone were considered guides, implicitly to be followed. And the common people, when the literal sense was hissed off the stage, had nothing to do but to follow their authority, wherever it might lead them.

Giekie says:

"Augustine [fifth century] has a sermon on Anna, which is a good specimen of allegorizing, which was in too great vogue in the early church. 'The seven years of her married life are a symbol of the Law, the 84 years of her widowhood of the Gospel. The Law is only seven, while the apostles (12) who represent the Gospel, are 12 x 7 equals 84—that is, are twelve times more value.'"

Luther says:

"I insist on the so-called literal sense of the Scripture, which alone is the substance of faith and of Chris-

tian theology—which alone will sustain him in the hour of trouble and temptation—and which will triumph over sin and death, to the praise and glory of God. The allegorical sense is usually uncertain for it depends on human opinion only, on which, if a man lean, he will find no better than an Egyptian reed. Therefore, Origen, Jerome and similar of the fathers are to be avoided, with the whole of the Alexandrian school.”

Farrar says:

“All these views have their root in one and the same error—which consists of men bringing to the Bible their own self-made dogmas, instead of learning from its own simple and noble truthfulness, what the Bible is. Incredible is the misery and ruin which has been caused by the misinterpretation of Scripture that every passing word has been so miraculously inspired as to contain enigmatic and mystic senses. Infidelity is the natural outcome of false and exaggerated dogmas.”

DIFFICULTIES IN THE “INTERPRETATION” OF DETAILS

Little even in the recorded life of Abraham can well be carried beyond the words of Paul; that is, with the thought of using his experiences to teach doctrinal truths. What would Abraham’s father, his two brothers, or Lot picture? Or, what would be taught by his leaving Canaan for Egypt to escape a “grievous famine”? or his spineless compromise of Sarah with Pharaoh and Abimelech: their rebuke of Abraham after God’s intervention? or his, or Sarah’s or Isaac’s death?

What difficulty we would be in by trying to make a type out of every detail of Moses’ life. Moses did picture the “greater than Moses,” Christ; yet he did things that we cannot conceive would represent things in the life and ministry of Christ. For example, he lost his poise and struck the rock twice in an attempt to get water. (1 Cor. 10:14.) And what about his unavailing prayers to enter the promised land?—Deut. 3:23-28.

And what about Aaron, the typical high priest? After he “saw” God (Exod. 24:9), he made a golden calf and joined Miriam in reprimanding Moses. Then there is David, who wrote, in the first person, so many prophecies concerning Christ. Surely we would find difficulty in trying to fit all of his experiences into a pattern that would type Christ in every detail. Not only did David displease God in connection with his domestic affairs, but he disobeyed the Lord also in his taking of a census, and thus caused the death of 70,000.—1 Chron. 21:1-30.

So we might go on citing illustrations to prove the folly of attempting to attach doctrinal and prophetic meaning to every detail in the lives of Old Testament characters. It is mere human assumption that insists that Old Testament history was written by God for this purpose. The use of the Old Testament in this manner depends, at the best, on mere guesswork—except, of course, where the

inspired writers of the New Testament have made definite applications—and guesswork is a poor substitute for the Word of God, and time has proven that as the “heavens are higher than the earth,” so is a “thus it is written,” above theological speculation.

NAMES NOT ALWAYS SIGNIFICANT

Closely allied to types, allegories, is the supposition that the names of Old Testament persons and places must always have a prophetic significance. Some, indeed, do, because God arbitrarily changed the names of certain persons to make them fit with specific lessons He desired to teach. For example, the “valley of Jehosaphat,” meaning “Jehovah hath judged,” is interpreted by the Lord to mean the “valley of decision.” (Joel 3:2,14.) But such isolated instances of divine overruling is no justification for attempting to attach vital significance to all the personal and geographical names of the Old Testament.

Men and women in ancient times were no more able, without a miracle to aid them, to give names of prophetic import to their children than we are today. When the Lord desired that the name of a person should bear an important significance, He either chose the name Himself, gave instructions to the parents, or else changed names to suit His purpose. For example, Abram’s name was changed to Abraham; Sarai’s to Sarah; Jacob’s to Israel; Simon’s to Peter; and Isaac, John, and Jesus were named by the Lord before their birth.

It is interesting, of course, to consult a Bible Dictionary of proper names, and to note the meanings given, but an insistently fertile imagination can discern applications of these meanings no matter what the name may be; and usually these “interpretations” are based almost wholly on the interpreter’s own idea of what it ought to be.

“WRITTEN FOR OUR ADMONITION”

Twice the Word of God says that “the things written aforetime” were written for our admonition, instruction. (1 Cor. 10:11; Rom. 15:4.) Now just what is an admonition? It is defined thus: “An expression of authoritative advice or warning; a caution, forewarning, notification, gently or kindly yet seriously given; a counsel, a reminding, an advising against wrong practices or faults; an instruction in duties.” In what great mercy and love the Heavenly Father has had recorded for us a series of examples, types, models, of persons and experiences which brought pleasure to Him; and another series of examples, types, models, which brought displeasure. It is in our endeavor to follow the faithful examples and be warned by the unfaithful examples of these models, that the real value of these portions of the Word of God might be apparent to us.

Not merely have the Lord's people in the past been deceived into making harmful use of the Scriptures along the line of excessive type-making, but it is still practiced, both by individuals and by groups. Today we are told, for example, that the posts which hold up the curtains of the typical tabernacle represent the alleged division among Bible Students at this end of the age; while in fact, according to the New Testament, the tabernacle picture covers the entire age. Jonadab, who, for a while, worked with Jehu, we are told represents an earthly class in this end of the age who will go through the time of trouble and then repopulate the earth with perfect, righteous offspring; thus doing away with the necessity of God's program of restitution.

Noah's ark, we are told, represents "God's Organization," and that Noah's family saved in the ark, represents the Jonadabs who will be taken through the time of trouble. Peter, the inspired apostle, tells us that the ark represents Christ; and that those who come into Christ by being baptized with Him into death are saved. But, Peter's application of the lesson must be set aside by modern typemakers as it would not fit with their theories.

"TYPE-MAKING" NOT DIFFICULT

These are but samples of hundreds of weird and contradictory "interpretation," now being set forth. How evident that this picture method of interpreting the Bible enables one to read practically what he wishes into the Word of God. Its effective use is no evidence of special brilliancy, nor of keen spiritual discernment, nor yet of special favor or appointment from God. In a sense it is quite an easy method to use. It is mostly a matter of getting started on the right track; and that right track is to arbitrarily assume divine appointment, hence divine approval and favor for one's self. The next logical surmise,—which soon becomes a dogma— is that those who agree with the interpreter are also heaven's favorites; and that those who do not, are children of the devil, or if not children of the devil, renegades, outcasts from the councils of these brilliant(?) ones.

From here on, interpretations merely follow a logical sequence. Every character in the Bible whom God specially favored usually represents the interpreter and his followers; while those characters who were unfaithful to God and whom He punished, represent the devil and those who disagree with the interpreter. Starting upon this wrongly surmised premise, it is obvious that anyone can make up wonderful pictures, and have them apparently fit the circumstances.

And these pictures may seem logical until a closer examination is made of all the facts relating to them; and when this closer examination is

made, the interpretations are often found to be absurd and contradictory. This method, for example, enables one to say in 1931 that the Edomites represent a certain class, and then in 1936 to say that they represent an entirely different class. It outlines a "mighty work" of gathering "Jonadabs" at the end of the age, while the only divine commission to the church for a gathering this side of the veil is that of making disciples, gathering them into the one faith, by the one baptism, inspiring them with the one glorious hope of the heavenly calling.

To these the New Testament is addressed; and its direct teachings, and its applications of Old Testament lessons, set forth the conditions upon which the church may aspire for joint-heirship with Jesus in His glorious Kingdom soon to be established. But, throughout the age, and even now, the advocates of "picture" teaching have actually typed aside, or annulled, the preaching of the *one true gospel*, and have substituted other gospels that are of purely human origin and guesswork, and to which the Lord and the apostles gave no testimony.

SCRIPTURAL TYPES AND SHADOWS

This discussion is not intended to convey the thought that there is nothing typical in the Old Testament; for that would be swinging to the other extreme. The tabernacle and its services *were* typical, and the Lord makes it very plain that this is so. Nearly the entire book of Hebrews substantiates this thought, having much to say concerning those "shadows of good things to come." As already noted, Adam, Noah, Abraham, Isaac, Moses, David, etc., are mentioned in the New Testament as being typical. The point is, let us not go beyond what the Scriptures clearly show to be typical in the lives of these characters. Let us, on the other hand, give even closer attention to the example of faithfulness given us by so many of the ancient worthies, and seek to profit by that example in being more faithful to our vows of consecration to the Lord. Let us also give closer heed to the warnings furnished by the historical accounts of those who, for one reason or another, and in one way or another, were unfaithful to the Lord.

The extent to which the writings of the New Testament are based upon the prophecies and promises of the Old Testament is not appreciated as it should be. Here is a field of study offering a wonderful opportunity for profitable research, the findings of which should prove most enlightening and upbuilding. And it is a safe field, for when the inspired writers of the New Testament make an application of the testimony of the Old Testament, we *know* that it is right, and that it can be depended upon as being genuine, divine truth.

PROMISCUOUS TYPE-MAKING LEADS TO DARKNESS

The inspired Scriptures are given for instruction in righteousness, for doctrine, for reproof, etc. and they are profitable for this. To follow the inspired Word implicitly is to remain sound in the faith; to give heed to fantastic interpretations which claim to be based upon the Word often leads one away from the "faith which was once delivered unto the saints." No better evidence of this is in the fact that many who once rejoiced in the glorious hope of the blessing of all the families of the earth through the "restitution of all things spoken by the mouth of all the holy prophets since the world began," are now basing their hope for filling the earth upon the fertility of the Jonadab class, having through their interpretations of Old Testament pictures, convinced themselves that very few of the millions of

Adam's children—and not even Adam himself—are to have a resurrection.

Let us then value more and more the pure Word of God. And let us value, also, the divine method of making it plain. Let us realize that truly, God is His own interpreter. True, there is a due time for the various truths of His plan to be made clear, and the Lord uses special messengers to serve the "meat in due season," but the truths themselves, in order to be the truth, must be made plain in the Word, by one Scripture interpreting another. When this is not so, then we are basing our conclusions upon mere human guesswork, which can never be profitable, but more than likely to lead to a shipwreck of our faith.

—Contributed

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A Word From Behind

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21.



HE wisdom of fallen man is so imperfect and incomplete that he finds it necessary to make frequent adjustments of his viewpoints in order to keep abreast of the times. For this reason it is considered praiseworthy if one can maintain an "open mind," that is, a mind that is able to readily discard opinions of the past which were considered true, in order to accept what is claimed to be a better conception of the same matter now available. But with God it is different. In the perfection of His wisdom He was able to know the end from the beginning, so that His expressions of truth on any subject never need to be changed. It is for this reason, then, that the Lord's people, in seeking guidance in the right way, are encouraged to look backward rather than forward—backward to the original teachings and instructions of God's prophets and apostles of old.

"Thine ears shall hear a word behind thee," Isaiah told the Israelites. Human wisdom would say, Don't depend too much upon the past, because the ideas of men in ancient times were very crude, and influenced largely by superstition. But, those who are seeking to be guided by the will of the Lord still take the prophet's advice, and give heed to the "word from behind." This "word from behind" is, without question, the instructions of the Lord as given through His inspired teachers, for the prophet says: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."—Isa. 30:20.

The "bread of adversity, and the water of affliction" mentioned by the prophet seem to refer to chastisements of the Lord upon the Israelites because of their

turning from Him to the worship of idols. These chastisements were intended to bring the Israelites back to the worship of the true God, as they had formerly learned to worship Him through the teachers He had provided. To these teachers of the past they were to give ear as a "word from behind . . . saying, This is the way, walk ye in it."—Isa. 30:21.

How appropriate is this lesson to the Lord's people today! It is just as difficult now, as ever, for the servant of the Lord to keep his heart and affections set upon the true God. There are many idols which the wayward heart sets up instead of God. There are the idols of wealth, social prestige, comfort, the plaudits of men, etc. And there also still exist the idols of false religion. This particular idol seems to be just as alluring to the Lord's people today as it was in the time when the natural Israelites were so prone to worship Moloch, the torment deity.

Brethren who perhaps may separate themselves from other brethren because of some slight difference in doctrine or activity, may seem quite willing to flirt with nominal churchianity, despite its God-dishonoring creeds of eternal torture, trinity, etc. Brethren who once heard the call "Come out of her My people," and who left Babylon, now feel that, after all, perhaps it was a mistake, because "there is so much that is good in the nominal churches." We are losing many blessings, some will advise, if we ignore the writings of the Reformers, because they had much truth. It is apparent that if the church's career this side of the vail was not soon completed and the Kingdom established, many of the "truth people" would be found again worshiping the creed idols of the the past.

What then is the cure for this weakness of the fallen flesh? We answer, The same as that which Isaiah recommended; namely, to return to the original God-given teachers of the past, and take heed unto their

instructions— in other words, "Thine ears shall hear a word from behind thee, saying, This is the way, walk ye in it." But, in turning to the teachers of the past, we must be sure to go back far enough. It is not enough that we go back to the early Reformers, nor yet to the Catholic mystics of the "Dark Ages." No, we must go all the way back to the Lord's inspired teachers, and let them be our guides in faith and practice.

These faithful, inspired guides who gave us the Bible, have borne testimony of the entire plan of God, including His plan for the time in which we are now living. They tell us that this is the end of the age; the time when Babylon is falling, and when the Lord's people are called to be separate from her in order that they may not partake of her sins, nor receive of her plagues. (Rev. 18:4.) They tell us that our part now is to let our light shine out in the dark world "for a witness," and in order that we may be a blessing and comfort to fellow-members of the body of Christ. These are but samples of what the "word from behind" is calling to the Lord's people today, and happy are we if we give heed to that Word.

Not only does the Word from behind give instructions concerning the general plan of God; but it also furnishes information to guide us in our individual experiences. As individuals we frequently come to crises in our lives, and need a word of counsel upon which we can truly depend. Here again the "word from behind" should be consulted, for it contains instructions covering practically every detail that may arise in the Christian's life. It is a word that is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

The spirit of meekness, teachableness, is a necessary prerequisite to being guided by the Word from behind, because in many instances the instructions of that Word are contrary to the inclinations of our fallen human nature. Our own wills must be buried and we must be determined to do the Lord's will no matter what the cost may be, else the Word from behind will be liable to fall upon deaf ears. If we are not sufficiently meek and humble in our following of the Lord's instructions, He may deem it necessary to chastise us as He did the Israelites of old.

If we should find ourselves being chastised; that is, corrected by disciplinary methods, let us not be discouraged. Let us not suppose that the Lord has forsaken us, but rather that He is using this method to bring us back to Him, and to the "word from behind" in order that we may rely more fully upon His wisdom, and be more faithful in obeying His instructions—"whom the Lord loveth He chasteneth." (Heb. 12:6.) And, after all, the real purpose of all God's dealings with us, through His Word, and by His providences, is that we may learn to know and to do His will from the heart.

"WHOSO KEEPETH HIS WORD, IN HIM VERILY IS THE LOVE OF GOD PERFECTED."—1 John 2:5

As already noted, the great objective in the Christian life is to know and to do the Father's will; and

it is His will that we become like Him in character, with His love permeating our whole being and controlling our thoughts, words and actions. If we keep the divine Word, this glorious result should daily become more apparent in our lives. We shall not, of course, ever be able to bring our fallen flesh fully into line with the holy desires of the heart; but if we keep His Word as we should, the heart will not willingly consent to words or conduct that are out of harmony with the divine will.

One of the hardest lessons to learn is that of obedience in the little things. The flesh is prone to reason that we should not be so particular about small details of the divine will, lest we be considered extreme, and "narrow." Perhaps it was to emphasize the importance of little things that God gave our first parents the simple test of the forbidden fruit. Had the test been some flagrant violation of justice, or other obvious wrong-doing; the outcome may have been different. But, apparently, it was an insignificant matter, involving merely the matter of eating, or not eating, a certain fruit of the garden. Why should God be concerned about a little thing like that?

The criterion by which God often decides the heart attitude of His people is that he who is faithful in that which is least, also will be faithful in that which is great. And that this is true is readily apparent from our own experience and observation. If we have the law of God in our hearts, and are seeking to obey it because we love it, and because it is our meditation day and night, we will not be quibbling about what may appear to be relatively unimportant matters. We won't then, be saying that this, that, or the other of the Lord's requirements does not matter; that we will merely pay attention to the big things—the things which even the world or the worldly-minded might consider wrong.

It is apparent that God can use and exalt to the divine nature only those who prove fully obedient to Him, those who have utmost faith in His Word and in His wisdom. We may not always understand why He requires certain things, but our faith must firmly trust Him, come what may; and trusting Him, we must willingly and gladly obey. Mother Eve may not have been able to understand why she should not partake of the forbidden fruit; but God knew, and a full spirit of obedience on her part would have protected her against the deceptive influences of the fallen Lucifer.

Both the love of God and love for God can be perfected in the Christian only through obedience to the divine Word. The Word of God is the expression of His mind, hence through the Word He makes Himself known to us. The Word reveals His love, and, as we endeavor to keep that Word, we become like Him because we are acting in harmony with His thoughts. True love for God is the motive by which we are inspired to be like Him, to have His love dwelling in our hearts. If our love for Him is whole-hearted and sincere it will brook no half-hearted obedience to the precepts and examples of His Word, but will cause us to listen intently for the voice from behind, and hearing it, we will endeavor to follow its instructions no matter what the cost to ourselves may be.

This obedience to the Word of God undoubtedly will prove costly to the flesh, for the will of God for the Christian generally runs counter to the desires of his flesh. It calls for sacrifice and suffering, while the flesh would say, "Let us be at ease in Zion." The flesh counsels moderation in walking the Narrow Way, and is ever on the alert to hold the new creature back from the path of full obedience. The flesh resorts to Scripture too, in its efforts to be comfortable and serene. It will advise the new creature to exercise the "spirit of a sound mind," for example; but the new creature should quickly discern the difference between exercising the "spirit of a sound mind," and yielding to the desires of the flesh not to follow the pathway of full, absolute obedience to the divine will. Indeed, we should be able to recognize that once having entered into a covenant with the Lord by sacrifice, it would be exceedingly unwise, and indicative of a very unsound mind, to hold back in any way from rendering wholly that which we have covenanted to do.

In Jesus, the living Word, we have a perfect example of one who kept the Word of the Lord in His heart, and obeyed it in every detail of His life; and it is not difficult to note the fulness with which the love of God was displayed in Him. So fully did the Master's obedience to the divine will react to make Him like God that He could say, "He that hath seen Me, hath seen the Father." We cannot hope to attain such fulness of divine love ourselves, but we can strive to be more and more like the Master, by daily listening more intently for the Word from behind, and hearing it, joyfully, and enthusiastically, obey its every dictate.

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The Dawn 136 Fulton Street Brooklyn, N. Y.



International Sunday School Lessons



THE PERILS OF REJECTING CHRIST

GOLDEN TEXT: "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me."—John 14:6.

THE two parables constituting today's lesson formed a part of our Lord's discourses on the last five days of His public ministry. He had been teaching daily in the Temple, and the people, much impressed by His mighty works and His wonderful words, "were very attentive to hear Him." (Luke 19:47, 48.) But the more His fame spread abroad and the people were influenced by His teaching, the more the envy and the opposition of the scribes and Pharisees increased and intensified into a settled murderous hatred, which plotted and schemed to accomplish His death. It was in this spirit and intent that the chief priests and scribes and elders of Israel came upon Him with what they esteemed puzzling questions, seeking to entrap Him in His words and thereby to gain some pretext for His arrest.

The shrewdness with which our Lord met their attacks commands the admiration of all. He was more than a match for all the gainsayers, putting them to silence and to shame. Then He spoke these two parables, which they perceived to be against them, and which the more angered them, so that they would have laid hands on Him then had they not feared the people.

In the parable of the vineyard, the owner represented God, and the vineyard represented the Jewish nation as described under the same figure in Isaiah 5:1-7: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." God had done much for His vineyard in the way of planting and care and cultivation; and in view of this He inquires (Isa. 5:4), "What could have been done more to My vineyard, that I have not done in it?" But nevertheless it repaid Him with wild grapes instead of good grapes—"and He looked for judgment, but behold oppression; for

righteousness, but behold a cry." The "husbandmen" to whom the vineyard was let were the divinely constituted religious leaders of the nation. These husbandmen had their stewardship from the time of the exodus down to the time of the coming of Messiah, a period of more than sixteen centuries.

At various seasons during the age God specially looked for fruits of righteousness, sending to them His faithful prophets, who were lightly esteemed and illtreated—especially by the husbandmen.—Matt. 23:31,32.

Last of all, in the harvest or end of the age, God sent unto them His Son saying, "They will reverence My Son." But no, in their selfish ambition to retain their stewardship, they said among themselves, "This is the heir; come, let us kill Him, and let us seize on His inheritance." So "they . . . cast Him out of the vineyard, and slew Him." The application of the parable was too plain to be misunderstood. Their guilty consciences needed no further accusation. The self-righteous hypocrites perceived that the great Teacher had read their hearts and was aware of their dark designs.

In the further progress of the parable was the prophecy of His own final triumph, even though they should kill Him; for He was the stone of which the Psalmist prophesied, saying, "The stone which the builders refused is become the headstone of the corner" (Psa. 118:22), the building of God being referred to as a pyramid, of which the topstone is the chief corner stone.—See also Zech. 4:7.

In stumbling over Christ at His first advent, the Jewish nation was indeed broken to pieces; and ever since they have been a nation scattered abroad, all the world being witness to the fact. The world is also witness to the fact that those wicked husbandmen who crucified the Lord were destroyed as such. They lost their honor and office (and many of them doubtless perished literally in the destruction of Jerusalem), and were superseded by the more worthy

apostles and teachers of the gospel of Christ.

Coming down to our day, we should not overlook another prophecy, pointing to a double fulfilment—first, upon fleshly Israel, and, secondly upon nominal spiritual Israel, or the nominal Christian church. It reads: "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to BOTH the houses of Israel." (Isa. 8:14.) In this as in other things the two houses of Israel—the nominal fleshly house of the Jewish age, and the nominal spiritual house of the Gospel age—stand related to each other as type and antitype; and the likeness is striking.

The attitude of the public teachers of this harvest period, like those of the Jewish harvest, has been against the truth now due in these days of His presence. Closing their eyes to the light now shining, both leaders and their followers are stumbling into the ditch of infidelity, and are in darkness as to the meaning of the great tribulation into which the world has entered, and of which the Lord and the prophets forewarn us.—Matt. 24:21; Dan. 12:1; Rev. 18:4-8.

The result of the stumbling of the nominal gospel church over this stone will be the same as it was in the case of the Jewish house—they will be broken; the whole institution will be disintegrated, and only the faithful remnant of this age (as of the Jewish) will be gathered into the Kingdom of God—a "little flock" to whom "it is the Father's good pleasure to give the kingdom."—Luke 12:32.

But when this corner stone crowns the finished temple of God, the church glorified, when the Kingdom is established in glory and power, upon whomsoever this stone falls it will grind to powder; it will utterly destroy. "Every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23.

With the example of the stumbling of fleshly Israel in view, how careful should every Christian be to see to it that he is not among those of this age who form the antitype—

either of the blind leaders or of the blind multitudes who follow their leading into the yawning ditch which shall surely engulf all of the unfaithful.

QUESTIONS:

What were some of the reasons the scribes and Pharisees rejected and opposed Jesus?

Have many of the nominal Christian house also failed to understand the fullness of the teachings of Jesus?

Did Jesus forecast His own death in the parable of the vineyard?

Did Jesus forecast His own exaltation in the parable of, "the stone which the builders rejected"?



GOOD CITIZENS AND GOOD NEIGHBORS

February 18—Matt. 22:15-22,34-40

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself."—Matt. 22:39.

TODAY'S lesson continues with consideration of the events of the last five days of our Lord's public ministry. He rested at Bethany over the Sabbath and participated in a feast to His honor that Sabbath eve. The next day, the first day of the week—Sunday—He rode on the ass, making a triumphal entry into Jerusalem, the city of the great King. Mark informs us that He visited the Temple on that occasion, looking about on the condition of things, and that is was the next day, Monday, that He drove out the money-changers, etc.

Now we come to the day following, Tuesday, the last day of His public teaching. Note the record thus: John 12:1 informs that the feast at Bethany was "six days before the Passover"—Sabbath; Mark 11:1 records the events of the next day, Sunday; Mark 11:2-19 relates the events of Monday; Mark 14:1 shows that Wednesday and Thursday intervened before the Passover Feast began.

The leading men of all the various sects and parties were in perplexity how to deal with Jesus. They believed Him to be an impostor, because His claims seemed to them to be absurd, contrary to all worldly wisdom, the only kind which they possessed. True, they recognized that He was a brilliant man, that He had great force and power with the common people. We are informed

that they sought to kill Him, and that privately they had determined this from the time of His calling Lazarus back from the tomb.

With a view to getting Jesus to commit Himself as an opponent of the Roman Empire two groups of Jews came to Jesus with a question. They addressed Him, saying, "Teacher, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for thou regardest not the person of men. All this was so stated in order that the Master in the presence of the multitude might be compelled to give a straightforward answer to the question they were about to ask, and that answer they fully believed would be one that would convict Him of treason. Then came the question: "Is it lawful [according to the Law of Moses] to give tribute unto Caesar, or not?" Shall we give or shall we not give?

Our Lord understood the situation in an instant and said, "Why tempt ye me?"—why do you try to entrap me? "Whose is this image and superscription [on this coin, the tribute coin which Jesus had asked them to hand Him]?" They replied, "Caesar's." And then He answered their question, saying, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Jesus did not attempt to declare that justice was connected with every feature of the tribute tax, but He did sum up the matter in those few words, "If Caesar has some just claims against you, render to him accordingly—this will not interfere with God's just claims against you, which you should be equally ready to meet."

The second part of our lesson continues the record of questions addressed to our Lord and His replies. One of the Pharisees, a lawyer, probably thinking that Jesus' teachings along the lines of love and mercy were contrary to the rigid lines of justice as laid down in the law, thought to entrap our Lord by a question. His query was, "Which is the great commandment in the law?" Jesus' reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the

second is like unto it, Thou shalt love thy neighbor as thyself."

In the account of this conversation given in Luke, chapter 10, the lawyer quickly passed over the first of these commandments and wished to discuss the second. But let us not do likewise but give both due consideration. Let us realize that to love the Lord with all our heart would mean that the sum of all our affections would center upon the Lord, so that our love for Him would far excel all of our love for the dear ones of the home and the family and of the whole world. To love the Lord with all our soul would signify with all our being—to manifest our love not only by our words and looks and praises, but by our services and all of our conduct in life—everything testifying that God is first in our affections and in all of life's interests. To love our Lord with all our mind would seem to imply that we are to intellectually attempt to appreciate the Lord, to understand His divine laws and to enter into heart sympathy with them, so that our service and worship would be the more intelligent, after the kind described by our Lord when He said, "They that worship Him must worship Him in spirit and in truth."—John 4:24.

The second part of our Lord's reply has been called the Golden Rule. Jesus gave it as a full statement of the divine will with respect to our relations with others: "Thou shalt love thy neighbor as thyself." This does not mean that we are to love only those who have dealt kindly with us, for our Lord condemned that selfish kind of love when He said, "If ye love them which love you, what reward have ye? do not even the publicans the same?"—Matt. 6:46.

As followers of the Redeemer we are to have the much higher standard. We are to recognize that every one who is in adversity and needing our help is our neighbor whom we should love sympathetically to the extent of being ready to do for him or her whatsoever service we might be able to render, to the extent that we should wish that person to do for us if we were in his difficulty. To the extent that this high standard rules in our hearts and controls our conduct, in that proportion we will be

the more Godlike; for, as our dear Redeemer remarked, God is kind even to the unthankful.

QUESTIONS:

What was the general setting and time in our Lord's ministry when our lesson occurred?

Did the increasing popularity of Jesus with the common people favorably influence the scribes and Pharisees toward Him?

What method did some use to entrap Him? Did they succeed?

What did Jesus give as the second greatest commandment?

Is it related to the greatest commandment?



STEWARDS IN THE KINGDOM

February 25—Matthew 25:14-17

GOLDEN TEXT: "Well done, good and faithful servant."—Matthew 25:21.

THIS parable of the talents was evidently given by our Lord to prepare the minds of the apostles for His departure from the present life—to the "far country," heaven itself, there to appear in the presence of God and present the sacrifice for sins which He was about to accomplish at Calvary; and there also to be crowned, highly exalted and honored far above angels, principalities, and powers, and there to remain till the appointed time for Him to take possession of His kingdom under the whole heavens, to bring all its subjects into full accord with the divine government, that God's will should be done on earth as it is done in heaven.

We are to notice distinctly that the parable does not concern the world; but only the specially consecrated servants of the Lord, to whom He has committed certain responsibilities; those only who have been begotten of the Holy Spirit. The parable mentions servants who received five, two, and one talent, respectively. No doubt we may safely assume that there are comparatively few five-talent servants among the Lord's people, that the majority are among the one- and two-talent classes.

There are not many five-talent people in the world, anyway, and it would appear that the world, the flesh and the devil bid so high for the services of these few that the number of them who become the Lord's servants and consecrate to Him their five talents fully and ex-

clusively, is comparatively small—"not many wise after the flesh, not many mighty, not many noble."

The parable shows that five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough; certainly more than A, who has one talent, but as much as B, who has two talents. Rather, each disciple is to seek to know truthfully just what talents of natural ability and opportunity the Master has committed to his care, and to seek to use every one of these as fully, as thoroughly and as constantly as possible, so that the results may be much fruit, much praise, much service much honor to the Lord.

And as this parable would be a check upon those servants who have five talents, to hinder them from taking a slothful view of the matter, so it should also be an encouragement to those having fewer talents of ability and opportunity, showing them that the Lord will not expect as great things from them as He would expect from those having greater opportunities and greater natural talents.

It teaches such that they should do with their might what their hands find to do, and realize that this reasonable service is what the Lord expects and what He proposed to reward in each. The servant with only one talent of ability and opportunity should have felt equally his responsibility, and might equally have had the Master's approval had he been faithful, in which event, no doubt, his one talent would have increased.

There may instances in which persons use some of their talents faithfully in the Lord's service, and bury others "in the earth," in business and cares of this life; but the fact that the Lord does not give such illustrations would lead us to question the probability of such a course. Some might plan certain things respecting two talents for heavenly things and three for earthly things; or of one for earthly things and the other for heavenly things; but the result probably would be either that he would become thoroughly immersed in the earthly things, and bury all his talents there, or else that his heart would become so thor-

oughly infused with the Lord's spirit and the desire to serve His cause that all of his talents would be thus employed.

This tendency and result is implied by our Lord's statement on another occasion: "Ye cannot serve God and Mammon." "No man can serve two masters." Experience and observation corroborate this; and hence as a rule we find that people are either cold or hot in spiritual things; either it is the Kingdom of heaven first and far above all other considerations, demanding and receiving the very best we have of time, energy and influence; or else the Kingdom of heaven is neglected and forgotten, and time and influence are spent in money-getting or other selfish and earthly occupations of mind and body.

It will be noticed that there are two grades of faithfulness: the servant who hid his Lord's talent in the earth was faithful in that he did not waste or squander it riotously, sinfully, viciously. He did not repudiate his Master either, for he still acknowledged himself as his servant and the talent as not his own. The higher faithfulness that in the parable was rewarded went beyond this and represented earnest, self-sacrificing zeal in the Master's cause.

These in the parable are the same that are represented by the Lord through the prophet, saying, "Gather together My saints unto Me, those who have made a covenant with Me by sacrifice." (Psa. 50:5.) "They shall be Mine, saith the Lord, in that day when I come to make up My jewels." (Mal. 3:17.) This jewel class must all be sacrificers. This is their covenant with the Lord—that they will sacrifice, that they will use their talents, opportunities, privileges, favors, zealously in His service, in the service of His household, in the service of His cause, to the honor of His name.

After entering into this covenant with Him any other course of conduct would be properly designated wicked and slothful. From this view it is to be feared that the class represented by this unfaithful servant is a large one, a great company. While still our time for rendering our accounts is future, while still the opportunity for using our time and influence and all in the Lord's

service is with us, how it behooves every one who has made the covenant by sacrifice to be vigilant, energetic, that he may ultimately hear the Master's precious words, "Well done, good and faithful servant enter thou into the joys of thy Lord. Thou hast been faithful in a few things, I will make thee ruler over many things."

QUESTIONS:

Was the departure of Jesus intimated in the parable of the talents?

Does this parable concern the world or the servants of God?

What are some of our talents and how may they be used?

What is required of a steward? Have I buried any of my talents?



IN THE UPPER ROOM

March 3—Matthew 26:17-30

GOLDEN TEXT: "This do in remembrance of Me.—1 Corinthians 11:24.

FROM the early days of antiquity it has been customary among men to commemorate the **birth** of their notables; but seldom, if ever have the worldly-wise deemed it expedient to set aside the **death** date of their great ones to be commemorated from year to year. But the divine will in this matter runs counter to worldly wisdom, for the Scriptures enjoin upon all the followers of the Master the vital importance of remembering and memorializing their Leader's death. We celebrate His birth out of enthusiasm for that blessed event; but we celebrate His death by divine mandate; yet with great thankfulness and appreciation for all that it means to us, and will yet mean to the whole world of mankind.

The greatest achievement of Jesus' earthly career was His death. It was His death that justified His coming into the world as a man. Jesus' life was not taken from Him; rather, He willingly surrendered it; and in this there was real victory for Himself and a provision of salvation for all mankind. It is because the salvation of both the church and the world depends upon the death of Jesus that it is so appropriate and so important that His people utilize every opportunity to have it impressed upon their minds and hearts. Jesus' victory in death means their victory over death.

The night before Jesus was crucified He met with His disciples in the "upper room." What a meeting that was! Here were twelve Jews who had accepted Jesus as their Messiah, and were looking to Him to establish a Kingdom that would deliver Israel from the Roman yoke, and bless all nations. They expected to share the glories of that Kingdom. Jesus, on the other hand was about to inform them that He would be betrayed into the hands of His enemies and be put to death; yea, that one of their own number would be the betrayer.

We said that twelve of His disciples believed the Master would establish the Messianic Kingdom. Actually only eleven, at the time, still believed this, for Judas had evidently lost His faith else he would not have been negotiating for Jesus' death. But that there was a traitor in their midst added to the pathos of the occasion; and especially so once Jesus let it be known that he was aware of the plot that was being engineered against Him.

The disciples could hardly credit what Jesus revealed to them, and perhaps wondered if there were something in their own hearts of which they were not aware; hence the question, "Lord, is it I?" While Jesus knew the identity of the traitor, He preferred not to make a direct accusation, but to let Judas' own action reveal to the others who the guilty one was. As followers of Jesus we might well take a lesson from this and be slow in our accusation of others, even when there is no question about their guilt. Of Jesus it is said that He came not into the World to condemn the world, but to save it; and in keeping with this we find that even in individual cases the Master was slow to condemn.

After all, Jesus was voluntarily dying for the whole human race of sinners so it would have been quite out of keeping for Him to manifest agitation and malice in connection with any agencies the Father's wisdom might permit to bring about His death. It was manifestly unjust for Judas to betray His Master, but then, had the Master been looking for justice He would not have died as Man's Redeemer. The love which goes beyond justice is the principle that

carried Jesus through to a victorious death.

In addition to the practical lessons to be drawn from the upper-room episode in the life of Jesus, some very important doctrinal truths are set forth; and these two have a practical bearing upon every Christian's life. In the bread and cup that were proffered to the disciples after they had finished with the feast of the passover, we have a symbol of the broken body and shed blood of the Redeemer. In giving the cup to them Jesus said, "This is the blood of the new covenant."

The disciples were not able to grasp the full significance of this statement, although they would probably have some idea about it. They would know about the Law Covenant and of the blood that was used in connection with its inauguration at Mt. Sinai. They would probably also remember the promises that the time would come when a new covenant would be established with Israel. But just how the "cup," and the strange experiences of that evening fit into this picture they could not then know, and did not know until Pentecost.

But now it is plain. Jesus' own blood was to seal the New Covenant, even as the blood of animals sealed the Law Covenant. But first of all His disciples were to drink that blood; that is, they were to participate in His death, presenting their bodies a living sacrifice, even as He presented His. They were to do this in the assurance that through the merit of His blood their sacrifice, even as His, would be "holy and acceptable."

Now we can see that in dying with Jesus, His followers become co-servants of the New Covenant with Him; and that this further preparatory work for the New Covenant has taken the entire Gospel age to complete; and that the inauguration of the New Covenant with Israel and with the world must wait until the sacrificing is complete.

QUESTIONS:

Is it unusual to do something in commemoration of a great man's death? Why was the death of Jesus so important?

Why do we feel the commemoration of His death should be annually and at a certain time of the year?

What does St. Paul say of importance in connection with our participation in the fellowship of the sufferings of Christ?

CHILDREN'S HOUR

JOSEPH, THE GREAT RULER

Chapter 14—February 18

WHEN Joseph had been in prison for several years Pharaoh the king of Egypt had two dreams that troubled him. Nowadays when we have dreams we forget them as quickly as we can; if we want to know what is going to happen or what is God's will we study the Bible and find all we need. But in the long ago there was no Bible and God sometimes spoke to people by a dream. The king called all his wise men to explain the dreams to him but not one of them could help him. At last one of the king's servants remembered that Joseph had once helped him to understand a dream and he told Pharaoh about it. Joseph was brought out of prison to the king. Joseph told the king that God would help him understand his dream.

The king said: "I dreamt that seven fat cows came up out of the river. Seven thin cows came up after them and ate up the fat cows and the thin cows were just as thin as ever. Then I dreamt that there were seven good, large ears of grain and seven thin ones ate the good ones. I am very much worried about these dreams. What do they mean?"

Joseph said: "I will tell you, O King, what these dreams mean. There are to be seven years in which everything that is planted will grow, very, very well, and people will have more food than they need. Then there will be seven years in which nothing will grow. Now, if I were you I would pick out a wise man and have him buy up all the extra grain for seven years. Then when there is no food the people can buy it back from you and no one will die of hunger."

The king thought this was a very good idea and chose Joseph to do the work. So you see he did not have to go back to prison. The king made him a very great man. Joseph had large barns built and packed them full of grain and when the bad years came and people had no food they came to Joseph to buy it. After a time even Joseph's bad brothers had to come to Egypt to buy grain and so they found Joseph. He was kind to his brothers; he gave them food and told them to bring his father Jacob, or Israel, to Egypt just as quickly as they could. So Jacob found his dear son, Joseph, and was very happy.

From Joseph we learn to honor God and to be kind to all, even to those who are unkind to us. This is a lesson that Jesus also taught us.

Memory verse: "Love your enemies, do good to them which hate you."—Luke 6:27.

Questions:

1 After Joseph had been in prison a long time what happened? Why did people believe in dreams in those days? Who did the king call to explain his dreams? Who finally explained the dreams? Who did he say would help him explain them?

would help him explain them?

3 Explain what the dreams mean. How did Joseph treat his brothers when they had to come to Egypt?

MOSES, THE BABE

Chapter 15—February 25

WHEN Jacob and all his sons and their families came to Egypt, the king gave them a nice place to live. Jacob died in Egypt and by and by the king who loved Joseph, and Joseph himself, died. Jacob's children married and had children and they married, and as years went on it looked as if a part of God's promise would soon be true for Abraham's children were becoming a great nation. People called them the Children of Israel, or Israelites.

After many, many years had passed there lived a king in Egypt who did not remember Joseph and how he had saved all the people of Egypt. This Pharaoh was afraid of the children of Israel because there were so many of them. He feared they might fight against his people and then leave his country. So he made the Israelites work for him. He made them build high brick walls and large buildings and work hard in the fields. But God was with His people and the harder they had to work the stronger and greater they became. Then Pharaoh, the king, told the Egyptians to throw every Israelite boy baby into the river and drown him. Wasn't that terrible?

One day a very beautiful boy was born. His mother hid him for three months and then she knew she could not hide him any more because he was strong and cried loudly. She made a little boat of reeds, put the baby in it and placed the boat among the weeds in the river. Pharaoh's daughter came to the river to bathe, saw the baby and said she would take it for her own. She called this little boy Moses.

Moses grew up in the king's palace; he had the best of teachers and when he was a young man he

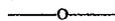
became a general in Pharaoh's army and he was a very wise general, too. But Moses did not forget that he was not an Egyptian. His people, the Israelites, were suffering. Every day they had to work hard, much too hard, and cruel Egyptians watched them and struck them with whips if they stopped to rest. One day when Moses saw an Egyptian striking an Israelite he killed the Egyptian. Moses became afraid Pharaoh knew this and would try to kill him. So he had to run away out of the country to a land called Midian. Here he married and lived for forty years; but he could not forget his people and their suffering.

Moses was a man who might have had everything that people like—a beautiful home, fine clothes, riches, honor, an easy life—if he had been willing to forget God's people. But Moses gave up all these to help them. Surely God loved him for this. God said: "I will let Moses help Me to help the Israelites."

Memory verse: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25.

Questions:

- 1 What was the name given to the children of Jacob?
- 2 Why was the King of Egypt afraid of the children of Israel, and what did he make them do?
- 3 What did one of the mothers of the people of Israel do after she heard what the King of Egypt wanted his people to do to them? What was the little boy's name that she wanted to save from the destruction ordered by the King of Egypt?
- 4 What happened to the little child Moses? How were the people of Israel treated by the King of Egypt? What did Moses do to one of the Egyptians when he saw him striking one of his own people? Why did Moses run away and where did he go? How long did Moses live in the land of Midian?
- 5 What did Moses give up and why?



MOSES, THE GREAT LEADER

Chapter 16—March 3

.. WHEN God's time came to help the children of Israel He talked with Moses. God said: "I want you to go to Egypt, to Pharaoh the king and tell him to let My people go. Then bring My people out of Egypt to the land of Canaan." You will remember this was the land that God had promised to Abraham and his children many years before. Moses was afraid to go. He said: "I cannot do this; the people will not listen to me and, anyway, I am not wise enough for this great work." God promised that He would be with Moses and that Moses' brother, Aaron, should also help.

When Moses and Aaron reached Egypt they told the leaders of the Israelites that God was going to help them run away from the bad king, and the people were very glad and thanked God. Then Moses and Aaron went to Pharaoh and said: "God says, 'Let My people go.'" "No! No!" said Pharaoh and he made the poor Israelites work harder than ever. God said: "Ask Pharaoh again and if he says 'No!' we will punish him." Pharaoh said "No" and God turned all the water that was in Egypt into blood; the fish in the streams died and people did not know what to drink. Still Pharaoh would not let the people go and so God brought many, many frogs into the land. They came up into the houses, the beds, the food. Pharaoh said: "Oh, oh! I will let the people go." Then God made the frogs die and Pharaoh said "No; I will not let the people go." God filled the dust of the country with lice that came up on people and animals; then He sent wild beasts among them and the king said he would let the Israelites go. But when the wild animals were taken away Pharaoh once more said: "No!"

Then God made all the Egyptians' animals sick; so sick that they died. When Pharaoh still said "no" all the Egyptians became covered with sores and then God sent a terrible storm with thunder and lightning and hail, a storm so very bad that it killed the people and animals that were not indoors. Pharaoh begged Moses to ask God to end these troubles and he would let the people go; but as soon as the storm stopped, Pharaoh again said the people must stay.

The next trouble was grasshoppers—thousands of them—that ate every green thing the hail had left. Then followed three days of great darkness; there was no light even in the daytime. Moses told Pharaoh all the Israelites must go, but Pharaoh chased Moses and Aaron out of his palace. Then God said: "I will bring one more trouble upon Egypt and My people shall be free."

Memory verse: "I will remember the works of the Lord."—Psalm 77:11.

Questions:

- 1 What did God tell Moses He wanted him to do? What did Moses reply to God's request and what did God promise him?
- 2 What did Moses and Aaron do? What was Pharaoh's reply to the request that God's people be freed? How many times did Pharaoh refuse to let them go and what happened each time he refused?
- 3 What did Pharaoh ask Moses to do for him when God continued to plague the Egyptians for refusing to let His people go? Did Pharaoh let them go after Moses granted Pharaoh's request?
- 4 What other troubles followed Pharaoh's refusal to let God's people go? And what did God say?

Talking Things Over



GOD'S WORD NOT BOUND

WHEN the Apostle Paul was in prison at Rome he wrote to his "son Timothy" admonishing him to be faithful as a good soldier of Jesus Christ." Among other things Paul said, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) This was the manner in which Paul himself had used the Word of truth; that is, he had committed it to others, among whom was Timothy.

But now Paul was in prison, bound. His activities were restrained, but, he adds, "the Word of God is not bound." (2 Tim. 2:9.) Paul was bound, but other ministers of the Word were free, and it was their responsibility to disseminate the Word, passing it on to others, who were again to pass it on to still others. Through the faithfulness of each one receiving the Word in thus committing it to others by letting their light shine, there would continue that come within our reach is what proves out for the blessing of those who might have a hearing ear.

Paul was bound, but, he observes, the Word of God was not, because he had committed it to Timothy and others who could continue its ministry. It is through the faithfulness of those receiving the Word that it has come on down to us from the apostle's day. The illustration Paul uses in this lesson may well have been that of the ancient torch relay races, in which each contender would carry a torch a certain distance along the race track, and then pass it to another, who would in turn, carry it on to a third, etc., until the end of the race course. It was considered a disgrace to drop the torch or to let it go out.

How well this illustrates and emphasizes our individual responsibility toward the truth! "The Word of God is not bound," nor can it be bound as long as those who possess it are faithful in passing it on to others. True, the dark night will come when no man can work; and then, no doubt, for a short time it may be bound. But that time has not yet come, at least not in the English speaking world, so each one of us should look well to our privilege of continuing to bear the torch of God's Word as we have liberty to do so.

This is an individual responsibility. To be faithful to it does not imply the necessity of being associated with some large group movement, although the spirit of the Lord will direct the individual to seek the fellowship and cooperation of those who are of "this way." Nor is the dissemination of the truth limited to the use of some one method of activity, outside of which acceptable service cannot be rendered. There are many ways in which an individual can let his light shine.

We were impressed with this latter thought lately by receiving a copy of a Phoenix, Arizona paper in which was published a report of a Christmas discourse given by Brother Herrscher. This report was equal to a fair sized tract; and it meant that this message of the Kingdom went into many thousand homes in Arizona that week, with no expense to the Phoenix Ecclesia, and very little effort. It was just a matter of being alert to an opportunity.

Now we don't mean to imply that all the brethren can get their Sunday sermons in the Monday papers. Perhaps very few others would be successful along this line; but we cite it as an illustration of using an opportunity that was at hand. And, after all, faithfulness in the use of little opportunities that come within our reach is what proves our worthiness of larger opportunities in the future—"Thou hast been faithful over a few things, I will make thee ruler over many things."—Matt. 25:23.

There may be opportunities waiting for us in connection with our friends or relatives or neighbors. With most of us our particular sphere of influence is among those nearest to us; and toward these we have a special responsibility; they are our "prospects," as it were— although with many of us it is difficult to speak the "word in season" to those with whom we come in contact daily. A little poem received recently from one who is faithful along this line, is to the point.

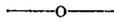
"The man beside you in the train
May have a good and honest heart
Awaiting knowledge of the truth
Which you are able to impart.

"But if with self you are beset—
That nervous heart begins to pound;
Your tongue gets stuck between your teeth
While fear-filled eyes rove down and round!

"Forget that certain man called 'you',
And turn to God for strength you seek;
Remember only joyous Truth,
And then your God through you can speak.

"When once 'tis done, the fear will shrink
While courage grows a healthy span;
Until at last you'll meet with joy
Each chance to introduce God's plan."

Let us then, dear brethren, make sure that the Word of the Lord is not bound in our hearts or lives, but that it flows out freely to others on every suitable occasion. Let us watch for the little opportunities that may come our way. It may be only to speak a word about the Kingdom to the "butcher, the baker, the candlestick maker," or to give them a tract or a card or a booklet. It may be to do a little colporteur work; or make a few follow up calls or take part in a general distribution of tracts or cards; or help to advertise a public meeting; or writing a letter to your local paper; or what not. Let us not spurn the small opportunity nor falter before the larger ones; and let us humbly look to the Lord for guidance and help in the ministry of His Blessed Word—the Word that is not bound as long as there is a faithful saint of God on earth who has opportunity to tell it out to those who have a hearing ear.



A BROTHER WRITES FROM HUNGARY

The following are excerpts from an unusual letter written by a Polish brother interned in Hungary, to an Ecclesia of Polish brethren in Chicago, and translated into English for use in *The Dawn*. We are glad to publish it, believing it will be of interest to all the brethren:

"Dear Brethren in Christ: Grace and Peace be unto you from God our Father and our Lord, Jesus Christ. Thanks be unto God for the knowledge He has given us of His wonderful plan, and for His loving care that protects us. This guardianship I could feel, especially, in the days of trial which I recently experienced on account of the war.

"The Bible states that there shall come upon this earth great tribulation such as was not since the world began, and we had a sample of that tribulation in Poland. Briefly, I will describe that which I witnessed and my present circumstances.

"I hail from Zakopanego where I possessed a truck. On August 30, 1939, I drove with my truck to a town named Biala with some furniture. From Zakopanego to Biala is about 140 kilometers. I could not return home anymore, because on August 31st about 6 o'clock

in the morning the Germans had already bombed that territory. In my futile attempt to return home, I came within twenty-eight kilometers of Zakopanego, but I could not go any further. I saw towns in flames and many soldiers and civilians fleeing to the border. Several Army officers stopped me and compelled me to take my truck and go where they directed me, even though I was not enlisted and never served in the army. For eighteen days we were steadily fleeing from the Germans, and many times we were witnesses of horrible scenes. There was no respect of persons, both soldiers and civilians had to flee and hide. Many towns and villages were bombarded and destroyed. There were cases where German airplanes came down over the fields so low that they were machine-gunning cattle and herdsman. . . . Everybody was fleeing—army officers, official, and dignitaries—both great and small, which was in harmony with what the Scriptures say.—Luke 23:30; Rev. 6:15,16.

"In Rumania and in Hungary there are found many Polish Army officers, government officials, and other dignitaries. They forced me to ride with them in this direction, and therefore, I am at present in Hungary. At first, it was very sad for me, because I was compelled to flee without being able to reach home to bid my wife and children farewell. Neither could I take my Bible or other Bible helps with me. I thank my Heavenly Father that finally we got to Hungary where we are no longer pursued by enemy planes and armies. My present difficulty chiefly is that I cannot converse with the Hungarians. Neither do I have much conversation with other fellow Polish refugees. When I tried to tell these refugees of God's Plan, they recognized that I was not a Catholic, and therefore started to persecute me. But I am glad that the terrible retreating and fleeing is all over, because those days were truly horrible. We had many accidents on the way, because they did not permit us to use our lights at night. In the first day of the retreat at night, two trucks dove into the ditch. On these trucks there were about sixty officers and soldiers. The sight was dreadful, many being killed and wounded. I took the wounded to the hospital. There were many other accidents also, because we drove mostly at night and always without lights. For the drivers such journeys were very tiresome. On my truck I had twenty-five people beside food supplies.

"I thank our Heavenly Father that despite the many difficulties encountered, we all arrived safely and in good health at the Hungarian border. We passed over the border, and were quartered in different villages. They permitted me to keep my truck. Among the refugees here there are people from all stations and walks of life. At first, the common and poor refugees acted very harshly and rude to the ones of higher rank and especially toward the officers of the Army, because they ran away leaving the army behind and did not defend Poland. Sometimes the Hungarian officials have been compelled to restrain and control the Polish soldiers in order to defend and protect the Polish army officers.

"The Polish refugee dignitaries and officials have been humiliated greatly. Previously, they treated the poor and common people as inferior to them, and looked down upon them in their pride. But now they are all on the same level, and glad that they can converse with one another because few can speak in the Hungarian tongue. I was sent to live with a certain Hungarian farmer who by providential leading of God turned out to be a Baptist. He has a Bible in his home.

I requested him to write to Budapest to find out if I could secure a Polish Bible from there. He gladly fulfilled my wish, and I received the Bible for which I am very happy and thankful to my Heavenly Father, because I have been lifted in spirit very much as a result of this.

"I have received a letter from my wife informing me that they are all alive and healthy. I likewise, received a card from Brother J— of Krakow who sent me your address which made me rejoice, because I can share with you my past and present experiences. I always tried to love the brethren, but now I have realized how dear the brethren are—those who know the Truth. How precious the Truth of God's Word is. Thanks be to God and our Lord, Jesus Christ that I can see my imperfections, and that I can stand at the feet of our Lord and with tears wash those feet; in other words, the last body members which are yet found on the earth. (Luke 7:37,38.) I think of this often as I lay down to sleep with tears in my eyes, and I do not have to restrain them because I have my own room in which to sleep. I thank God that He does not spare my tears.

"Dear brethren, I beg that you send me the first and sixth volumes of Studies in the Scriptures, Tabernacle Shadows, the Straz for August, one hymn book, and if possible send all the six volumes. I will pay you for all this, because they pay us thirty filerow, that is, nine pegow a month at the present time and the farmer gives us food.

"Closing this letter to you, brethren, with tears in my eyes, even though I know you not in the flesh, I ask an interest in your prayers that God may increase my faith, love, and endurance in this narrow way.

"I send you my Christian greetings and wish you all the abundant favor of God. May His mercy and guidance continue with you in the narrow way. May the God and Father of our Lord, Jesus Christ, keep you

in His Holy care. (Eph. 3:16-21.) I remain in brotherly love by God's Grace,—Brother S. Kubic."

BINDING UP THE BROKEN-HEARTED

"Dear Friend: You sent me a card of consolation and sympathy. I truly appreciate it. You told me to send for a booklet entitled "Hope Beyond the Grave." Will you kindly send it to me.

"I lost my mother; she was a true Christian, a beautiful character. I loved her so and feel so lost without her. I would kill myself, only she made me promise never to do such a thing. (I had made an attempt once.) She told me if I did such a terrible thing there would be no hope of ever seeing her again because I would be lost.

"I try to be a Christian, but it is hard to lose your loved ones. Makes you wonder, why? Prayer is my consolation. I will appreciate the booklet. Perhaps it will help. Thank you. Very truly yours,

—R. M. H., Mich."

"Dear Friend: We were called to Auburn, Me., a week ago to bury our daughter whom we loved dearly, and of course it was a very trying time. . . . We arrived home to find your card with post post mark on it from Wilton, Me., and we don't know who could have sent it to us . . . but we felt relieved to know someone, somehow, had taken an interest in us, in our trouble. We are sending for your booklet "Hope Beyond the Grave" to comfort us in our sorrow. We thank you and also whoever sent this card to us. We hope to read your booklet and perhaps to understand more than we do at the present time. Very sincerely yours,
Mr. and Mrs. C. W. K., N. H."

COMING CONVENTIONS

ST. PETERSBURG, FLA., February 9-11. All sessions of this convention will be held in the Odd Fellows Hall, over Ontra Cafeteria, 105 4th Street, South. A public meeting has been arranged for Sunday afternoon. The St. Petersburg friends extend a cordial invitation to as many as can attend, and ask the prayers of the brethren that this gathering will redound to the Lord's glory and to the blessing of His people.

SOUTH BEND, IND., March 10. This convention is being arranged in cooperation with the Gary and Cicero Classes. Further details in the next issue.

DETROIT, MICH., March 23, 24. This gathering is being arranged by the Detroit Junior Bible Students. Details in the next issue.

LEBANON, PA., March 31. Further particulars of this Eastern Pennsylvania gathering will be announced in the March issue of The Dawn.

WILMINGTON, DEL., April 13, 14. This is the Annual Pre-Memorial Convention in Wilmington. A good program is being arranged this year, and a rich blessing is expected. Details later.

NEW BEDFORD, MASS., May 4, 5. The Saturday (May 4) sessions of this gathering will be held at 80 Bedford Street, and on Sunday, the 5th, in Cornell Hall, 736 Pleasant Street. Further details will be announced later. The convention is sponsored by the New Bedford Bible Students Ecclesia. Phyllis Judson, Sec'y., 80 Bedford Street.

CINCINNATI, OHIO, May 31-June 2. The Bible Students Ecclesia of Cincinnati announce their usual Memorial-Day Season Convention on these dates—three full days, at the Young Womens Christian Association Building, 9th and Walnut Streets, Cincinnati. Opportunity for water immersion will be provided if candidates make application in advance. Convention sponsored by the Bible Students Ecclesia of Cincinnati, Sec'y., Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

SEATTLE, WASH., Labor Day Period, 1940. Advance notice of this 4-day gathering is requested. The convention will be sponsored by the Ecclesias of Vancouver, B. C., Lynden, Wash., and Seattle, Wash. It is hoped that this advance announcement will encourage some to make their vacation arrangements to include the Seattle General Convention for 1940.

SAGINAW, MICH., The usual Labor Day Convention is being planned for Saginaw. Details later.

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad, however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

* * *

BROTHER GIDEON BEILER

Wilmington, Del., 907 Tatnall St., 3 P. M. Feb. 18

BROTHER C. P. BRIDGES

Rutherford, N. J. Feb. 2
 Baltimore, Md., 4 West Eager St., 3 P. M. 4
 St. Petersburg, Fla. (Convention*) 9-11
 Sarasota, Fla. 13,14
 Tampa, Fla. 15
 Zephyrhills, Fla. 16
 Orlando, Fla. 18
 Jacksonville, Fla. 21
 Greensboro, N. C. 25
 Richmond, Va. 27,28
 Washington, D. C. 29
 Wilmington, Del. March 1,2
 Reading, Pa. 3

BROTHER FRED BRIGHT

Paterson, N. J., Y. M. C. A., Ward & Prince, 3 P. M. .. Feb. 11
 Scranton, Pa. 18
 Lebanon, Pa. 25

BROTHER J. L. COOKE

Brooklyn, N. Y., 109 Remsen St., 3 P. M. Feb. 25

BROTHER DAVID DINWOODIE

Philadelphia, Pa., 18th & Arch St., 3 P. M. Feb. 25

BROTHER EDWARD FAY

Waterbury, Conn. Feb. 18
 Boston, Mass., 30 Huntington Ave., 3 P. M. 25

BROTHER A. C. FREY

Reading, Pa., Stauffer's Hall, 6th & Franklin, 3 P. M. .. Feb. 4
 Paterson, N. J., Y. M. C. A., Ward & Prince Sts., 3 P. M. .. 25

BROTHER WILLIAM HOLLISTER

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. Feb. 11

BROTHER J. T. JOHNSON

East Liverpool, O. Feb. 11

BROTHER P. KOLLIMAN

Norristown, Pa., Wildman's Hall, 8 P. M. Feb. 11
 Philadelphia, Pa., 18th & Arch St., 3 P. M. 25

BROTHER O. MAGNUSON

Philadelphia, Pa., 18th & Arch Sts., 3 P. M. Feb. 11
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. 18
 Hazelton, Pa. 25

BROTHER EDWARD MAURER

Duquesne, Pa. Feb. 4

BROTHER M. C. MITCHELL

New Haven, Conn., 19 Elm St., 10:30 A. M. Feb. 18
 New London, Conn., Y. M. C. A., 3 P. M. 18

BROTHER A. L. MUIR

Houston, Texas Feb. 3
 Galveston, Texas 4
 St. Petersburg, Fla. (Convention*) 9-11

BROTHER ROBERT E. NASH

Hawthorne, Calif., 13110 Doty Ave., 7:45 P. M. Feb. 11

BROTHER GEO. P. RIPPER

Mentone, Calif., 1352 Olivine St., 2 P. M. Feb. 11

BROTHER J. H. L. TRAUTFELTER

Lancaster, Pa. Feb. 11

BROTHER H. V. WARREN

Santa Ana, Calif., 417 So. Bristol, 10:30 A. M. Feb. 18

BROTHER GEORGE M. WILSON

Buffalo, N. Y. Feb. 4

BROTHER W. N. WOODWORTH

Brooklyn, N. Y., 109 Remsen St., Brooklyn, N. Y. Feb. 4
 St. Petersburg, Fla. (Convention*) 9-11
 Greensboro, N. C. 13
 Paterson, N. J., Y. M. C. A., Ward & Prince Sts. 3 P. M. .. 18
 Newark, N. J., Krueger Aud., Belmont Ave., 8 P. M., Monday 19
 Baltimore, Md., 4 West Eager St., 3 P. M. 25

BROTHER C. W. ZAHNOW

California—Address c/o A. W. Abrahamsen, 8414 2nd Avenue, Inglewood, Calif.

*See Convention Announcements on page 33

THE MEMORIAL SUPPER

The Memorial date this year is, as we understand it, Sunday evening, April 21.

CROSS AND CROWN PINS IN STOCK

We are glad to announce that we can now supply lovely gold-filled Cross & Crown pins in two styles—the lapel button style for men, and the catch style for women. The Cross in these pins is done in red enamel, which adds greatly to their beauty. The price is one dollar each, post paid.

The Dawn 136 Fulton Street, Brooklyn, N. Y.

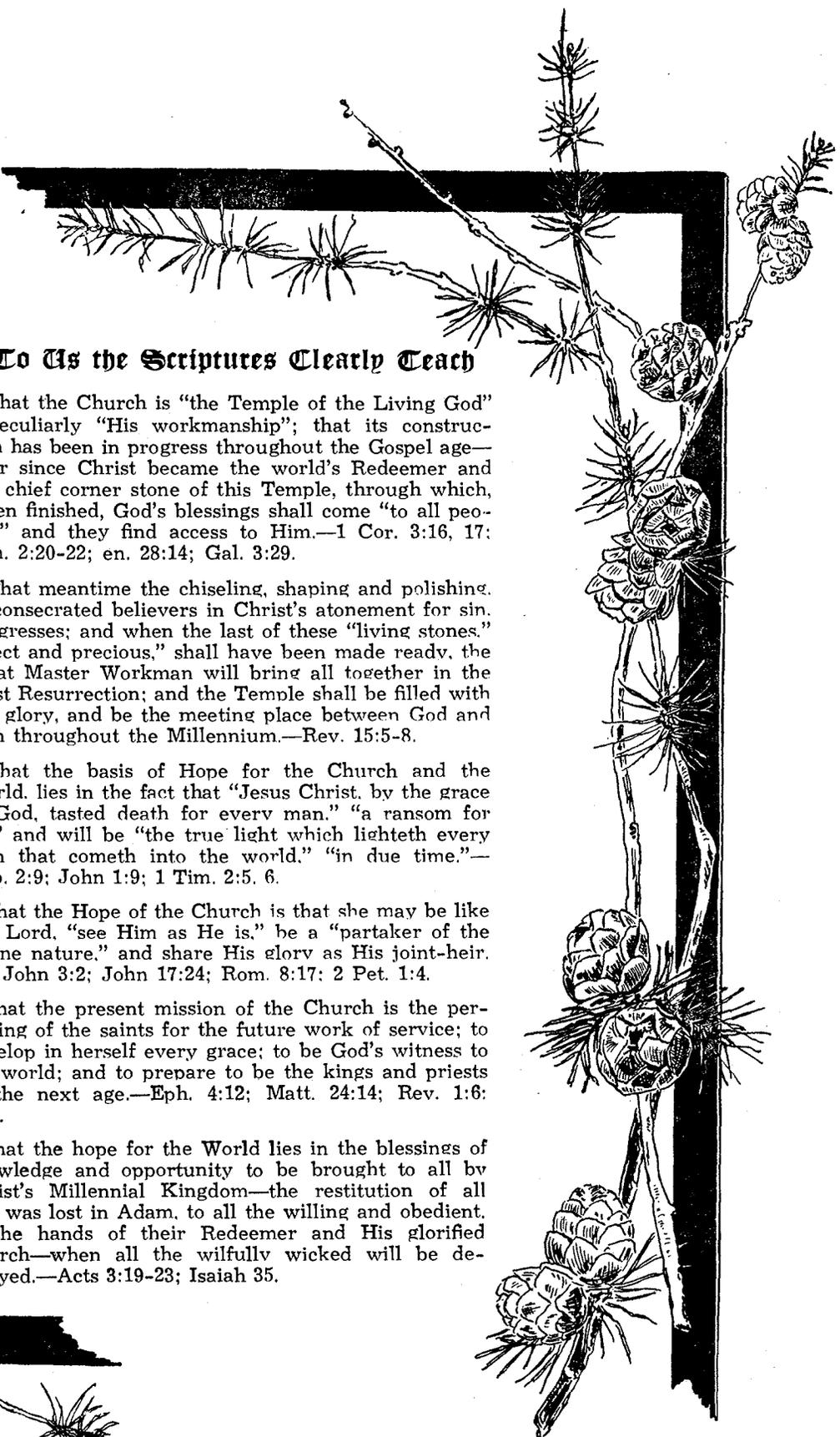
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THE BIRTHDAY MANNA BOOK

This new edition of **The Daily Heavenly Manna** contains the same texts and comments as in the original. Also, there are ruled pages for autographs interleaved. Cloth binding, red edges—50 cents each; De Luxe Binding, stamped in gold, and gold edges—\$1 each.

—o—

ZIONISM IN PROPHECY. 64 pages, attractive paper binding—20 cents each; 7 copies \$1; 50 or more copies, 10 cents each.



To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; en. 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," "elect 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.—Rev. 15:5-8.

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." "a ransom for all," and will be "the true light which lighteth every man that cometh into the world." "in due time."—Heb. 2:9; 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; 2 Pet. 1:4.

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 of 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, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

