



DOES GOD NOT CARE?

OUR UNITY IN CHRIST

THE HOPE OF GLORY

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 T. E. BARKER

Lynn, Mass. April 14
Worcester, Mass. 28

BROTHER C. P. BRIDGES

Worcester, Mass. April 2
North Brookfield, Mass. 3
Albany, N. Y. 4
Syracuse, N. Y. 5
Tonawanda, N. Y. 6
Buffalo, N. Y. 7
Lockport, N. Y. 8
Rochester, N. Y. 10
Scranton, Pa. 11
Wilkes Barre, Pa. 12
Paterson, N. J., Y. M. C. A., Ward and Prince Sts., 3 P. M. 14
White Plains, N. Y. 15
Hawthorne, N. J. 16
Flushing, N. Y. 17

BROTHER FRED BRIGHT

Allentown, Pa., 38 S. Fifth St., 7:30 P. M. April 21
Paterson, N. J., Y. M. C. A., Ward and Prince Sts., 3 P. M. 28

BROTHER N. CONSTANT

Paterson, N. J., Y. M. C. A., Ward and Prince, 3 P. M., April 21

BROTHER DAVID DINWOODIE

Wilmington, Del., (Convention*) April 13, 14

BROTHER EDWARD FAY

New Haven, Conn., 19 Elm Street, 10:30 A. M. April 21
Waterbury, Conn. 3 P. M. 21

BROTHER WILLIAM HOLLISTER

Wilmington, Del., (Convention*) April 13, 14

BROTHER GEORGE S. KENDALL

Reading, Pa., Stauffer's Hall, 6th and Franklin Sts., ... Apr. 7
Pittsburgh, Pa., 610 Arch Street, 3 P. M. 14

BROTHER P. KOLLIMAN

Baltimore, Md., 4 West Eager St., 3 P. M. April 28

BROTHER O. MAGNUSON

Wilmington, Del., (Convention*) April 13, 14
Schuylkill Haven, Pa. (Convention*) 28

BROTHER M. C. MITCHELL

Hartford, Conn. April 28

BROTHER A. L. MUIR

Jacksonville, Fla. April 5
Greensboro, N. C. 6, 7
Richmond, Va. 8
Washington, D. C. 9
Baltimore, Md. 10
Laurelton, L. I., 130-33 228th St., 8 P. M. 11
Rutherford, N. J., 112 Mountain Way, 8:15 P. M. 12
Wilmington, Del., (Convention*) 13, 14
Baldwin, L. I., 31 Rockville Drive, 8 P. M. 15
Brooklyn, N. Y., 5306 Avenue M., 8 P. M. 16

New York City, Apt. 11-I, 175 W. 93rd St., 8 P. M. 17
Laurelton, L. I., 130-33 228th St., 8 P. M. 18
Brooklyn, N. Y., 465 1st St., 8:15 P. M. 19
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 21
White Plains, N. Y. 8 P. M. 22
Hawthorne, N. J. 23
Brooklyn, N. Y., 108 Montague St., 8 P. M. 24
Laurelton, L. I., 130-33 228th St., 8 P. M. 25
Rutherford, N. J., 112 Mountain Way 8:15 P. M. 26
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 28

BROTHER C. C. PEOPLES

Wilmington, Del., (Convention*) April 13, 14

BROTHER W. N. POE

Wilmington, Del., (Convention*) April 13, 14

BROTHER EDWIN PROCTER

Hazleton, Pa. April 1
Lehighton, Pa. 2
Allentown, Pa. 3
Pen Argyl, Pa. 4
Rutherford, N. J., 112 Mountain Way, 8:15 P. M. 5
Brooklyn, N. Y., (Convention*) 7

BROTHER E. G. WALTERS

Rheems, Pa. April 1
Hughesville, Pa. 2,3
Reading, Pa. 4,5
Norristown, Pa. 6,7
Lehighton, Pa. 8,9
Wilmington, Del. 11
Newark, Del. 12
Wilmington, Del., (Convention*) 13,14

BROTHER GEORGE M. WILSON

Brooklyn, N. Y. (Convention*) April 7
Wilmington, Del. (Convention*) 13,14

BROTHER W. N. WOODWORTH

Brooklyn, N. Y., (Convention*) April 7
Wilmington, Del. (Convention*) 13
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 14
Bloomfield, N. J., Masonic Temple, 8 P. M. 15
Wilmington, Del., 907 Tatnall St., 3 P. M. 21
Bloomfield, N. J., Masonic Temple, 8 P. M. 22
Schuylkill Haven, Pa., (Convention*) 28
Buffalo, N. Y., (Convention*) May 5

BROTHER E. G. WYLAM

Appleton, Wis. April 8
Marquette, Mich. 6,7
Withee, Wis. 10
Stevens Point, Wis. 11

BROTHER H. L. YOUNG

Philadelphia, Pa., 18th and Arch Sts., 3 P. M. April 18

BROTHER C. W. ZAHNOW

Vancouver, B. C. April 28

*See Convention Announcements on page 33

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.

The DAWN

A Herald of Christ's Presence

Vol., 8, No. 7

APRIL 1940

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Does God Not Care?—An examination of the present precarious position of both Catholicism and Protestantism in the chaotic world of today, and the Scriptural reason given as to why God is not coming to the rescue. 2

THE CHRISTIAN LIFE

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Walking as in the Day—A heart-to-heart discussion dealing with our covenant of consecration, and the importance of conscientiously carrying out its terms. 12

The Hope of Glory—Much is said in the Bible about the church's hope of glory, and this article calls attention to many of these glory promises. 15

Christian Soldiers—We are to "fight the good fight of faith," but not each other; and we are to use the "weapons of our warfare" which the Lord provides, and not "carnal weapons." These are some of the thoughts brought out in this article. 20

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NEXT MONTH



SPIRITUAL MINDEDNESS

The Apostle Paul declares that "to be spiritually minded is life and peace," hence, the matter of what constitutes spiritual mindedness is an important consideration to every Christian. This article discusses some of the things involved in being spiritually minded.



WAITING FOR THE KINGDOM

The Messianic Kingdom hope is one of the outstanding themes of the Bible, being "spoken by the mouth of all God's holy prophets since the world began," as well as by Jesus and the apostles. From the human standpoint, the Kingdom has been a long while coming, with the result that many abortive efforts have been made to establish it before God's time. The importance of waiting for the Kingdom, and the harmful effects of not waiting, are reviewed in this article.



ESTABLISHED IN THE FAITH

Much is said in the Bible about being "rooted and grounded," and that we should not be "blown about by every wind of doctrine," etc. What is the practical application of these admonitions in the every-day affairs of the Christian life? Is it possible not to be "double-minded," yet at the same time, tolerant? These are samples of points dealt with in this article.

NEWS and VIEWS

Does God Not Care?

"And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. 18:21.

LOOMING large in the news parade of these hectic days of world disorder is the trend of events affecting religion and religious organizations. On both the Catholic and Protestant fronts religion is decidedly on the defensive and in many instances even retreating. Often the involuntary retreat of religious forces is accompanied by severe persecution and physical suffering.

In the Catholic world, more particularly, epoch-making events are transpiring. Seldom, however, are these events of an encouraging nature to the system which throughout the centuries has occupied such a prominent position in world affairs. So disquieting and tragic is the outlook for Catholicism that according to informed sources it is seriously affecting the Pope's health. Rene Krauss, writing in *Liberty Magazine*, describes the Pope's physical condition as follows:

"Pius XII is suffering from shock induced by worry over the world unrest. He is saddened by the failure of his peace efforts and by the fear of atheism's spread. He imposes the severest penances on himself for the world's ills. Of course all this contributes gravely to his condition."

Mr. Krauss further informs us that an exalted visitor in Rome asked if the Pope, in doing penances through fasting and sleeping upon the floor, is trying to force world peace by a hunger strike a la Ghandi. Replying to this inquiry Mr. Krauss says,

"When the Mahatma starves, he is trying to impose his will on some adversary, usually the viceroy of India; and each time that his minimum demands are met, he returns to his normal way of life. The Pope, on the contrary, has no adversary and no minimum demands. He is not trying to wrest concessions from any of this world's viceroys or dictators. When the Holy Father does penance, he is dealing with his God alone."

Mr. Krauss further explains, in his article appearing in *Liberty*, that when the Pope prays and starves it is for the purpose of reconciling God with humanity. We do not question the Pope's sincerity in staging a hunger strike in order to exact concessions from his God, but we simply can't sidestep the question which is intruding itself upon millions of minds today as to just who the Pope's God may be, and why he apparently is turning a deaf ear to Papal pleadings.

In pondering over what may be the reason for the Pope's present dilemma, it occurs to us that the answer may be found in one of three directions. First, is the Pope making intercession to the true God?

Second, is the God whom Papacy is endeavoring to impress, willing to give heed to the frantic petitions that are now being offered to him. And third, if willing to come to the rescue of his long-established empire in earth, is he able to give successful battle to the invading hordes of the dictators and thus put to rout the enemies of religion that for several years past have so successfully trampled down the church in one after another country in Europe?

In the Scriptures we are reminded of the fact that there are gods who lack the ability to answer the pleadings of their worshippers. We recall the dramatic story of Elijah and the priests of Baal. Elijah issued a challenge to these priests calculated to convince them and their followers that their god, Baal, was utterly unable to hear, much less to answer their petitions. Elijah suggested that an altar be built and a sacrifice placed upon it and then let the priests of Baal call upon their god to send down fire to consume the sacrifice. If their god failed to respond to their supplications then Elijah would call upon Jehovah.

The challenge was accepted and the test made. All day long the priests of Baal agonized and called upon their god to answer them, but their pleadings were in vain. Meanwhile Elijah mocked them, suggesting that they cry a little louder, for Baal may be sleeping, or perhaps he had gone on a journey. When Elijah called upon Jehovah, the true God, immediately fire came down and consumed the sacrifice.

We are not suggesting that the priests of Baal are the prototype of the present system of Catholicism. We are relating this incident merely to emphasize the fact that at times the prayers of ardent religionists are not answered because the god to whom they pray is not able to answer. This suggests a possibility in the subject under consideration which might be considered with profit.

It may sound shocking to some to suggest that the great and powerful Roman Catholic system does not represent the true God. We believe, however, that the present predicament of the church, and the apparent failure of God to protect its interests, is sufficient justification for at least bringing up the subject. In the examination of the question we are not concerned with individuals. What we want to know is whether or not the system itself, with its doctrines and practices of both the past and the present, is in harmony with the teachings of the Scriptures. If it is not, then we are forced to the conclusion that irrespective of the sincerity and devotion of the individuals concerned, the system itself does not represent the true God, and if it does not, then we have found the answer as to why the supplications of its advocates are not heard, and the papal empire is permitted to be destroyed.

EXAMINING THE DOCTRINES

The Bible tells us that the wages of sin is death. (Rom. 6:23.) This apostolic statement is in full harmony with the Genesis account of the creation and fall of man in which we are informed that because of Adam's transgression there came upon him the sentence, "Dying thou shalt die." Contrary to this, the Catholic position is that the wages of sin is not death, but torment. For all heretics—willful sinners—this torment is eternal in a fiery hell. For others it is of varying duration dependent upon the depth of sin and the amount of money that is paid for masses by surviving relatives and friends.

As for the cancellation of sin, the Scriptures teach that this is accomplished through the death of Jesus. The Roman Catholic Church teaches Jesus must be re-sacrificed, over and over again, times without number, in the service of the Mass, in order that sinners may have their sins properly atoned for. And even with the alleged repetition of the sacrifice of Christ as represented in the emblems of the mass, still, according to Catholic dogma, sins are not entirely remitted, for it is in order that they may be further atoned for and washed away that purgatory is provided after death. All of this, therefore, is quite out of harmony with the teachings of the true God as they are found in their purity in the Holy Scriptures.

The Scriptures teach that the Kingdom of Christ was not to be established upon the earth until His second coming. The Roman Catholic Church teaches that through the Pope as the vicegerent of Christ, His Kingdom has been in operation all down through the centuries. The claim has been that through the arm of the State civil authority has been exercised by divine right and with divine blessing. The teaching of Jesus on this point means that the kingdom which is established without Christ's authority and before His coming must of necessity be a counterfeit arrangement.

Thus we find that on the fundamental issues of Scriptural truth the Roman Catholic Church is out of harmony with the definitely outlined plan of the true God. There are many other points of divergence from sacred truth on the part of the Papacy, but these three will suffice to establish the fact that fundamentally the Roman Catholic Church is not the true church of God. Not being the true church it cannot properly claim protection from the true God.

Papacy claims that the Catholic Church was first headed by St. Peter. Yet Peter did not share the views of the Catholic Church. Peter declared that the world must wait for its blessings until the second coming of Christ. One of the apostle's sermons is recorded in Acts the third chapter, and here he explains that following the second coming of Christ there would be ushered in times of restitution of all things, and then he adds that these times of restitution have been foretold by the mouth of all God's holy prophets since the world began.

This outline of the manner and time in which divine blessings of salvation are coming to the world is quite out of harmony with the dogmas of Papacy. Not only so, but when Peter assures us that his viewpoint was that proclaimed by the mouth of all God's holy proph-

ets since the world began, it places practically the entire Bible in opposition to the Papal viewpoint. Papacy claims that the Millennium taught in the Bible is in the past; that it was a period of one thousand years during which the popes at Rome, through the civil power of the State, reigned supreme throughout Europe. If the Papal doctrine on this point is correct, then Peter was in error in stating that the time of the Kingdom blessings is to follow the second coming of Christ.

UNCHRISTIAN PRACTICES

False doctrine inevitably leads to false, unchristian practices. It was so with Papacy. Claiming that the Kingdom of Christ was operating through the Pope as the Vicegerent of Christ, the next logical step was to attempt an enforcement of the laws of Papacy which were erroneously misconstrued to be the laws of God. It was logical also to conclude that if the hierarchy was the true Kingdom of God, then its laws must be inspired and it would be remiss if not exacting the full penalty from those who should violate those laws. Thus one step of error led to another with the result that the pages of history record the terrible atrocities that were practiced upon the alleged violators of the kingdom laws, called heretics.

Out of this erroneous set-up there arose the practices of the holy inquisition, the alleged holy war of the Crusades, burning heretics at the stake, etc., etc. We cannot here trace Papacy's persecution of everything resembling reforms, liberty of conscience or political freedom. Suffice it to say that this persecution extended to every country where Papacy had a footing.

Neither will we here particularize all the awful, sickening, soul-harrowing tortures, inflicted on some of the Lord's jewels because of faithfulness to their convictions. It is estimated, by those who seemingly have given the subject thorough investigation, that Papacy, during the past 1,300 years has directly or indirectly caused the death of fifty millions of people. And it may safely be said that human and Satanic ingenuities were taxed to the utmost to invent new and horrible tortures, to provoke the political and religious opponents of this powerful system, alleged heretics being pursued with tenfold fury.

Besides the common forms of persecution and death, such as racking, burning, drowning, stabbing and shooting with arrows and guns, Papacy's representatives meditated how the most delicate and sensitive parts of the body, capable of most excruciating pain, could be affected. Molten lead was poured into the ears, tongues were cut out and lead poured into the mouths; wheels were arranged with knife blades attached, so that the victim could be slowly chopped to pieces. Claws and pincers were made red hot and used upon sensitive parts of the body. Eyes were gouged out. Fingernails were pulled off with red hot irons. Holes by which the victim was tied up, were bored through the heels. Some were forced to jump from distances onto long spikes fixed below, where quivering with pain, they slowly died. The mouths of some were filled with gunpowder, which, when fired, blew their heads to pieces. Others were hammered to pieces on anvils. Others, attached to bellows, had air pumped

into them until they burst. Still others were choked to death with mangled pieces of their own bodies.

Some of these awful atrocities would be quite beyond belief were they not well authenticated by secular and reliable history. They serve to show to what awful depravity the human heart can descend, and how blind to right and every good instinct men can become under the influence of false, counterfeit religion. The spirit of this false anti-christ system degraded and defaced the world as the spirit of the true Christ and the power and influence of the true Kingdom of God will elevate and ennoble men's hearts and actions.

Nor is this attitude of the Papacy toward alleged heretics any different today than it was during the heyday of its reign back in the Dark Ages. Up until the very time that its power was destroyed in Poland, for example, liberty-loving students of God's Word who wished to proclaim their views for the blessing of others, found themselves bitterly persecuted and in some instances actually put to death by Papal authority.

GOD'S VIEWPOINT

This, then, is the system which today is decrying the persecutions that are being leveled against it by the dictators of Europe. It is for the perpetuation of this system that the present Pope is fasting and praying in the hope of inducing God to come to its rescue. But, is God interested in perpetuating this system of ignorance, bigotry and intolerance? Reason answers, No! Obviously the true God could not be concerned about perpetuating this system, and it is becoming increasingly apparent that whatever god it truly represents is quite unable to care for his own in this great judgment period that is coming upon all nations and classes of the earth. Apparently the true God has caused the handwriting to be written on the wall against Papacy as well as against all false systems, civil and religious.

But we should be very sympathetic toward individuals and groups that are involved in the world's distress. Men generally conduct their lives in harmony with their political and religious viewpoints. In the unchristian practices of Papacy both past and present, we have an illustration of how error of doctrine produces unrighteousness. Men may speedily be led into every form of cruelty and oppression, if first they can convince themselves that in the exercise of such depravities they are the more like God—imitators of God. Papacy teaches that God will torment His enemies forever, hence the more torment they can inflict upon those whom they allege to be enemies of God, naturally the more like God they prove themselves to be.

In view of this, the wonder is that men are as kind and as moderate as we find them, with all of the terrible false ideas and doctrines concerning God's plan for mankind with which Satan has blinded and deluded them through the Papal fountain of error, leading them in a course congenial to their fallen nature.

PAPACY BEING DESTROYED

Doubtless Papacy will continue efforts to regain her lost prestige among the nations of the world. And

there is a slight possibility that she may be temporarily successful in a measure along this line. But aside from this possibility of a brief restoration of power, the Scriptures make it plain that the system is doomed to final destruction.

Knowing this, it is not difficult to understand and properly interpret the experiences now befalling this counterfeit system of religion that has so long masqueraded as God's kingdom on earth. As an example of the methods being used by European dictators to undermine the influence of Papacy and to destroy her hold upon the people, we quote from a recent article published in the **New York Times**, dated at Rome, March 16:

"Religion has been banned from the schools, communism and atheism are being taught to the Polish youth, the clergy has been reduced to abject poverty and the people are being starved into acceptance of communism."

This information, according to the **New York Times**, was contained in a two thousand word statement by August Cardinal Hlond, Primate of Poland, in which he describes the conditions of the church in Soviet-occupied Poland. A summary of the Cardinal's statement based on information which he said had reached his chancellery is as follows:

"In Eastern Poland there were, at the time of the Soviet invasion, ten Catholic Dioceses with nineteen Archbishops, 5,500 secular priests, 5,000 regular priests, about 4,000 parishes with 8,000,000 faithful, including 5,000,000 of the Latin Rite. The church was flourishing as nowhere else in Europe. The Bolseviki arrived with a definite program: the destruction of religion in Eastern Poland to the same extent as in Russia, where nothing has remained of the hundreds of churches and priests.

"The policy adopted is to avoid massacres and other barbaric methods in favor of others more subtle and efficient, already tested by experience. As a consequence, the Russians seek to undermine the importance of the church, to degrade the clergy, and above all, educate the youth to atheism and communism. For this reason there are no organized massacres of priests. The few cases so far recorded were due to local communists. There has been, for instance, the case of a Soviet officer ordering that guns be aimed and fired at churches, but all excesses were soon stopped.

"The propoganda for atheism is done through slogans coming from Moscow. It is not so gross as in the early days of the Soviet regime. Atheism is preached scientifically. Repugnant blasphemy has been replaced by skillful skepticism, which is instilled especially into the children. The banning of religion from schools is applied gradually. Young Communists are instructed to mix with the Polish students and to apostolize for Communism. The cross is, in some cases, permitted to remain in school rooms but it must be placed between portraits of Lenin and Stalin."

Thus the destruction of Papacy and the loss of her children continues. But let us not suppose for a moment that this implies the destruction of true religion. We venture to say that in many instances the very ones who are now so enthusiastically undermining faith in the Roman Catholic Church and persecuting those who still insist upon adhering to its dogmas,

will, when the time comes, rejoice to learn about the true God. Doubtless many of these when the Kingdom of Christ is established in the earth will be first to acknowledge the King of kings and Lord of lords, and to worship Him in spirit and in truth.

As already suggested, let us endeavor to be sympathetic toward all the individuals and groups involved in the present struggle among the nations. Both the persecuted and the persecutors are where they are, religiously and ideologically, because they are worshiping false gods. The Catholics, on the one hand, are worshiping, and throughout the centuries have worshiped, a god of torment, a god of exploitation, a god of war, a god which to them lies waiting to torture his enemies forever.

The Bolsheviks and other Dictator-controlled groups, on the other hand, are worshiping a god of political state power. To them as to the ardent religionists of Europe, their god can do no wrong. These false gods obviously are opposed to each other hence their worshipers are at war. For the time being the state-god of power is triumphant. Soon, however, even the god of state-power and militarism will also be destroyed. Then the true God of love will become known and worshiped by all mankind when the knowledge of His glory fills the whole earth as the waters cover the sea.

Irrespective of any temporary power that Papacy may be able to regain for herself, most writers of note agree that her cause is lost. Commenting on President Roosevelt's efforts to bring about peace by cooperating with the Vatican, Dorothy Thompson, writing in the *New York Herald Tribune* recently, has this to say about the power of Papacy and this changing world in general. We quote:

"The United States is putting herself in a ridiculous position. She is joining the Vatican in an attempt to moralize the world. The Vatican is powerless—powerless even to protect the church in any totalitarian country except Italy, where the Vatican lives by the grace of the Fascist Government. The United States is still unwilling to face the fact that the struggle now going on is absolutely bound to change the social and economic structure of most of the world, and will have the most profound repercussions upon this hemisphere from Alaska to Cape Horn before it is over. We are neither militarily nor morally prepared for the world of the next decade, which will not be a comfortable middle class world based on the morals of the nineteenth century, whatever else it is or may become."

PROTESTANTISM ALSO A FAILURE

Catholicism is not alone in its failure to uphold the standards of true Christianity in the earth. The great Protestant systems of earth are also now standing before the bar of judgment and from many sources are hearing words of condemnation pronounced against them. Some of the Protestant systems of religion are, like Catholicism, church-state arrangements. Nearly all of them, in one way or another, seek to express their views and to use their influence in conjunction with the state under which they exist. Meddling in politics is a habit that most Protestant churches indulge in to a greater or lesser extent.

But there is no authority for this in the Word of God. Jesus told His disciples that He had called them

out of the world, and admonished them to remain separate from the world. The Christian is an ambassador of Christ and his business is to make known the glad tidings of the future Kingdom of the Messiah. He is not in any way to be associated with the governments of this world, all of which are to a greater or lesser extent under the domination of Satan, who is the prince of this present evil order of things.

God has never blessed the church's efforts to meddle in the affairs of the world. We see that in every instance attempts to cooperate in the worldly pursuits of the governments of Christendom have resulted in a lowering of church standards of righteousness. Recently there appeared an editorial in *Fortune Magazine*, a summary of which was published in the *Readers' Digest* of March. The title of this editorial was "The Light that has Failed." The writer cites a number of examples in which he claims that the church has been led by the world rather than the church leading the world. One of these examples is that of the church's attitude toward the first World War. On this point we quote from the editorial just mentioned:

"An even more trenchant example of the church's failure is to be found in our own time, in its attitude toward war. In 1914 the U. S. Church was solidly opposed to war, which it characterized as un-Christian. But in 1917, on the grounds that certain Christian values were at stake, the pastors mounted their pulpits to declaim against the Huns and bless the Allied cause. Such hatred for the enemy as there was in the front line produced no oratory compared with the invectives hurled against Germany by the men of Christ."

The Editor of *Fortune* compares the attitude of the church toward war in 1917 with its present attitude as follows:

"The threat to Christianity in 1917 was far less than the threat from Hitler today. The Kaiser's regime, despite its militarism, embodied a culture from which neither religion nor certain political rights were excluded. The regime of Hitler is godless, deriving its strength from the denial of all values except personal power. Yet the men who urged the U. S. soldiers in 1917 to face death against an ordinary emperor, whose chief sin was worldly ambition, now conclude that it would be wrong to fight a virtual antichrist whose doctrines strike at the base of the civilization which the Church has done so much to build."

In pondering over the significance of this changing position of the church with respect to the subject of war, the Editor of *Fortune Magazine* concludes:

"How soon could the church again reverse its views on war? The answer would seem to be clear: the pastors will go over to the other side, when, as, and if the people go over to the other side. Their arguments today are the same arguments used by industrialists who urge us to stay out. In dealing with both wars industry has provided a leadership at least as effective as that of the church. Industry wanted to save democracy in 1917 by fighting; it now wants to save democracy by not fighting. If its point of view is more materialistic than that of the church, its goal is identical. Thus the flock is leading the shepherd. And this circumstance, if not corrected, will carve itself deeply in human history.

"So long as the church pretends to preach absolute spiritual values, but actually preaches relative secondary values, it will merely hasten this process of disintegration. We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience already manifest, is deep spiritual disillusionment. The effect of this experience upon the present generation is that of a vicious spiral, like the spiral that economists talk about that leads into depressions. And in this spiral there is at stake, not merely prosperity, but civilization.

"There is only one way out: the sound of a voice, coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to relate it convincingly to the contemporary scene, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

If it might be said that the foregoing comments are from the pen of a layman who is not in a position to know the real facts pertaining to the church and religion, we quote the following equally condemnatory statement with respect to the church's failure to lead the nations in the paths of true Christianity, from the pen of Rev. Bernard Iddings Bell, D. D., and published in **The Living Church**:

"It might be just as well, if the church and its leaders would stop talking and acting as though they were being called upon by the general populace to be molders of national policy in this secular world. It only makes them look ridiculous to the man in the street. Not one of the nations engaged in this present war can, by any legitimate stretch of the meaning of words, be called a religious nation. Not one pays more than lip service, and some of them not that, to the will of God. When skeptical thieves fall out, religious men had best not take sides, but may well ask to what extent they themselves have been mixed up in the general knavery, and do some honest-to-goodness repenting."

GOD'S OPINION

We have assembled these thoughts and quotations pertaining to the failure of churchianity in order that we may see clearly, from the standpoint of the Scriptures, just why it is that God is not doing anything to prevent the downfall of Catholicism and Protestantism. God is not interested in perpetuating systems that do not honor Him. In both doctrine and practice the great religious systems of earth which are called Christian, actually dishonor the name of Christ, by misrepresenting His teachings and claiming to establish His Kingdom before the time.

The Scriptures make it very clear that the development of these counterfeit systems of Christianity was not unexpected by God. Jesus, as well as the prophets and the apostles, foretold the great falling away that would take place, and of the system of iniquity that would grow up in the earth and be called Christian. Not only do the Scriptures indicate that such a system was to develop, but also foretell its destruction at the end of the age—a destruction that would be pre-

cipitated in what the prophet Daniel describes as "a time of trouble such as never was since there was a nation."—Dan. 12:1.

One of the most scathing denunciations of the false religious systems of our day is that found in the 18th chapter of Revelation, from which our text is taken. In this chapter the false religio-political systems of the earth are represented in symbol by the term Babylon. The historical circumstances associated with the origin, rise and fall of the literal city of Babylon in ancient times makes it a very fitting picture of the great systems that have masqueraded in the earth as the Kingdom of God. The name Babylon itself originated with the frustrating of the plan for the great tower, called Babel (confusion), because there God confounded human speech. But the native etymology made the name Babil, which, instead of being reproachful, and a reminder of the Lord's displeasure, to the ancients signified "the gate of God."

In symbolic prophecy a "city" signifies a religious government backed by power and influence. Thus, for instance, the "holy city, the New Jerusalem," is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel church exalted and reigning in glory. The church is also, and in the same connection, represented as a woman, the "bride, the Lamb's wife," in power and glory, and backed by the power and authority of Christ, her husband. The Apostle John had the holy city identified for him, and telling about it he says, "And there came unto me one of the seven angels saying, . . . Come hither, I will show thee the bride, the Lamb's wife. And He showed me that great city, the holy Jerusalem."—Rev. 21:9, 10.

This same method of interpretation applies to mystical Babylon, the great ecclesiastical kingdom, "that great city," that is identified in Revelation 17:1-6. Here this city is also described as a harlot, a fallen woman. The true church is represented in the Bible as a chaste virgin espoused to Christ, but this ecclesiastical system has, according to the Revelator, committed fornication with the kings of the earth through church-state union, and for this reason is represented as a harlot.

In calling attention to this Scriptural portrayal of false religious systems which are doomed to fall in the great time of trouble in the end of the age, it is not with the thought of condemning all individuals associated with these systems. These counterfeit systems always have and still do contain many faithful souls who are quite ignorant of the real state of affairs. These reverently and devoutly worship God, and not realizing that the systems with which they are associated are fundamentally out of harmony with God and therefore doomed to go into oblivion, these are greatly distressed when they see the judgment of the Lord coming upon what they have supposed to be Christianity.

True Christians should be sympathetic towards all that is good wherever found in this present evil world; but nevertheless, we should recognize that systems which have fostered the eternal torture theory, have promoted wars in the name of Christ, and still

would be willing to mix in the political affairs of the world in order to establish a shallow peace, do not and cannot have God's favor. True Christians will therefore not be discouraged at what many mistakenly suppose to be the failure of Christianity, but will continue to pray for the real Kingdom of God, and for the blessings of peace and happiness which it soon will bring to all mankind.

That the punishment of mystic Babylon will be great is certain. It is written prophetically that, "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Again, "And He hath avenged the blood of His servants at her hands." Once more, "Her sins have reached unto heaven, God hath remembered her iniquities. Reward her, even as she hath rewarded you, and double unto her double according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she sayeth in her heart, I sit a queen and am no widow, and shall see no sorrow."—Rev. 16:19; 19:2; 18:5-7.

Papacy, as well as churchianity in general, will make frantic efforts to revive their position of influence and authority in the world, but the prophecies indicate that these efforts will measurably fail. Indeed the present efforts of the Pope to influence the nations in the direction of peace is but a symptom of the grave dangers which the Papacy realizes are in the offing if something is not done to stem the tide of anti-religious forces now sweeping over the European world under the leadership of totalitarian dictators. Describing these efforts of Papacy in her dying struggle for existence, Pastor Russell in his book "Armageddon" written more than forty years ago, says:

"Yes, as the day of trouble draws on, ecclesiasticism will endeavor to use its power and influence more and

more to secure its own political welfare, by its control of the turbulent elements of society; but in the crisis of the near future the lawless element will spurn all conservative influence and break over all restraints, the red hand of anarchy will do its dreadful work, and Babylon, Christendom, social, political and ecclesiastical, shall fall."

Today we see this forecast being fulfilled. The red hand of anarchy among the nations is already doing its work of overthrowing the systems of ignorance, superstition and prejudice which have long held Europe in their grip. In Revelation 17 we are told of the forces—characterized as ten-horned powers of the beast—which will be used primarily for the overthrow of great Babylon. But that these powers in themselves likewise are unrighteous and will not be used of the Lord except in this work of destruction is clearly pointed out by the statement that they too, once this specific job is accomplished, will go into perdition.

This will prepare the way for the establishment of the Kingdom of God—that Kingdom of righteousness and peace so beautifully illustrated in Revelation 21 as the New Jerusalem which cometh down from God out of heaven. This new Kingdom will bring the desire of all nations. Through its arrangements God will turn to the people a pure language. (Zeph. 3:9.) Then God's name will be fully vindicated. Then all will recognize the justice of the present work of destruction that is overthrowing systems which throughout the centuries have blasphemed the name of God. All will rejoice to know and love the true God. It will be then that the prophecy of Isaiah 25:9 will be fulfilled, when the people, in glad response to the blessing of the new Kingdom, will say, "Lo, this is our God, we have waited for Him, we will be glad and rejoice in His salvation."

CHRIST HAS RETURNED

A Message for the Times

We are pleased to announce that the article appearing in the March Dawn entitled, "Christ Has Returned," is now available in vest-pocket booklet form. The booklet contains 80 pages, and in size and style matches our series of vest-pocket booklets already being used so widely in making known the glad tidings of the Kingdom.

Those who know the truth realize that a proper understanding of the manner of our Lord's return greatly exalts the name and personality of Jesus in

the mind of the student. As thousands have rejected the revolting theory of eternal torture, so many find it difficult to reconcile their conception of the power and greatness of God and of Jesus, with the crude ideas of the second advent that have come down to us from the Dark Ages. Such will find the booklet, "Christ Has Returned," a welcome help to a better understanding of the prophecies. Indeed, the fact that Christ has returned furnishes the real explanation of present world conditions.

Order a supply now! Class secretaries and librarians will find this little booklet a valuable addition to their stock of literature. Five cents each in any quantity, postpaid to any address.

The Christian Life

Our Unity In Christ

"This is a great mystery: but I speak concerning Christ and the Church."—Eph. 5:32.

THE oneness of Christ and the church, in cooperation with the Father's outworking of the Divine Plan, is one of the most precious truths of the Bible. So important did Jesus consider this oneness to be, that in His prayer, recorded in John 17, we find that much of the burden of His petition to the Heavenly Father pertains to this blessed relationship. He prayed that the church might be one with Him in the same sense that He was one with the Father. This oneness has ever been a mystery to all those not initiated into this blessed relationship with Jesus and with the Father. It is a oneness that extends into every phase of the Christian life; yes, and will continue in the life of glory to follow.

Many scriptural illustrations are given in order that we may be helped to understand all that is implied in this glorious oneness of Christ and the church. There is the illustration of the human body, in which Jesus is represented as the Head and the church as the various members of the body. Then there is the vine illustration, in which, as Jesus explained, He is the vine and the various members of His church are the branches.

Another illustration of this mystic oneness of the Christ company is that of the wheat loaf. Here the church are represented as grains of wheat which have lost their identity in becoming a part of the one great loaf. Another illustration used by Jesus in association with His use of the wheat picture is that of the fruit of the vine. Here a similar thought is pictured, in that the individual grapes have also lost their identity in being crushed to produce the wine.

In the epistle from which our text is taken, the apostle uses the illustration of the bride and the bridegroom. Christ is the great Bridegroom, His followers together constitute His Bride. Then there is the illustration of the captain and his soldiers. Jesus is the "Captain of our salvation," and His followers are the privates, as it were, in the Lord's army. Still another illustration is that of the shepherd and his sheep. Jesus is the Good Shepherd, His followers are the sheep.

One of the most meaningful of the scriptural illustrations of this oneness is introduced typically



in the Old Testament. It is that of the priesthood, in which Jesus is the Great High Priest, and the Church constitutes the under-priests. In some of the priesthood pictures the church is represented as associated in the High Priest Himself as members of His body.

In considering these various illustrations of the oneness of Christ and the church, we should not endeavor to understand how a soldier could at the same time be a sheep; nor yet how a hand or a foot in a body could be a grain of wheat crushed and helping to make up one great loaf. The thought is, rather, that each of these illustrations contains a certain lesson, and it is a knowledge of all these various pictures that will give us the best understanding and the most inspiring view of what Jesus had in mind when He prayed for the oneness of the Christ company.

JESUS, THE HEAD, THE CHURCH HIS BODY

The head and body illustration of our unity in Christ is presented to us in considerable detail by the Apostle Paul in the 12th chapter of 1st Corinthians. A number of important lessons here are brought to our attention by the apostle by means of the inspired use of this illustration. He explains, for example, that we are all baptized by one spirit into this body. The force and beauty of this thought is readily seen when we consider the relationship of the head to the body. The head controls the body. It is the head that does the thinking and planning. Members of the body act only as they receive instructions from the head. Thus we are reminded, that as members of the body of Christ, we are to receive our directions from the Head of that body which is Jesus Christ. No longer are we supposed to think and plan for ourselves. The things that we think and say and do are supposed to be only those which are directed by and have the approval of the Head.

This is a very searching lesson indeed, and as we ponder it, we should have impressed upon us the necessity of fully yielding our wills to the will of God as it is expressed through Christ Jesus, our Head. The full implication of that particular les-

son is brought to our attention in Revelation 20: 4, where the entire Christ company are represented as being "beheaded for the witness of Jesus and for the Word of God"—that is to say, as members of the body of Christ, we have accepted Him as our Head, which means that we have no other Head but Christ Jesus, not even our own head.

Another point in this lesson of the head and the body which Paul takes occasion to emphasize, is the fact that in the ordinary body each member has some particular part to play, and that all the members are necessary. This serves well to illustrate the variety of opportunities and responsibilities which devolve upon Christians and that none should think that because he is not serving as someone else is serving that he has no part in the body arrangement. This shows too, that one member cannot minimize the importance of another member. This, in turn, should help to keep all the members humble and in the proper spirit of submission to the will of the Head. The head and body illustration particularly emphasizes the necessity of the Christian having no will of his own. It is the picture of full submission, full surrender, to the doing of the divine will.

THE VINE AND THE BRANCHES

In John 15: 5, Jesus says, "I am the vine, ye are the branches." Here we have, not the thought of a surrendered will as is shown in the head and body illustration, but the great lesson of the church's dependence upon Christ for life. Furthermore, in this illustration of the vital life connection between Christ and His church, He reveals the fact that our association with the Master is not merely a selfish one in the sense that our own life and salvation is the only consideration. True, we do receive life through Him; but the vine illustration brings home to us the fact that the purpose of this vital life connection is not merely that the branches should live, but also that they should bear fruit.

In the vine and branches illustration, we might properly think of the sap that flows from the vine into the branches as representing the Holy Spirit. It is the flowing of the Holy Spirit from Christ to the church which is not only the life-giving force in the branches, but it is that invigorating influence in the Christian life which causes him to bring forth fruit. The fruit of the Spirit, the apostle says, is love, joy, peace, longsuffering, brotherly kindness, patience, etc. These manifestations of the spirit not only become apparent in the Christian himself, but as fruit, these various qualities become a blessing to others. Indeed, a very important consideration in fruit-bearing is that the fruit is developed not for the benefit of the vine and branches but for the benefit of those who

pluck and eat it. From this, therefore, we see that the Christian who is united with Christ, and is receiving of the Christ Spirit and manifesting that spirit in his daily life, is bound to radiate blessings of joy and peace and happiness to those with whom he comes in contact.

"WE BEING MANY ARE ONE LOAF"

One of the Scriptural references to the wheat and bread illustration of Christian unity is that of 1st Corinthians 10: 16, 17. The apostle's statement, "We being many are one loaf," is self-explanatory. In order for grains of wheat to become part of a loaf of bread, it is quite necessary that they lose their own individuality. Jesus said, "If any man will come after Me, let him deny himself." (Matt. 16: 24.) One manner in which every Christian denies himself is by losing his identity in becoming a part of this one loaf. This does not mean that the Christian can safely shirk his own individual responsibilities of obedience and faithfulness to the Lord. The thought, rather, is that his value in the divine scheme is not because of any merit of his own, but because he is a part of this mystery arrangement of oneness in Christ.

Bread is used for food. So this illustration reminds us again of the divine purpose in Christ for the blessing of others. The church feeds upon Christ, the Bread of Life. The church, in association with Jesus in the one greater loaf, will be the life-sustaining food for the world in the next age. Just as the vine does not bear fruit for itself, even so bread is not produced to be food for itself, but for others.

Each memorial season we are reminded of the bread illustration in that, when partaking of the memorial elements, we have brought home to us the fact that we are not only memorializing the death of Jesus and of the life-value His sacrifice means to us, but also, by the same token are reaffirming our determination to be broken with Him.

Closely associated with the wheat and the bread illustration is that of the grape and wine. Here again is the thought of the blending of many individualities into one common unity. Here, also, is represented not only the work of Christ on behalf of the church but the partnership arrangement of Christ and His church in the one great sacrifice of this Gospel age.

Jesus explains that the fruit of the vine represented His blood, shed for the remission of sin. In asking the disciples to drink this cup, He not only suggested to them the necessity of partaking of His life, but also indicated that they were to die with Him. This point, thus so clearly illustrated in the wine picture, is otherwise clearly taught in the Scriptures. For example, we are admonished

to lay down our lives for the brethren. In 1st Corinthians 15, the apostle indicates that this sacrificial work of the Christ body is a baptism of death on behalf of the world. Thus it is that we share with Jesus in the great sacrificial work, laying down our lives, not only for the brethren, but for the world of mankind. Perhaps none of the other Scriptural illustrations of the oneness of Christ and the church so beautifully represent this unity in sacrifice as does the picture of the wine.

THE BRIDE AND THE BRIDEGROOM

In the bride and bridegroom picture we have still other important phases of the Messianic oneness brought to our attention. The apostle, in using this illustration, mentions the important lesson taught thereby. He explains, for example, that as the husband is head of the wife, so Christ is Head of the church. But in this connection he also emphasizes the mutual arrangement of sympathy and love that exists in an ideal marriage association.

As the proper husband loves and cherishes his wife, so Christ loves and cherishes His bride. How meaningful this illustration should be to all those who have, through full consecration, entered into fellowship with the Master. How sweet that fellowship and communion should be. Surely there is no lack of love on the Master's part, and as we come to know and appreciate more and more of His tenderness and sympathy and loving watch-care over us it will call for a greater spirit of devotion on our part; not only toward Him, but toward those who are in similar blessed association with Him.

The bridegroom and bride illustration also carries over into the future association with the Master in glory. As the bride usually shares the honor and wealth of the bridegroom, so the church, as the bride of Christ, will share His future glory with Him. She will share His home. She will share with Him, as joint-heir, in the Kingdom work. It is for this reason that the Revelator represents the bride in her future state of glory as saying to the world of mankind in general, "Come, . . . and take of the water of life freely."—Rev. 22:17.

CAPTAIN AND SOLDIERS

The captain and soldiers illustration carries with it a lesson all its own. Paul writes to Timothy saying, "Endure hardness as a good soldier of Jesus Christ." (2 Tim. 2:3.) Thus we are reminded that the Christian life of association with the Master is one of hardship and struggle. It is a life that will call for endurance and obedience. When we think of the church in the role of espoused virgin to Christ, we are reminded of the tender compassion and the loving watch-care the Master has over His own. But there is much more to the

Christian life than merely that of being tenderly cared for and cherished by the prospective bridegroom.

There are battles to be fought, and in order to fight these battles successfully it is necessary to obey implicitly the *Captain* of our salvation. Hence we must learn to take orders and to humbly and obediently obey those orders. We are to realize that as soldiers in the Lord's army we are continually confronted with enemies, and that in order to make good our calling, we must be overcomers. This calls for strength, for stamina, for endurance of hardship, for gallantry in battle, and finally in death. The Christian soldier, however, unlike other soldiers, is victorious even in death.

An illustration of the Messianic oneness quite in contrast with that of the captain and the soldiers is the one in which Jesus is shown to be the Shepherd of His sheep, and we, His followers, are represented as being the sheep. Here is a lesson of humility as well as of dependency. The safety and life of a sheep depends upon its willingness to listen for and to follow the voice of the shepherd.

Here then, from a different standpoint, we have again brought to our attention the lesson of obedience. It is not obedience in battle which leads to the death of the flesh but an obedience upon which depends the life and security of the new creature. For the sheep to fail to give heed to the voice of the Shepherd and follow Him, means that it will stray away from the divine pastures and thus fall prey to the many enemies that are ever on the alert to devour and destroy.

Not only does the shepherd and sheep illustration represent the importance of the Christian humbly following the Good Shepherd, but it also reminds us of the tender watch-care of the Master over His sheep. And with what tenderness He does care for His own! He leads them beside the still waters and in green pastures, He prepares a table for them in the presence of their enemies, protecting them as they partake of the food to which He leads them. If they are somewhat disobedient, He uses His rod and staff to bring them back into the fold, and, perchance, to chastise them in order that they may learn the absolute necessity of giving better attention to His voice, as He leads them on day by day through the valley of the shadow of death into the Kingdom.

THE PRIESTHOOD

The priesthood picture of unity with Christ is introduced typically in the Old Testament. In the book of Hebrews the apostle teaches us that the services conducted by the priests in the typical tabernacle of Israel represented good things to come. In Hebrews 3:1 we read, "Holy brethren, partakers of the heavenly calling, consider the

Apostle and High Priest of our profession, Christ Jesus." That He is the High Priest of our profession means that we are the under priests in this arrangement. The Apostle Peter teaches us the same important lesson when he says in his first epistle, second chapter, verse 9, "Ye are . . . a royal priesthood."

The priesthood illustration teaches two fundamental facts pertaining to the relationship of Christ and the church. First, it shows our oneness with the Master in the privilege of sacrifice. One of the duties of a priest is to offer sacrifice. The typical priests offered animals in sacrifice, first laying their hands upon the heads of the animals thus indicating that in sacrifice the animal was being offered in their place. In the antitype, however, the priests offer themselves in sacrifice. Thus the apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The offering of sacrifice is not the only duty of a priest. In addition to being a sacrificer, the typical priests were also blessers. In a lesson which is brought to our attention in the 9th chapter of Leviticus, we find that after the work of sacrifice was complete the high priest came forth and blessed the people. Thus we find that the antitypical priesthood, Christ and His church, are also to be blessers of the people. This entire Gospel age has been set aside as a period for sacrifice. But when the sacrificial work of the priesthood is over, the priests will come forth to bless the people. On this point we read in Revelation 5:10 that they—i. e., the church, in association with Jesus her Head in this great mystery—shall be kings and priests unto God and shall reign on the earth.

Quite apart from types and illustrations, the Scriptural testimony is definite to the effect that the church is to share with Jesus in the work of blessing the people in the next age. For example, the promise God made to Abraham was that through his seed all the families of the earth were to be blessed. In Galatians 3:8, 16 and 29, the apostle recalls the promise that was made to Abraham, identifies Jesus as primarily being the seed of promise, and then points out that as many as have been baptized into Jesus, thus becoming members of His body, are also considered by God as a part of this seed of promise. These, the Apostle explains, are heirs of this promise to bless all the families of the earth.

As already noted, in the picture of sacrifice given us in the 9th chapter of Leviticus and that, also, of the 16th chapter, the high priest came forth clothed in garments of glory and beauty, and gave his blessing upon Israel. The antitypical high priest, Jesus, according to the New Testament, is

also to appear in glory. When that takes place, the apostle explains, those who have faithfully suffered and died with Him are to appear with Him in glory. Thus they are pictured as being associated in His glory as a part of the great antitypical High Priest who appears for the very purpose of dispensing to the world of mankind the blessings that were provided by reason of the work of sacrifice.

We have considered only a few of the many Scriptures and illustrations bearing upon this great subject of Christian unity. It is a mystery, the apostle explains, that has been hidden from ages and generations, and, in fact, is still hidden from the vast majority. Happy are we that the Lord has taken us into His confidence and permitted us to see and appreciate something of the many blessed implications of this mystery, and our share therein. No wonder the Scriptures declare, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16.) The apostle speaks of a class who are not able to discern the Body of Christ. This evidently means that they are not able to appreciate the full significance of what is implied in the matter of being associated with the Master as partners with Him in the outworking of the divine plan of human redemption and salvation.

The knowing of these things on our part brings responsibility. We should be doers of the Word and not merely hearers. It is important to know that Christ is the Head and the Church is His body, but it is vastly more important, knowing this, that we yield our wills fully to Him and permit our Head to think and plan for us, having no mind of our own except as we are directed by the Head.

It is important, also, that we know of the vine and branches, but much more important that as branches in the vine we partake freely of the sap, or Holy Spirit, that emanates from the vine, and, as a result of permitting it to flow freely through our lives, bring forth fruit to the glory of God and to the blessing of those with whom we come in contact.

The practical heart application of these truths is the important consideration. True, we must know them in order to apply them in our lives, but the mere understanding of any of the precious truths of God's Word, is of little avail except as we yield ourselves in obedience thereto. Having learned that Jesus is the Bread of Life, let us feed upon Him. Having learned of the privilege of being broken with Him, in order to be a part of a greater loaf, let us humbly deny ourselves, willingly surrendering our individuality in order that we may become a part of this glorious mystery arrangement through which the life-giving Bread

will be made available for the world in the next age.

Let us gladly take the cup of salvation and pay our vows of consecration unto the Lord, daily. Let us not only rejoice in the knowledge of salvation available for us through the blood of Christ, but may we respond enthusiastically to the invitation to die with Jesus, thus drinking the cup with Him.

Let us cultivate such an intimate acquaintance with the Master, who is our Heavenly Bridegroom, that the Biblical truths concerning the relationship of the bride to Him, will be more than a mere theory in our minds. May the blessedness of this precious association inspire us with an ever increasing diligence to serve and please Him in thought, word and deed. And may the hope of joint-heirship in the glories of His Kingdom and in the sharing of His home, and in the dispensing of the blessings promised to all the families of the earth, cause us to redouble our efforts to put aside every other consideration in our lives, determined that from henceforth we shall be all for Jesus, all for Jesus.

And what a wonderful privilege it is to be soldiers in the Lord's army. May the significance of this illustration of our oneness with the Master

impress upon our minds the importance of obedience to His orders. Let us not be tempted to question the wisdom of the Captain's strategy in this great fight of faith in which He is leading His army on to victory. While fighting valiantly in His army may we at the same time, like humble dependent sheep, listen for the Shepherd's voice and depend on His overruling providences in our lives so that we may have the assurance that under His tender care all things indeed shall work together for our good.—Rom. 8:28.

It is grand to understand some of the typical significance of the tabernacle and its services, and to know that the priests of Israel represented the greater priesthood of this and the next age. But let us endeavor faithfully day by day to make the practical application of these facts in our lives by yielding up ourselves in sacrifice to God. Let us rejoice indeed that an altar has been provided for us and that through the blood of Christ our sacrifice thereon is acceptable to the Lord.

Eventually, and we believe soon, the sacrificial work of this age will be ended. Then the mystery of God will be complete, and the promised blessings will, through Christ and His partners in this mystery arrangement, flow out to all mankind.

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Walking As In The Day

"Let us walk honestly, as in the day; not in rioting and drunkenness,"—Romans 13:13.

IN THE verse preceding our text, the apostle says. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light." Here St. Paul is using the literal nighttime in contrast with the daytime to illustrate the long period of sin and death in contrast with the coming new day of divine blessing, when the Sun of Righteousness arises with healing in His beams. The literal night has been the time when crime and vice and all sorts of dishonest deeds mostly have flourished. Probably this was more true in the apostle's day than it is now.

In this modern age, the daytime is, possibly, as much used for perpetration of evil deeds as is the night. But the illustrations of the Bible must be viewed in the light of the circumstances then existing. At that time, apparently, the darkness of the night afforded a much more suitable occasion for evil deeds and practices than would be possible in broad daylight. Presumably the light of day rendered it more or less incumbent upon all to walk honestly. So the apostle uses these circum-

stances as an illustration in his admonition to the church at Rome, and to us, to walk circumspectly. We should walk, he declares, as though we were in the day.

But St. Paul made the application of his illustration to include much more than the thought merely of the literal day and night. He speaks of the entire period from creation down to the full setting up of the Kingdom of God, as one long period of darkness. And then he alludes to the new Kingdom period as being the new day. In that new day, the Scriptures assure us, judgment will be laid to the line, and righteousness to the plummet. (Isa. 28:17.) Nothing will be permitted to hurt nor to destroy in all that holy Kingdom, the Lord assures us. (Isa. 11:9.) It will be a day in which, through the bright shining of the Master's presence, all the works of evil, hypocrisy and sham will be exposed, and none will be permitted to live and enjoy the blessings of the Kingdom except as they bring themselves into full heart sympathy and harmony with the laws of that new day.

What a heart-searching lesson the apostle thus gives us! He says that we are to walk honestly as

in the day. That is to say, we should endeavor to walk now even as all will be compelled to walk when the laws of the new Kingdom are put into full operation. Surely this does bring before us a wonderfully high standard of Christian conduct.

In that new day the people will walk by sight. That is to say, their evil deeds will be immediately punished, and their good deeds at once rewarded. Thus they will be continually reminded of the vital relationship that exists between them and the mediators and lawgivers of that Kingdom. It is different with the Christian. We walk by faith and not by sight. This is illustrated in the fact that our evil deeds are not always immediately punished. Nor are we always rewarded at once for our good deeds. Apart from our conviction of faith, it would be easy under such circumstances, to become careless and indifferent—to feel that, after all, it doesn't matter so much. For, while we have entered into a covenant relationship with the Lord, yet we do not see God, and if we become slack along this, that or the other line, apparently nothing happens, so what great difference does it make?

These are but the reasonings of the fallen flesh, aided and abetted by suggestions from the adversary and the influences of the world. Faith is the victory that overcomes, and if our faith is strong, we will view the matter of the Lord's will for us as being equally as vital in *our* lives as it will be in the lives of those who will be dealt with during the Kingdom period. It means that we will view our consecration contract as being just as genuine as though we had talked with God face to face, and had personally affixed our signature beside His upon the legal document of our covenant of sacrifice.

We are to walk honestly before the Lord, and also before the brethren. Evidently the apostle would have us understand that he is using this term in a much more refined sense than is implied in the commandment given to Israel which says, "thou shalt not steal." Honesty with the Christian means sincerity—the lack of hypocrisy or sham. In this respect our lesson is a very heart-searching one. It is a lesson which needs to be applied in our every thought and word and deed. We should examine ourselves carefully to determine if we are actually walking sincerely before the Lord. Are we indeed living up to the profession of our faith? Are we, also, dealing sincerely with the brethren? Or, are we professing one thing before them, while in our hearts something else is taking place?

The spirit of insincerity and misrepresentation is so prevalent in the world today, that the Christian finds it difficult to keep himself entirely aloof therefrom. It is not necessary, for example, to say that black is white in order to be guilty of falsi-

fying. It is frequently quite possible for those who are adept in the use of language, to give an impression that is entirely out of harmony with the real facts, and yet not be actually guilty of misstatements. This sin of misrepresentation and insincerity is especially reprehensible in the sight of God. It not only is dishonesty, but it is a dishonesty which is calculated to harm others even more than the open declaration of untruths. This is a form of dishonesty, moreover, that will not for a moment be tolerated in the new day. Hence, if we are endeavoring to walk honestly as in the day, we will avoid any form of insincerity in our associations with the brethren.

This refined and more or less modern form of dishonesty, which even Christians are, at times, tempted to practice, will, like all forms of wrongdoing in the Christian life, apparently go unpunished for a while. But it is sure finally to lead to disastrous results. In 2 Thess. 2:11 the apostle makes a suggestion which would seem to indicate that the punishment for this astute form of dishonesty is comparable to the nature of the sin itself. Here the apostle says that God will send strong delusion to those who hold not the truth in the love of it. This would seem to indicate that when brethren are dishonest in the use of the Truth, and by profession cause their brethren to believe that they are something which they are not, the Lord in turn will send them strong delusion, so that they will be caused to go into darkness. And after all, this is but another example of the operation of the divine law of retribution.

What a wonderful thing it is to associate with those whom we feel are wholly sincere, entirely honest. It means that we never need to be on guard lest something is said or done which will harm us. It means that every statement is a bona-fide one upon which we can depend. It means we do not need, in our association with such, to feel that there is always a hidden meaning behind that which is said. Where such honesty and sincerity of faith and of purpose prevail, there can, indeed, be a blessed fellowship of kindred minds which is like to that above. Where it is lacking there is no sense of security in our associations, hence no real sweetness in fellowship.

"NOT IN RIOTING AND IN DRUNKENNESS"

The thought of rioting is that of disorderly or unbalanced conduct. It is a condition quite in contrast with that which is described by the apostle as emanating from the spirit of a sound mind. It is a condition in the Christian life in which the will of God is set aside in preference to our own imperfect judgments. Our own judgments being influenced by the lustful, selfish desires of the fallen flesh, are liable to run to wild extremes of one sort or another, which sooner or later must

inevitably make shipwreck of our Christian lives. The antidote for this is an earnest, prayerful study to know and to do the Father's will. Thus we may have our own conduct regulated by the instructions of God's Word. This is the order that will be imposed upon all in the New Day, and it is one which we, who are now by faith the children of the day, must voluntarily take upon ourselves.

The term drunkenness as used in our text, is apparently intended by the apostle to describe a condition of intoxication other than that which results from the use of intoxicating liquors. One might become intoxicated with the spirit of the world, the spirit of pleasure, the spirit of revelry, or other time-killing side issues which, while not particularly harmful in themselves, nevertheless detract from that which should be the real issue in the Christian's life.

A very harmful form of intoxication is when one becomes inebriated by the importance of his own ideas. It sometimes happens that an otherwise faithful and loyal Christian develops in his mind a pet theory which he rides as a hobby, and finally this hobby assumes such great importance in his mind that he can think of nothing else. His intoxication over the idea is manifested when he endeavors to force his theory upon the brethren. And even worse than this, is when the intoxication leads such an individual to rule out of the favor of God brethren who do not accept his theory; and to the conclusion that the only ones who can be of the "little flock" are those who are walking in the same pathway of drunkenness as himself.

Here again the only proper antidote is the Word of God. In the Word we are all counselled not to think more highly of ourselves than we ought to think. What a beautiful grace is that of meekness and humility. And how humble we should all feel in the presence of the Lord. Surely He has highly favored us in permitting us to know the secrets of Present Truth. Alas, that this knowledge of the Truth given us by Grace should cause any of us to feel that we are such profound students of the Word that we can take therefrom ideas and theories of our own which could possibly be so important as to be a test of Christian discipleship for other brethren.

Doubtless, at times, all of us have witnessed the confusion and disorder that result from the presence of an intoxicated person in a group of people who are endeavoring to conduct themselves in an orderly way. Frequently in such cases the intoxicated person becomes the center of attraction. This, in itself, is very flattering to him. Yet it is productive of no wholesome or beneficial result among those thus brought into association with the man. A similar condition sometimes comes about in a group of the Lord's people when one

among them manifests a spirit of intoxication. It causes him to walk disorderly. He insists on his ideas and theories being heard. Naturally, for the time, he becomes the center of attraction. His drunkenness and conspicuousness force the others in the class to pay more or less attention to him. Many times this results in a real trial to all the friends concerned. And only by the spirit and grace of the Lord can friends generally meet situations of this kind in a way that will not be injurious to them as a group.

As individuals we cannot, of course, control the attitude of others. This is not particularly our business, although we should be willing to help, through admonition and by example, whenever and wherever possible. But it is our particular business to see that we do not ourselves become intoxicated in any way, and thus become a nuisance among those with whom we are associated in the body of Christ. Should we begin to feel that our ideas are not being considered in the class as they should be, or feel that we are being ignored or set aside—or in any way used by the brethren in an unchristian manner—because of their failure to see and appreciate some great or supposedly great item of truth which we have discovered, then it is time that we examine our hearts carefully to make sure that we are not being overcome by the spirit of drunkenness. The poet has beautifully expressed the proper thought in the words:

"I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire."

Another form of intoxication which some of the Lord's dear people may need to guard against in this day is that pertaining to the political and national controversies now taking place in the world. Our citizenship is in heaven, and we should always realize that so far as the kingdoms of this world are concerned they are all to pass away and that it is our business to pray for the new Kingdom and while praying for that Kingdom to have our hopes and interests wholly centered therein.

This does not mean, of course, that we have no interest in or sympathy for the poor groaning creation. Neither does it mean that we can see nothing of good in the efforts that are now being made by nations and statesmen to better the world conditions. It does mean that while we see and appreciate all the good that is in the world, yet we recognize also that the best efforts of man are not good enough. And, not being good enough, the Lord is determined that He will set aside all of these kingdoms and associations of men and in their place establish His Kingdom of righteousness. It is His Kingdom that will bring in the new day, that glorious day when the laws of truth and right-

eousness—the laws of God—will become fully operative in the affairs of mankind. In this Kingdom our real interest centers. For the interests of this Kingdom all our efforts should be made.

While waiting and longing for the new day, we will busy ourselves, not in attempting to set straight the crooked ways of this decadent and passing world, but in bearing witness to all who will listen, of the blessed Kingdom of the Lord soon to be established. Thus, in our sympathy for the poor groaning creation, we will, in a practical way, be enabled to spread a little comfort and cheer here and there by proclaiming the glad tidings of great joy which yet shall be known and appreciated by all mankind.

The entire matter of walking honestly and without rioting and drunkenness depends upon our faith in the Truth of God's Word which we have professed to accept. If by faith this glorious plan of God becomes a reality in our lives, we will, at all times, enthusiastically endeavor to bring our lives fully into harmony therewith. If our faith is weak, and we only half-heartedly believe what we profess, our conduct will, correspondingly, be

half-heartedly in harmony with our professions. This means that we will be lax along almost all lines. Our covenant of sacrifice will not seem as binding upon us as it should be. But if our faith is strong, so strong that the Truth will be to us exactly that which we profess it to be, we will be lifted up above the spirit of the world in all its phases of dishonesty, hypocrisy, revelry, rioting, drunkenness, etc.

"Without faith it is impossible to please God," says the apostle, in Hebrews 11:6. And again we read, "according to your faith be it unto you." (Matt. 9:29.) It is faith, therefore, that lays hold upon the promises of God, and transforms them into reality. It is faith that looks forward into the Kingdom period and visualizes the reign of righteousness then in operation, and makes the spirit of that new age the guide for our own Christian lives even now. As we see so many evidences of the near approach of that new day, yea, as we see the early dawning already begun, being manifested in the crumbling thrones of earth, let us strive more diligently than ever to walk before God and the brethren in true holiness and love.

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The Hope of Glory

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 5:2.

MUCH is said in the Bible concerning the hope of glory. In our text it is stated to be the glory of God. In Colossians 1:27 the same apostle speaks of it as being "Christ in you, the hope of glory." In 2nd Corinthians 3:9-11 the same apostle again mentions this hope of glory and indicates that it was represented by the radiance on Moses' countenance when he came down from the mount to inaugurate the typical Law Covenant with Israel.

What then is this glory that is promised? Nominal churchianity teaches that it is merely the fact that all Christians go to heaven when they die. Coupled with this idea is the circumscribed viewpoint that all who will ever be saved must become Christians and thus go to heaven at death. This would mean that the exceeding great and precious promises of God's Word pertaining to this glory of God applies to all of mankind who will ever be saved.

But this is an erroneous teaching. It has developed as a result of a failure to realize that in the calling and preparation of the church of Christ, God has been getting ready to dispense His blessings of restitution to all mankind during the King-

dom period. When the Word of Truth is rightly divided, it is found that these promises of glory are limited to what Jesus refers to in Luke 12:32 as a "little flock." Those who make up this "little flock," and therefore the ones to whom these precious promises apply, are those only who are willing to follow in the footsteps of Jesus, suffering and dying with Him.

THE RICH YOUNG NOBLEMAN

The very limited application of the Bible's glory promises is seen in the conversation that took place between Jesus and the rich young ruler who came to Him to ask the way to eternal life. This young ruler knew nothing of these special promises, hence was not in a position to adequately appreciate the lesson which Jesus propounded to him. He knew the law of Moses had said, "which if a man do, he shall live in them." (Lev. 18:5.) He knew that he was failing to obtain life by keeping the law, as he had hoped to do. His failure to obtain life was perhaps becoming manifest in his declining health, or possibly his graying hair. In any event, he had heard of Jesus' power to perform miracles, and of the gracious words that proceeded out of His mouth. Apparently he was convinced that the Master was a great teacher sent from God. Possibly, therefore, he could point out

a better way to life than that which was offered through the Law given by Moses.

Whatever the background of this rich young ruler's question may have been, the question itself clearly revealed the man's desire simply to find the secret of life, in order that he might not grow old and die. When Jesus questioned him concerning the Law, this young nobleman assured the Master that he had made the best effort possible to abide by the requirements of the Law from the time that he was very young. The answer seems to imply, that in spite of his best efforts to keep Moses' Law he realized that he was not obtaining the health and life which is promised to the obedient. It was because of this that he had come to Jesus to find out if there was anything that could be done about it.

Jesus' reply to this nobleman doubtless was a surprise to him, in more ways than one. He was a rich man, and Jesus said that it would be required of him to sell that which he had and give to the poor, and to take up his cross and follow the Master. Jesus assured him that it would result in his having treasure in Heaven. Both the price that was to be paid, as well as the reward to follow, were quite beyond the ability of this young man to appreciate and comprehend. The account says that he went away sorrowful because he had great possessions.

ARE THERE FEW THAT BE SAVED?

It is very interesting to note the reaction of the disciples to this conversation between Jesus and the young nobleman. They had accepted Jesus as the Messiah who had been promised in the Old Testament prophecies. To them, therefore, He was one who was destined to establish a Kingdom that would hold sway over the entire earth. Through this Kingdom, they believed, all mankind was to be blessed. They doubtless knew of the angels' message on the night that Jesus was born, proclaiming Him as the Savior of the world, and that because of His birth glad tidings were to go to all the families of the earth. With this picture in their minds of the scope of the Master's Kingdom work, we can readily understand the bewilderment revealed in their question, "Who then can be saved?"—Matt. 19:25; Luke 18:26.

This was as though the disciples were saying to Jesus, "We thought that you were to give salvation to all mankind. Do not the prophecies indicate that you are to be King over the whole earth? Does not Isaiah say that you are the arm of the Lord which will be revealed in the eyes of all the nations, and that because of this all the ends of the earth shall see the salvation of God." With this broad conception of what was to be accomplished through the work of the Messiah, it would be

very difficult for the disciples to understand why it was that this young nobleman coming to the Master to inquire the way to life should be given an answer so difficult to understand, indeed, making the way of salvation so hard that he went away sorrowful.

Jesus' first reply to the disciples' question "who then can be saved?" was largely an evasion. He explained to them that with man it would not be possible, but that with God all things are possible. This of course implied that God was able to fulfill His promise to bless all nations, even though from the disciples' immediate viewpoint something seemed to be out of harmony with this divine intention.

But this did not satisfy the disciples. They reminded the Master that they had left all to follow Him, even as He had asked the young nobleman to do. So they turned the issue into a personal one, asking what they were to receive as a result of the sacrifice they had made. Replying to this question the Master said, "Ye which have followed Me, in the regeneration . . . shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28.

BLESSING OF THE MANY THROUGH THE FEW

In this narrative two points of fundamental importance come to light, which, if we understand them properly, will help to give us a clear vision of God's Kingdom purpose. The first point is that involved in Jesus' statement to the young nobleman, in which He declares that if the great sacrifice was made for which Jesus called, this young man would have treasure in Heaven. This was a new idea. No heavenly promises were given in the Old Testament, at least none of them were understood to imply a heavenly hope. The young nobleman had asked how to live on the earth, not how to lay up treasure in heaven.

The second important point is found in Jesus' statement to the disciples, in which He assures them that if they were faithful in giving up all and following Him even unto death, they would sit upon twelve thrones judging the twelve tribes of Israel. This great privilege, Jesus revealed, would be realized by the disciples in that period which the Master identified as "the [time of] regeneration."

The heavenly hope, and the prospect of being enthroned with the Master in His Kingdom were thus introduced to the disciples. But it should be observed that the fruition of this, the Christian's hope, does not mean the end of all hope for others. Note, that when the reward of the Christian is realized, a work of regeneration and judgment begins on behalf of others.

PROMISES OF GLORY

Jesus, in giving encouragement to the disciples that they would be enthroned with Him and share in a work of blessing mankind in the Kingdom, did so on the authority of the promises of God recorded in the Old Testament. Many of these promises are made, apparently, only to the Master Himself; but, when the Master through the Gospel, brought life and immortality to light, He reveals that those who are faithful in following His footsteps are to share with Him the glory that is promised.

Thus Jesus, for example, in His prayer toward the close of His ministry, said, "The glory which Thou gavest Me, I have given them." (John 17: 22.) The glory to which Jesus refers had at that time been given to Him merely by promise. When He uttered this remarkable prayer, it was merely a "hope" of glory. But to Jesus, who had implicit trust in His Heavenly Father, these promises were realities. He knew that God's promises could not fail, hence He spoke of the glory as having been already given to Him. This wondrous glory of exaltation in the Messianic Kingdom was a part of the divine plan for the Master, hence there was no doubt in His mind that it was to become a reality.

These promises of glory recorded in the Old Testament are many and varied. One of them was uttered by Jacob when he referred to the Messiah as Shiloh, and declared that unto Him would the gathering of the people be. Moses, speaking as the mouthpiece of the Lord, promises that a great prophet shall be raised up like unto him, only greater. Isaiah refers to the Master as He who was to become The Prince of Peace, The mighty God, Counsellor, The everlasting Father, etc. In the same prophecy, Isaiah assures us that of the "Increase of His government and peace there shall be no end."—Isa. 9: 6, 7.

In the last verse of the 53rd chapter of Isaiah is another of the promises of glory. Here the Heavenly Father makes the promise that He will exalt Jesus to His own right hand, giving Him "a portion with the great." And so we might go on through the Old Testament noting the many wondrous promises that are made on behalf of Jesus, all of which indicate in one way or another the height of glory to which it was the Father's will to exalt Him.

In the last-mentioned promise of glory, we note the assurance that Jesus was to be given a portion with the "Great." This is one of the promises showing that the Master would be exalted to the right hand of the throne of God—that He would be given a "name which is above every name; that at the name of Jesus every knee should bow, . . . and every tongue should confess . . . to the

glory of God the Father." Evidently it is for this reason that the hope of glory which is based upon the promises recorded in the Old Testament is said to be a hope of "the glory of God."—Phil. 2: 9-11.

This promised glory, therefore, is seen to be of a twofold character. It is a glory of nature—the divine nature. The record is that when Jesus was raised from the dead He became "the express image" of the Father's person. (Heb. 1: 3.) When the Apostle Peter thought to encourage the followers of the Master in steadfast faithfulness in the doing of His will, he refers to the promises made on their behalf, and says that by these promises we are made "partakers of the divine nature."—2 Pet. 1: 4.

It is also a glory of office. Jesus, who is now raised to immortality, the express image of His Father, is also a great King, Priest, Judge, etc. As such He is to rule the world of mankind for a thousand years. To Him, the apostle declares, every knee shall bow and every tongue shall confess. (Phil 2: 9-11.) These particular words are a quotation from Isaiah 45: 23. Jehovah makes this declaration of glory concerning Himself, but Paul, writing under the inspiration of the Holy Spirit, shows that it will be fulfilled through Jesus. Thus we have another Scriptural example of how Jesus partakes of the glory of God.

DIVIDING THE SPOIL

In the last verse of Isaiah 53, where God makes the promise that Jesus was to be given a portion with the great, the additional information is offered that He—that is, Jesus—would, in turn, divide the spoil, or reward, with the "strong." This, no doubt, was one of the promises which gave Jesus the authority to assure His disciples that if they were faithful in following Him into death they would share with Him in His Kingdom. This promise of Jehovah also gave Jesus the authority to say, as recorded in Revelation 3: 21, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." God had already fulfilled His promise of glory to the Master, and now the Master was prepared to carry out His part of the divine arrangement by exalting His church to share that glory with Him.

When the Apostle Peter said that unto us are given "exceeding great and precious promises," that we may by these become "partakers of the divine nature," he evidently had in mind many of the precious assurances to Christ and the church that are recorded in the Old Testament. The prophets themselves, much less Israel as a whole, did not understand the significance of these promises. They looked upon them as having to

do merely with a glorious Kingdom which would be established through Israel, and which would reach out and conquer the world. In other words, to the prophets and to Israel these promises were of an earthly character. And indeed most of the promises of the Old Testament are pertaining to earthly blessings of restitution, for this was the main theme of all God's holy prophets since the world began.

Nevertheless, the Old Testament also records, in a veiled way, the promises of glory to Christ and the church. When Peter wrote these words, the Old Testament was the only portion of the Scriptures then available. Peter, it is true, had a blessed association with Jesus, and would remember some of the statements the Master made to the disciples pertaining to joint-heirship with Him in His Kingdom. The Holy Spirit which came at Pentecost would help Peter to remember additional promises made by the Master. But in addition to these, such promises as are recorded in the last verse of Isaiah 53, and elsewhere in the Old Testament, constituted a firm foundation of faith and hope which enabled the apostle to refer so exultantly to these "exceeding great and precious promises" by which—that is to say, through the authority of which, and under the inspiration of which, we become partakers of the divine nature—sharers in the glory of God.

SUFFERING—THEN GLORY

The disciples, of course, did not fully understand these promises of glory prior to Jesus' death and resurrection. They did sense, however, that He, being the Messiah, came to earth by the authority of God, and that upon Him and through Him would come a dispensation of divine glory in which, according to the various statements He had made to them, they expected to share. Thus it was when Jesus indicated to them that He would be put to death, Peter remonstrated and said, "Be it far from Thee, Lord." (Matt. 16:22.) Peter could not understand how an experience of suffering and death could be associated with the promises of glory which they felt so sure belonged to the Messiah. Hence, when Jesus was actually taken from them and crucified they were quite thoroughly bewildered. Some of them may have even concluded temporarily that perhaps Jesus was not the Messiah; for, they perhaps would reason, how could the Messiah who is supported and strengthened by God be crucified by His enemies?

It was not until after the resurrection of Jesus that the disciples began to comprehend the significance of what really had taken place. The two of them that journeyed to Emmaus and to whom the Lord appeared as a stranger, were greatly encouraged, and their hearts burned within them with joy and rejoicing when the Master pointed

out the necessity for the Christ first of all to suffer and afterward to enter into His glory. The disciples had been so interested and so thrilled with the idea of a Messianic Kingdom of glory and the share which they hoped to enjoy in that Kingdom with the Master that they had entirely overlooked those instructions of the Old Testament which pointed out that before the glory could come, those who would partake of it must share in the bitter experiences of sacrificial suffering and death.

The Apostle Peter seems to have grasped the significance of these two important phases of the divine plan very clearly; for, in his first epistle, he devotes much space to analyzing these thoughts. He reminds us that they constituted an important part of the entire spirit-inspired testimony of the holy prophets. Peter also saw clearly what Jesus revealed to His disciples, particularly at Pentecost, that those who follow in the footsteps of the Master are to share His glory with Him. That is to say, the Divine program for the Christ,—a program of suffering followed by glory,—was for the church as well as for Jesus Himself.

The promises of glory to Jesus were not fulfilled on His behalf until He finished His sacrificial course in death. Neither can any member of the body of Christ expect to share in any kind of glory until their sacrificial work is also completed in death. The divine rule is, in this connection, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) In keeping this divine principle of interpretation in mind it can be clearly seen that there is no possibility of anyone reigning with Christ in any sense of the word while still in the flesh.

The Apostle Peter in his first epistle, elaborating further upon the significance of the spirit-inspired promises of glory recorded in the Old Testament, again shows us that they are not fulfilled while the individual is in the flesh. This was true even with respect to Jesus Himself. Concerning the Master Peter said, "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."—1 Pet. 1:21.

In 1st Peter 2:9, the apostle again alludes to the hope of glory which we entertain because of association with Jesus in the program of suffering and glory, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." There is no actual royalty attached to the office of the Christian at the present time, but there is a *hope* of glory, and this hope of glory will be translated into reality in the first resurrection, and then only to those who have been faithful in participation in the suffering.

"EVEN HEREUNTO WERE YE CALLED"

It is because sacrificial suffering unto death is the first experience of those who are to be joint-heirs with Christ in His Kingdom glory, that the apostle says of them, "For even hereunto were ye called: because Christ also suffered for us, leaving an example, that ye should follow in His steps." (1 Pet. 2:21.) The nature of the suffering is revealed by the apostle when he says (chap. 2, verse 20), "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

It is because the Christian should expect to suffer for righteousness' sake that the Apostle Peter in chap. 4, verse 12, of this same epistle, says that we should not think it strange concerning the fiery trial that is to try us as though some strange thing had happened unto us, but to rejoice inasmuch as we are partakers of Christ's sufferings. The force of the apostle's argument seems to be that we should not think strange those experiences which were foretold by the Holy Spirit through the prophets of old. These prophets had prophesied concerning the sufferings of Christ, hence if we are partakers of those sufferings because of our association with Christ, why should we think it strange? Indeed, we should, as Peter suggests, actually rejoice, because this is an evidence that our consecration and sacrifice is acceptable to God. It means that through the fiery trials which He permits to come, He is dealing with us, and thus preparing us for a position of glory with Christ in His Kingdom.

Peter continues by saying, "But if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." (Chap. 4, verse 14.) When the apostle declares, "if we be reproached for the name of Christ," it means that the "spirit of glory and of God resteth upon us," he actually means that in these experiences the testimony of God's holy spirit through His prophets, is seen to apply to us, and because we are thus partaking of the sufferings of Christ, it means that we are in line for the glory that follows.

The Apostle Paul gives us the same information when he says that the Spirit of God bears witness with our spirit that we are the children of God, "if so be that we suffer with Him, that we may be also glorified together." (Rom. 8: 16, 17.) How wonderful to think that we can come into such close contact and fellowship with God through His Spirit, simply upon the basis of our willingness faithfully to yield our wills to the doing of His will, knowing that His will for us is that we lay down our lives sacrificially with the Master, suffer-

ing with Him, inspired and encouraged by the hope of sharing in His glory.

CHRIST IN YOU

Paul alludes to this close relationship that exists between Jesus and His Church, pertaining to the hope of glory, when He speaks of "the riches of the glory of this mystery," defining this mystery as being "Christ in you, the hope of glory." There are two senses in which the expression "Christ in you" applies to the followers of the Master. First, it has reference to the fact that all spirit-begotten and anointed Christians are part of the Christ body or company. Christ is in them and they are in Christ. But in order for this relationship to exist, it is necessary that the Spirit of Christ dwell in them. That is to say, we cannot expect to be in the body of Christ and share in the hope of glory that belongs to all in that body, and at the same time be filled and controlled by the selfish spirit of the world.

Viewed from this standpoint, therefore, we see that in order to have this hope of glory ever as a bright inspiration in our lives, it is very necessary that we live close to the Master. It means that we will strive so earnestly to do His will that irrespective of what the cost may be, we will continue in His footsteps, determined to count all things as loss and dross, as compared to the attaining of that glorious hope set before us in the Gospel.

This, the only proper and acceptable attitude of the Christian in God's sight, is beautifully expressed by the Apostle Paul when he says, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.—Phil. 3: 8-11.

"If by any means"—this is the true spirit of the consecrated Christian, once he visualizes the hope of glory set before him. He realizes that nothing of an earthly nature, either pleasure, fame, wealth, social standing, influence, or any of the so-called valuable things of this life, can, in any way, be compared with the glory that shall be revealed in us. So it is, that, inspired by this glorious hope, we continue on, minding not the narrowness of the way, refusing to be discouraged by the difficulties that present themselves, and, by God's grace, surmounting the obstacles, searching out and walking in the footsteps of the Master, knowing that finally

they will lead us all the way into death and then to glory.

Of Jesus the Apostle Paul says, that for the joy that was set before Him, He endured the cross, and despised the shame, and is now set down at the right hand of the Majesty on High. (Heb. 12:2.) This joy was set before Jesus in the exceeding great and precious promises which God caused to be recorded for His encouragement. It was not a selfish joy in the sense that the Master was thinking only of the wondrous reward that was to be His. True, He no doubt thrilled at the prospect of returning to the heavenly courts, and of being once more in close association with His Heavenly Father; but in addition to this, there was the prospect of being able, in the divine providence, to dispense blessings of life and happiness to all mankind. Jesus had come in contact with the groanings of Death's prisoners. He realized what joy

it would be for all mankind when once the Messianic Kingdom was established, and life would be flowing out to all.

So a similar joy is set before Jesus' followers. It is a joy in the prospect of close association with the Heavenly Father and with our beloved Lord Jesus. A joy of being partners with them in the outworkings of the great Divine Plan for the blessing of mankind. What a wondrous hope of glory this is! Had the rich young ruler really comprehended the full significance of what the Master was saying to him, surely he would not have gone away sorrowful. No wonder the Scriptures say to those who are privileged to hear this call to glory, "Blessed are your eyes, for they see, and your ears, for they hear." (Matt. 13:16.) Let us endeavor to manifest our appreciation more and more as the days go by, by increasing zeal in the doing of our Heavenly Father's will, rejoicing ever in *this hope of glory*.

—o]o—

Christian Soldiers



WHEN the Lord used the illustration of the life and service of a soldier to picture certain truths concerning the Christian life, He did not intend to imply that a Christian should use carnal weapons, nor smite and destroy his fellowman. There are, however, certain characteristics of a soldier which aptly illustrate necessary qualifications of the Christian life. It is true that the Christian must strive insofar as possible, to live peaceably with all men. He is not to be a promoter of strife, nor ill will. His words and actions should be of such a character as to promote peace, especially among peace-loving and righteous people. His efforts will, however, be misunderstood, and because of this he will find himself at enmity with the world. The Christian will have enemies but he is not to fight these enemies; rather, he is to love them and bless them. Thus it is clear that the soldier illustration does not show the Christian's attitude toward individuals, especially in its belligerent aspects.

There are enemies, however, which the Christian can appropriately and profitably engage in battle. One of these is his own fallen nature. Here is an enemy that should be kept down and under control. The Christian will find that in order to do this, he must be continually on the alert. It is indeed a life-time job for the New Creature to successfully give battle to the old nature which ever insists upon rising up and interfering with the doing of the Father's will.

Closely allied with the flesh as an enemy, and working in conjunction therewith, is the spirit of the world. We are to fight against the spirit of the world, its selfishness, its lust, its insane desire for pleasure, its intolerance, and all of its other manifestations of ungodliness. Care needs to be exercised, however, that in fighting the spirit of the world and of the worldly, we do not find ourselves fighting the individuals who possess this spirit. These we are to love and to help, not by agreeing with them and working with them, but by precept and by example endeavoring to show them the better way.

We have a third enemy—from some standpoints the most formidable of them all—which is Satan, the devil. He is the commander-in-chief of all our enemies. He artfully employs the world and its spirit and subtly works through the fallen tendencies of our flesh to ensnare and overcome us. Against this powerful and ingenious adversary we must give strenuous and determined battle day by day. Only through the grace furnished us by the Lord, can we ever hope to gain the victory over such an enemy—yea, we might say, over such a powerful combination of enemies, as is arrayed against us in this unholy trinity of the world, the flesh and the devil.

CHARACTERISTICS OF FAITHFUL SOLDIERS

There are certain characteristics of a well-trained soldier which the Christian can emulate with profit. The true soldier does not debate his

cause. He is rightly supposed to have settled upon its justice and righteousness before he enlisted to be a soldier. Just so with the Christian. He, too, should have counted the cost, and have determined that the course upon which he is entering is a proper one; one that is worthy the giving up of all that he has, and the exercise of all the energy he can muster. The terms of his enlistment require the surrender of his own will to do the divine will. Hence to debate the wisdom of anything the divine will exacts from him is to manifest qualities of unfaithfulness as a soldier.

Furthermore, a soldier expects to make sacrifices. He does not expect to enjoy the comforts of home and other pleasures of life that are customarily enjoyed by those who are not soldiers. The Christian presents himself a living sacrifice to God, and from that moment onward he has no right to complain of any hardships that may be imposed upon him. The true soldierly spirit in him causes him to exclaim:

"I'll go where you want me to go, dear Lord
I'll say what you want me to say.
I'll do what you want me to do, dear Lord,
I'll be what you want me to be."

Another characteristic of a faithful soldier is that spirit of obedience which is represented in his willingness to use the weapons that are given to him. This is most important with the Christian soldier. The Christian's only weapon of offensive warfare is the sword of the spirit, which is the Word of God. No matter how precarious a situation may be, no matter how threatening his enemies, he is not supposed to resort to carnal weapons of any kind, but to rely wholly upon the sword of the spirit.

The Word of God also constitutes most of the Christian's defensive weapons; that is, the Truth of the Word is to him an armor of righteousness. It is an armor which protects the head as well as the heart. Paul tells us of the helmet of salvation and the breastplate of righteousness. He tells us also of the shield of faith, and of the sandals of peace; which, he declares are a preparation of the Gospel of peace. Properly analyzed, it will be found that each of these pieces of the Christian's armor represents, from one standpoint or another, the import and value of the Truth of God's Word in the Christian life.

The true spirit of Christian loyalty, therefore, in this aspect of our warfare, will demand that we give all diligence to put on the whole armor of God, and use it in the way that God intended. This means that we will endeavor to have on the helmet of salvation; that is, insofar as possible we will endeavor to obtain and maintain a clear mental perception or understanding of God's plan.

But we will not stop with the helmet, but rather will endeavor to make a personal application of that Truth, accepting and applying it by faith so that it will become to us indeed a shield of faith and a breastplate of righteousness.

And we will not forget the girdle of truth, which is that part of the armor which represents the importance of our serving the Truth. If we are to experience the full protecting value of the truth in our own lives, we cannot hold it in selfishness. Hence, it is only as we view it from the standpoint of love and the blessing that it will bring to other hearts as we endeavor to make it known to them, that we can experience the full advantage, the protecting and building value, of the Word of God.

Another thing which a loyal soldier will not do is to fraternize with the enemy. So the Christian is advised that he must not love the world, neither the things of the world. Nor can the Christian afford to be sympathetic toward that enemy which is his flesh. And above all, the loyal Christian will ever be on the alert to resist every effort on the part of Satan to become friendly. In other words, the true Soldier of the Cross will not compromise his standing in the Lord's army by in any way entering into fellowship or friendship, either with Satan and his many schemes, or with the world and its spirit of selfishness. Nor yet will he yield to the fallen and depraved desires of his own nature, reckoned dead. He will employ the various weapons provided for him through the Word, both for defensive and offensive purposes, in order to give effective battle against all the forces that are opposed to him, not for a moment yielding either to their show of strength nor to the cunning of their flattery.

Finally, the true soldier will be obedient to superior officers. Jesus is the Captain of our Salvation, the Scriptures tell us; and surely no Christian soldier can be said to be a good soldier if in any way he is disobedient to his Captain. To be truly obedient, we should be on the alert to hear and to obey every wish of our Captain, irrespective of the cost or hardship. Indeed, we will expect hardship because, as the apostle tells us, even Jesus, who is our Captain, was made perfect through suffering. As soldiers in His army, we cannot expect to be above our Master. He suffered, and we will suffer with Him, joyfully, enduring hardness as good soldiers of Jesus Christ.

EVOLUTIONISTS AT THE CROSSROADS

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International Sunday School Lessons



AMOS PLEADS FOR JUSTICE

April 7—Amos 5: 1, 10-15, 21-24

GOLDEN TEXT: "Hate the evil, and love the good, and establish justice in the gate."—Amos 5:15.

OUR lesson has to do with the prophecy of Amos, who is noted as being one of the earliest prophets to write down the message which he delivered. Amos belongs to a period about a century after Elijah, and nearly half a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and Daniel. Amos declared himself to have been one of humble birth. His parents were not illustrious, neither was he educated among the sons of the prophets. Like David, he was a sheep tender, a farmer, upon whom the Lord poured His Spirit with much power, sending him to proclaim the disasters sure to come on Israel unless a change of course should turn aside the deserved punishment for their iniquities.

In drawing a lesson from these experiences of Amos applicable to ourselves of today, we must remember that the Lord no longer sends His messages after this manner. That is to say, the Lord's ambassadors at the present time are not expected to pronounce sentences of doom upon the present order of things. It is for the Christian today to explain the prophecies relative to present world conditions, and to point to the hope of the Kingdom which is to follow the downfall of the world that now is; but it is not for us to pronounce vengeance. The declaring of the Day of vengeance of our God, as the Christian is commissioned to do in Isaiah 61:1-3, is merely the explanation of the causes of vengeance now being manifested against an evil world.

It is for us to proclaim the Word of God to whomsoever hath an ear to hear to call attention to the application of the prophecies and testimonies of ancient times and thus to make known the Divine plan as it becomes due to be understood by those for whom it is intended—the Israelites indeed in whom there is

no guile. For anyone to undertake at the present time to copy either Elijah or Amos or others of the ancient prophets would indicate a total misapprehension on his part respecting the Divine will and message—it might even be surmised to indicate a mental unbalance.

Another lesson in connection with Amos' message is that his opponents rose up from amongst those who were professedly religious—the priests; and so it was with our Lord and the apostles. The priests and religious teachers of their day were the chief opponents of the gospel in its truth and purity, and we must expect the same in our day. The truth, in proportion as it has been declared in its purity, has always aroused opposition and has always found its chief opposers amongst those who have a "form of godliness."

Our lesson is a part of the prophet's pleadings with the Israelites that they return to harmony with God and thus avert the calamity which otherwise must be expected. He proceeds to particularize some of the wrongs they were practicing on account of which they were in danger. Justice was not rendered in their courts. Instead of the sweets of justice those who appealed to their courts, if they were poor, got wormwood; that is, bitterness, disappointment.

The prophet declares that they cast down righteousness to the earth; equity was not a matter of primary consideration; but, as he proceeds to point out, bribery was rife, and wealth and power and influence could accomplish almost anything.

The lesson contains an exhortation from the prophet that his hearers should make a thorough reformation—seek good and not evil, love righteousness and hate sin. If they would do these things then indeed they might apply to themselves the promises of God, as they were already disposed to do, claiming that they were his people. Such claims would be appropriate enough if they would conform to the divine requirements, but not otherwise. The Lord would be gracious to them if they would

come into line, as a people, with His regulations and requirements. For the reason that they were His covenant people and He had promised to bless them as a nation in proportion as they obeyed His law.

No promises of this nature have yet been applicable to the world of mankind. Neither has the Lord promised to bless Christians in a material way during this Gospel age of sacrifice. Many of God's dealings with the nation of Israel were typical of the Kingdom period, when, through Christ, a new covenant will be made with Israel and through Israel with the whole world of mankind who come into harmony with Him. Then it will be true of all nations, as it was of Israel, that those who obey His laws—and in proportion as they obey—will be blessed in basket and in store; that is, blessed materially with health, happiness and prosperity.

Selfishness and injustice, however, always bring upon those who practice these evil principles a retributive punishment. Hence, today we see civilization crumbling to its fall because it has been based upon and promoted by selfishness, greed, graft and oppression; rather than by the spirit of justice and of love. God is permitting this in order that the way may be cleared for the establishment of His Kingdom. It is not for the Christian, however, to promise the world that if it will return to God, the present institutions of earth can be saved. They will not be saved, not because there is no good in them, but because they come so far short of God's standard of righteousness, that God's plan is to start all over again in the establishment of a new world under the administration of the divine Kingdom of Christ and its laws of righteousness, justice and love.

QUESTIONS:

Are the Lord's people today divinely authorized to pronounce sentences of doom upon the present institutions of earth?

Is the Christian commissioned to proclaim a message of any kind bearing upon the great time of trouble with which this age is ending?

Are Christians authorized to tell the world that if they repent, civilization as we now know it can be saved?

HOSEA TELLS OF GOD'S FORGIVING LOVE

April 14—Hosea 6:1-7, 14:4-9

GOLDEN TEXT: "If we confess our sins, He is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness."—1 John 1:19.

TO appreciate this lesson it is necessary to have at least a general understanding of the kind of circumstances under which the prophecy was written. Hosea was a resident and prophet in the kingdom of Israel—the ten-tribe kingdom—during a part of the period in which Isaiah was prophesying in the kingdom of Judah—the two-tribe kingdom.

Some time previously Elisha the prophet, on his death-bed, gave instructions to Joash, the king of the ten-tribe kingdom, to smite the ground, with the explanation that the smiting of the ground three times with arrows by Joash represented three victories which he would gain over Syria, effecting temporary deliverance of Israel from Syrian control. These promised victories were gained, and for a time Israel made great strides nationally, extending its borders to very nearly the area of territory controlled by David and Solomon—Judah excepted.—2 Kings 13:14-19.

The Lord manifested His favor to Israel in token of the reformation begun by Joash by giving bountiful harvest, so that the land became very wealthy and prosperous from the large crops, as well as from the spoils taken in war. These prosperities were in full accord with the covenant God had made with Israel at Sinai (Deut. 28:1-14), but instead of the favors leading the people back to complete harmony with God by close adherence to their covenant, they seemed to have before long a very different effect. Soon they forgot that the prosperities were the results of divine favor, and in the language of Scripture, the nation "went whoring after other gods."

Undoubtedly one thing which especially made the false religious practices attractive was the fact that their worship and ceremonies gave loose rein to licentiousness, and even gave a certain sanctity to it. Thus Israel's prosperity led into idolatry and into general licentious-

ness and corruption; worse, probably, than at any period of their history. This led to their rejection by the Lord, delivering them to the Assyrians, who took the entire nation captive.

Hosea's prophesying was at the time of Israel's depravity, just preceding her captivity period. Through the prophet the Lord appeals to Israel, pointing out His loving tender care for them from the beginning of their history as a nation, pointing out their back-sliding attitude, their falseness to Him—picturing them as a false wife and God Himself as a most merciful husband.

Hosea's reference to Israel in the light of a false wife to her husband who was Jehovah, was perhaps due to the fact that, according to history, his own wife had been untrue to him. Thus Hosea spoke from a background of experience, rather than by mere theory. The prophet's sympathy went out to his own wife to the extent that he redeemed her from slavery, as recorded. (Hosea 3:1-3.) These severe experiences through which the prophet passed seemed to prepare him to voice the Lord's sentiments of tender compassion to Israel, His espoused one, who so frequently, yet persistently, went after other gods. If the prophecy of Hosea be read with this in mind, its tender compassionate appeal will be appreciated as in no other way.

In the prophecy we find the prophet appealing to Israel to return unto the Lord, and in response the people all represented as giving heed to the prophet's instruction, pleading with the Lord to take away their iniquity and to receive them graciously. This is the attitude of heart in which all Israelites indeed throughout this Gospel age are returning to the Lord through the gracious provision that has been made for them through the blood of Christ. In this prophecy we have a general lesson of God's great mercy on behalf of fallen humanity, and of how graciously through Christ He receives all those who return with a spirit of repentance to serve Him faithfully.

Chapter 6, verse 7, speaks of Israel having transgressed their covenant

even as, according to the marginal rendering, Adam had transgressed his covenant. Adam's covenant relationship with the Lord was based on the fact that he was created perfect and in the image of God. He forfeited this covenant relationship through his disobedience to the law which God had given him. Through his disobedience the entire world of mankind lost life. Through Christ, however, all are yet to have the opportunity of returning to full covenant relationship with the Lord, such as Adam enjoyed before he transgressed.

Israel's repentance in the days of Hosea, the prophet, was not sufficiently sincere and whole-hearted to prevent their finally losing divine favor. Hence they have been a cast off nation down through the centuries. The prophet indicates that even in this they had not been entirely forgotten by God, because in His gracious and merciful plan they are yet to be restored to full favor with Him.

This final restoration of Israel, however, will not take place until the spiritual Israel of this Gospel age is complete. These, associated with Jesus and designated Zion, are to constitute the channel through which divine blessings will be dispensed to natural Israel and to the whole world during the Kingdom period now near. Hence, it will come to pass as explained by the apostle Paul that out of Zion will come forth the Deliverer and will turn away ungodliness from Jacob. And then all Israel shall be saved. Thus again, and more abundantly than ever, God's mercy and love will be manifested toward the transgressors. Paul says that he has counted them all in unbelief in order that He might have mercy upon all—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"—Rom. 11:33.

QUESTIONS:

Under what circumstances was Hosea's prophecy written?

How did the Lord manifest His favor to Israel in token of the reformation begun by Joash?

What was the possible basis for the prophet's reference to Israel as a false wife?

When will the final restoration of Israel to God's favor take place?

MICAH'S VISION OF PEACE

April 21—Micah 4:1-5; 5:2-5

GOLDEN TEXT: "And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation; neither shall they learn war any more."—Micah 4:3.

MICAH 5:2-5 tells of the birth of Jesus in Bethlehem, and that He is to be the Prince of Peace. Chapter 4:1-5 tells of the establishment of the Kingdom of peace. Thus Micah associates the coming of the Kingdom of peace with the birth of Jesus. The same order of prophecy is noted in Isaiah 9:6 and 7, where the prophet also tells of the birth of Jesus, explaining that He is to be the Prince of Peace. Here the prophet also explains that of the increase of His government and peace there shall be no end.

The angel who announced the birth of Jesus caught the inspiration of these prophecies, and in addition to explaining that Jesus was to be a Saviour He also was to bring peace and good will to the earth. Because of the long delay in the fulfilment of these many prophecies of peace, most people, who know about them, have concluded either that there is no genuine divine backing guaranteeing their fulfilment, or else that they are to be understood in some sort of a spiritual sense. While it is true that the acceptance of Jesus and His redemptive sacrifice, followed by a full consecration to do His will, results in a condition of peace in the heart of those thus reconciled to God, yet these prophecies of peace include something far more comprehensive than this individual work of grace in the heart, important though that be.

Jesus Himself explained that He had not come to bring peace on the earth, but a sword. But this does not mean that His coming would continuously result in a condition of animosity among the nations. As a matter of fact, His prophecy has no reference whatever to the attitude of one nation toward another. He is simply, in this way, explaining that those who accept Him, and who follow in His footsteps of self-sacrifice, and who, in obedience to His commands, proclaim the Truth of the Gospel, will find themselves estranged from the world and its spir-

it. Yea, such will often find that members of their own household are opposed to them. So it is that the Christian finds his greatest foes to be they of his own household.

But this condition of things is not to last forever. It is merely that which results during this Gospel age while Satan is still the prince of this world, and while those whom the Lord is calling to be associated with Jesus in His Kingdom of peace, are endeavoring, through loyalty to Him, to walk contrary to the spirit of selfishness that dominates nearly all at the present time. The very trials incident to this antagonism of the world against Christians is helping to prepare them for the glorious exaltation which will be theirs when they, as joint-heirs with the Master, shall shine forth with Him as the sun in the glorious Kingdom of righteousness soon to be established.

With the establishment of that Kingdom will come the fulfilment of the many prophecies of peace pertaining to Jesus. Our lesson states that this Kingdom of peace is to be established in the "last days." Not the last days of time, but the last days of this present evil world. Then it will be that many people, and all nations will say, "Come and let us go up to the mountain," or Kingdom, "of the Lord." Then it will be that they will be taught the Lord's ways, and when they are taught the Lord's ways, they will learn war no more.

Then will come the time when nations will actually beat their swords into plowshares. That is to say, the resources of the nations which are now used for war purposes, will be transferred into the pursuits of peace and happiness. The nations will then learn that they cannot keep the peace by preparing for war. They will learn the ways of love instead of selfishness. In short, the laws of that divine Kingdom, when learned and fully appreciated by the people, will change the outlook of all men.

The expression, the "House" of the Lord, is based upon the ancient custom of recognizing some particular family within a nation as being the ruling family. These ruling families were called ruling "houses". This custom is still more or less in vogue, although now pretty much of an

outmoded one. The Lord's Kingdom will be established in the hands of His family, the divine family, consisting of His own beloved Son, and associated with Him 144,000 others who become the Sons of God and who will be exalted to Kingdom glory with Jesus. This will constitute the ruling House of God, which, for a thousand years, will impose upon mankind a rule of righteousness, justice and love.

This rule of righteousness will result in peace—universal peace. This universal peace will not only be one among the nations, but it will also be a peace within the nations. Yea, it will be a peace within each community. It will be a peace within each family. And in addition to that, it will be an individual peace of heart and mind. Above all it will be a peace between God and men, without which no lasting blessings could ever come to the children of men.

Today the nations are trying to establish peace, but are failing. Then through Jesus, the Prince of Peace, the desire of all nations will come.

QUESTIONS:

How does the Prophet Micah associate the birth of Jesus with the hope of universal peace?

What did Jesus mean when He said that He had not come to bring peace on the earth, but a sword,

What is the significance of the expression, the "house" of the Lord?



ISAIAH COMFORTS AN AFFLICTED PEOPLE

April 28—Isaiah 40:1-11

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble."—Psalms 46:1.

IN this lesson we have a prophecy of a number of events to transpire at this end of the age, during the transition period from the old world to the new. In verses 1 and 2 there is given a divine commission to speak comfortably to natural Israel. The specific message to be given is stated thus: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity be pardoned: for she hath received of the Lord's hand double for all her sins."

In verse 9 those who are commissioned to give the message of com-

(Continued on page 28)

CHILDREN'S HOUR

ISRAEL'S KINGS

Chapter 21—April 7

WHEN Samuel was old the Israelites said they wanted a king. God had said He would be their king but they wanted some one else so God chose a man named Saul to be their first king. Saul did not try very hard to be a good king. He sinned much. He fought against the Philistines, who began to win, because God would not help Saul any more. When Saul saw that the Philistines would win he killed himself. His three sons died in the battle.

The next king was a man named David. David loved God and God loved him. David made mistakes but when he saw them he was sorry and asked God to forgive him. God knows that we are not perfect. He knows that we do wrong things sometimes. If we tell God that we know we sin and want to do better, He will still be our friend and help us.

David had a son named Solomon, who was king after David died. One night God appeared to him in a dream, and asked him what he would like to have. If some one should ask you this, what would you say? What would you would wish for? Solomon was very unselfish. He said to God: "You have made me king of your people and they are many people. I would like to be very wise so that I can be a good king over your people." God gave Solomon wisdom and gave him riches and honor, too. While Solomon was king, Israel became a great nation. You will remember the tent or tabernacle which the Israelites built while Moses was their leader. Solomon now thought they ought to build a permanent house for the Ark. God said he might do this and while Solomon was king there was built a wonderful temple of cedar wood trimmed with much gold and silver. For many years the Israelites worshipped God in Solomon's temple.

At this time we do not think it necessary to build nice temples or churches in which to worship. God tells us that now those who truly love Him are His temple. He says He will live in our hearts and minds. God does not like to have us spend time and money in the building of churches. We can serve Him better by telling people about His Word, the Bible, and about the joy that is to come soon to all the world.

MEMORY VERSE: "Remember the sabbath day to keep it holy."—Exodus 20:8.

Questions:

1 Who was the first king of the Israelites? Was Saul a good king? Why did not Saul always win the battles that were fought against the Philistines?

2 What was the name of the next king? Did David love God, and did God love him? Did David always do the right thing? If we want God for our friend, what must we do?

3 Who was David's son? What was the dream Solomon had? Was he a wise king?

4 What was kept in the beautiful temple which Solomon built?

5 Is it necessary to build large churches and temples in which to worship God? How can we serve God best?

* * *

A BAD KING AND A GOOD PROPHET

Chapter 22—April 14

After Solomon died the Israelites separated and became two nations. God did not desire them to do this but they were just like naughty children who cannot play together. Each part had a different king. One part was called Judah and the other part Israel.

In time Israel had a very bad king named Ahab. At this time also there lived a prophet of God whose name was Elijah. Elijah told Ahab that because the king and the people were so wicked there would be no rain in the country for three and a half years. What was it that made the king and the people so bad? They had forgotten God. They were worshipping idols; that is, they were praying to, and expecting help from idols which they made out of wood and set up as gods. You will remember when we studied Chapter 19 our memory verse said: "Thou shalt not make unto thee any graven image." It is Satan who tries to make people worship idols and when they do so they are really worshipping him. The idol these people liked most was called Baal.

At the end of three dry years Elijah came to Ahab. There was very little water left in the country. Nothing could grow; it was hard to find water for the animals. Elijah told the king to bring his bad priests and the people to a mountain called Mount Carmel and there they would find out who was the stronger—Baal or Jehovah God. The priests of Baal built an altar, put a sacrifice upon it and began to call to Baal to send fire from heaven and burn up their offering. All day long they

prayed, louder and louder, but no fire came. No wonder! How could a wooden god help people? Elijah made fun of them and they tried still harder but there was no answer from Baal.

About evening Elijah built an altar of stones. He dug a ditch around it and put his sacrifice upon the altar. Then he asked some of the people to bring water. They poured twelve barrels of water over the sacrifice. It soaked the altar, the ground, and filled the ditch around the altar. Then Elijah asked God to send fire from heaven and burn up his sacrifice. He did not make a fuss. He spoke loud enough so that the people could hear and know that he was asking God to help him, but his prayer was very short and very beautiful. As soon as he had finished speaking, the fire came down from God. It burned up the wet sacrifice, the stones of the altar, and licked up the water in the ditch around it. All the people shouted: "Jehovah, He is God!" Soon after that God gave the people rain and their farms became fresh and green again.

There are many people today who look for help in the wrong way. They forget God and think that if they have much money nothing can hurt them. Some think that if they know much they are safe. Some put their trust in their homes or farms, or in other things, and find at last that only God can really help them when they are in trouble. Let us remember that Jehovah is the only true God and that he loves us and will help us if we ask Him.

MEMORY VERSE: "Honor thy father and thy mother." Exodus 20:12.

Questions:

What happened to the nation of Israel after the death of Solomon?

What did the Prophet Elijah tell King Ahab would happen to Israel because of the people's wickedness?

How did Elijah prove to the people that the idols they were worshiping were unable to do anything for them?

* * *

A SERVANT WHO TOOK HIS MASTER'S PLACE

Chapter 23—April 21

Elija had a servant whose name was Elisha. When Elijah died his servant Elisha took up his work. There was plenty for Elisha to do. He was even busier than Elijah had been. I will tell you just one beautiful Bible story about Elisha.

Elisha traveled from one end of the country to the other and as he went back and forth he passed the house of a rich lady. One day she asked him in to rest. She was very kind to God's prophet and so Elisha often stopped there on his way. The Bible does not give us the lady's name; but she

lived in a place called Shunam and is called the Shunammite. When she saw that Elisha came often she had an extra room built in her house. Here she put a bed, a table and a chair and told Elisha that this was his room whenever he wanted to stop there.

The lady had no children and she was lonely. Elisha told her that God would give her a child because she had been so kind to him; and sure enough after a while the lady had a dear little baby boy.

When the child was grown to be quite a boy he went out one day to his father who was working in the field. The sun was shining very hot and perhaps the boy went out bareheaded, which is not a good thing to do when the sun shines very strong; anyway when he reached his father the boy said his head hurt and he became ill. They carried him to his mother and he sat on her lap until noon, when he died. The Shunammite laid her little boy on Elisha's bed. Then she called a servant and they went out to find Elisha. When she found him the lady told him that her child was dead. Elisha went home with her. He told everyone to go out of the room. Then he knelt down and prayed to God. After this he stretched himself upon the body of the child and the child's flesh became warm. Again Elisha laid himself upon the boy. In a little while he sneezed and opened his eyes and Elisha gave him back to his mother.

Perhaps in your own life you have known of someone who died. Would it not be wonderful if Elisha could come and restore life to one who was dead? How glad the dead person's friends would be to have him back, alive and happy! But Elisha is not with us now. Elisha himself died when his work was done, and he was buried. Very soon now, Jesus will awaken Elisha from death. He will awaken Elijah, too; and David, and Moses and Abraham and all the good men and women who long ago loved God and were his friends. When they come back they will take up their work again. They will help people to know God.

So, now, whenever you see a dead person, whenever you see a cemetery, just remember that some day the dead will be made alive and will come back to their homes and be ever so happy. God has promised us this great joy and what God promises He always does.

MEMORY VERSE: "Thou shalt not kill."—Ex. 20:13.

Questions:

What was the name of Elijah's servant? Was there very much for this servant to do after the death of Elijah?

Who was the Shunammite woman, and what did Elisha do for her?

Is there a time coming when all who have died will be raised to life again?

GOD'S PEOPLE LOSE THEIR HOME**Chapter 24—April 28**

You will remember when God led His children out of Egypt that He told them to keep His law and they would be His special people. Your father and mother want you to do as they say because you are their child. They are older than you and they know what is best for you. So God wanted His children to obey Him. If they obeyed Him they were safe; if they disobeyed they had much trouble.

You know by this time that the Israelites were not good children. They were naughty almost all the time. What does a good father do to a naughty child? Yes; he punishes a naughty child to teach it to do right. So God punished the Israelites; but they would only remember the lesson for a little while and then would be worse than ever. The time came when God said He would take them out of their land, this good land to which they had traveled many years before. He said He would take them away from the homes they had built, away from their flowers and fruit trees.

The Israelites had a king whose name was Zedekiah. He was not a good king. One of the worst things he did was to worship idols and teach the people to do the same. Even in the beautiful temple that King Solomon had built they worshipped idols.

There came a king from a country called Babylon. He brought many soldiers with bows and arrows and they began to fight with the Israelites. The Israelites hurried into Jerusalem and hid behind the high walls that were around the city and there were many hard fights. For over two years they fought. The soldiers from Babylon would not let anyone get into the city with food for the people and soon there was nothing to eat. Then the Israelites became afraid. Their soldiers ran out of the city one dark night and tried to get away. King Zedekiah ran away too but he and many of his soldiers were caught. Many others were killed. All the people that were not killed were taken away to Babylon. The walls of the city were broken down, the Temple and houses burned, the gardens spoiled. All the beautiful gold and copper furniture and dishes of the Temple were stolen. If you had walked into Jerusalem a few years after this big war you would not have met even one person in all that quiet place. God had said that for seventy years no person might live in the land and so the bats and owls and wild animals lived in the place where God's people might have been happy.

MEMORY VERSE: "Thou shalt not bear false witness against thy neighbor."—Ex. 20:16.

Questions:

Does God want His people to obey Him, and should we also obey our parents?

Which one of God's commandments forbids us to worship idols?

What happened to King Zedekiah and to Israel because of their disobedience?

* * *

DANIEL, A WISE YOUNG MAN**Chapter 25—May 5**

The king who took the Israelites away from their home was named Nebuchadnezzar. That is a very long, hard name but I am sure you can learn to say it. Nebuchadnezzar wanted a few nice, bright boys of the Israelites to be of service to him as king so he told a servant to pick some of the best young men, train and teach them for three years and then bring them to him. The servant chose several boys. The name of one of them was Daniel. The servant told the boys that they might eat the same nice food the king ate and drink his wine.

Daniel was a wise boy. He knew the king ate food that was not good for him and as for the wine—well, the person who drinks wine does not always know what he is doing and Daniel did not want to spoil his brain. He asked the servant whether he and three of his friends could not have plain food to eat, mostly vegetables, and water to drink. The servant was afraid that Daniel and his friends would become thin and sick but after a while he found that they were fatter and healthier than the others.

God must have loved these boys because He gave them wisdom and helped them as He had helped Joseph. God told Daniel what would happen in years to come; He taught him and helped him even more than He did the others. So Daniel was a prophet of God, like Elijah and Elisha. He lived in a time when anyone who loved God was in much danger.

At the end of the three years of training all the boys were brought before the king. The king talked with them and found that the four boys who had eaten plain food and had drunk no wine were the wisest and best boys of them all. The king made them his helpers.

Now, can we get some good from this story of Daniel? Let us see. First, I am sure God likes to have us use wisdom in what we eat and drink. Let us eat foods that will keep us healthy. The healthier we are the more we can do for others and the better our brains will be. The better our brains are, the more we can learn about God and all the wonderful things He has made.

Then, too, we ought to be careful what we put into our minds. The best things to learn are the teachings of the Bible. They are clean, good teachings, that help us to be clean, good children. Some people believe things that are not true. This is just as harmful as eating wrong foods. God loves those who love the truth.

MEMORY VERSE: "Thou shalt not steal."—Ex. 20:15.

(Continued from page 24)

ISAIAH COMFORTS

fort to "Jerusalem," that is, natural Israel, are identified as Zion and the statement concerning them is, "Oh Zion, that bringest good tidings, get thee up into the high mountain." The expression, "get thee up into the high mountain," is evidently intended to convey the thought of the glorification of the Zion class in the first resurrection, when she is caught up to meet the Lord in the air.

In the same verse Jerusalem is also said to bring good tidings, and is commissioned to lift up its voice with strength, and to say unto the cities of Judah, "Behold your God." This, evidently, is descriptive of events that are to take place following the glorification of the Zion class. Then the ancient prophets of God will be resurrected, and will become the nucleus of the new Kingdom, here designated as Jerusalem. This class also will have the glorious opportunity of proclaiming good tidings to the cities of Judah by saying unto them, "Behold your God."

The Zion class that has the opportunity now of bringing a message of comfort to the distressed people of natural Israel, are limited in what they can proclaim. They can explain, as indicated in the prophecy, that the double period of punishment upon Israel is accomplished. But in connection with this message, they also find it necessary to explain that the experiences incidental to the return of natural Israel to the promised land, and the re-establishment of themselves as a nation in Palestine, are to be accompanied by additional persecution and trials. These special persecutions at the end of the age are those which are brought about as a result of the Lord's sending hunters and fishers to rouse and bring them back to their own land and to Him.

But after the Zion class is united with the Lord in the heavenly phase of the Kingdom, the natural house of Israel will still need a message of comfort. It will be then that the earthly representatives of the Kingdom will have the privilege of bringing good tidings to the Jews. It will be then, and not until then, that the message will be given "Behold your God!" As a result of this message, and because of the miraculous display of divine power on their behalf in the final phases of Jacob's trouble, the eyes of Israel will be opened, so that when the ancient worthies say to them "Behold your God," they will, indeed, be able to see and to appreciate Him and to realize who their Messiah really is.

Then it will be, as the prophet indicates, that the glory of the Lord shall be revealed, and all flesh shall see it together. According to the new Testament record this glory of the Lord is to be revealed to the world through Christ. And not only so, but the apostle explains that when Christ who is our Life, shall appear, we also shall appear with Him in glory. It is for this, according to the apostle, that the whole creation groaneth and travaileth in pain together until now, waiting, as he explains, for the manifestation of the sons of God.

This One through whom the glory of the Lord is said to be revealed, is designated in our lesson as the Arm of the Lord. In Isaiah 52:10 we read that the Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

Evidently the Lord would have us understand, through these various prophecies, that His glory is to be revealed to the people, and recognized by them, as a result of the salvation that will be given through His Son. Because of sin, sickness,

Questions:

What was the name of one of the young Israelites chosen by Nebuchadnezzar to serve him? What did this young man decide about the food he would eat?

Did God love Daniel, and how did He use him?

What lessons can we learn from the experiences of these young Israelites?

Is it important to be careful of what we put into our minds as well as it is important to be careful of what we put into our stomachs?

and death, with all of its concomitant evils, not very much real glory is given to the Lord by the people of this world. Some have concluded that there is no God at all, while others have decided that if there is a God, He certainly cannot have very much interest in the affairs of His human creatures.

But how different it will be when His Kingdom is established, and His glory is revealed through the wonderful blessings of life and happiness that will be dispensed to mankind at the hands of the Christ.

Of natural Israel, it is explained in Ezekiel 37, that when the Lord opens their graves and brings them up out of their graves and restores them to their own land, that they then shall know and recognize Him as their benefactor and God. The same principle doubtless will hold true with respect to all the nations of the earth. When God manifests His power toward men, and dispenses the blessings of His love to them through Christ, they all will recognize Him as the true God and give glory to His great and Holy name. Concerning that final and glorious triumph of the divine cause in the earth, the Revelator says that every creature in Heaven and in earth and everywhere will be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13.

QUESTIONS:

Who are commissioned to "speak comfortably" to Jerusalem at this time; and how are they designated in this lesson?

When the Messianic Kingdom is fully established, who will be used as the channels of blessing to natural Israel, and how are they designated in this lesson?

How is the "glory of the Lord" to be revealed to the world?

What is one of the experiences mentioned by the Prophet Ezekiel by which Israel will be caused to know the Lord?

Talking Things Over



THE 1940 MEMORIAL

ON Sunday evening, April 21, many brethren throughout the world will once more commemorate the death of our dear Redeemer and renew their covenant to suffer and die with Him, that they may live and reign with Him. This service is always vitally important to the consecrated and, it seems to us, should be even more so this year, because of the increasing evidence that the deliverance of the church and the world draweth nigh.

There has been a question in the minds of some as to why the Memorial date this year comes in April, whereas the "Easter" date set by nominal churchianity was in March. The explanation is found in the two methods used for reckoning the anniversary date of our Lord's death. Jesus died on the Jewish Passover date, which was the 14th day of the Jewish month Nisan—the first month of their religious year. The month Nisan began at the first new moon following the spring equinox. By this method of reckoning it will be seen that the beginning of Nisan would, in relationship to our arbitrary calendar, vary from year to year.

The churches in general reckon their "Good Friday" and "Easter" dates somewhat after this order, but they do not follow the original Jewish method in every detail. For example: Instead of reckoning from the first new moon *after* the spring equinox, they start from the new moon *nearest* thereto. This year it happens that the new moon nearest the equinox was the one before. Reckoning from this new moon, and arbitrarily deciding on the Friday and Sunday nearest to the 14th day thereafter, brought Easter the fourth Sunday of March.

As we understand it, however, and as it is explained in Volume Six of *Studies in the Scriptures*, the Scriptural method of reckoning this date is to always count from the first new moon following the spring equinox. Reckoning thus this year, brings the 14th of Nisan on the 22nd of April. As the Jewish day begins at sundown the night before, this means that the proper date for celebrating the Memorial is after six o'clock, Sunday evening, April 21st. This date coincides with the orthodox Jewish calendar.

However, the important consideration in our commemorating Jesus' death is that it be done in

the proper spirit of appreciation for all that the Redeemer means to us, and with the determination to be devoted to the doing of His will, which is to follow in His footsteps even unto death. We will want to be as nearly right as possible with respect to the time of the Memorial, but there should be no question at all as to our full acceptance of and obedience to all the blessed implications of the occasion.

As we know, the Memorial Supper is not a continuation of the Passover Supper, but is a commemoration of the death of the antitypical Passover Lamb. As it was proper that Jesus be slain on the passover date, so it is also proper—"as oft as ye do it"—to commemorate His death on the proper date. And what a precious privilege it is to thus remember, in a special way, so important an event in the divine plan!

The original passover was of vital importance to the nation of Israel; being instituted as a climax of a series of history-making events in which the Egyptians as well as the Israelites were vitally concerned. It had to do with the deliverance of the people of God from their slavery to the Egyptians. Moses, God's servant, had asked Pharaoh to release the Israelites, but time and again he obstinately refused to do so. In quick succession, nine different plagues had come upon the Egyptians, with the result that Pharaoh several times promised to let God's people go, but when the plagues were withdrawn he changed his mind and increased the burden upon the Israelites.

But the Israelites must be delivered, so Moses was given instructions concerning another, and final plague—the death of Egypt's firstborn. The Israelites could escape this plague provided they followed out the instructions of the Lord pertaining to the sacrifice of the passover lamb, and the proper use of its blood. We all remember the outcome of this momentous experience. The firstborn of Israel were saved from death, and there followed the deliverance of the entire nation from Egyptian bondage.

This is an old, old story, beautiful as it is simple, but in it is a pictorial preview of the deliverance from sin and death of all who will eventually become God's people—first the "church of the firstborn, whose names are written in heaven," and

later the entire restitution class with whom the "tabernacle of God" will be pitched, and who will become "His people," and He, "their God."—Rev. 21:4.

The book of Revelation indicates that dire plagues were to come upon the whole world—antitypical Egypt—just prior to the general deliverance of mankind typed by the deliverance of Israel. Inasmuch as there is every evidence that these plagues are already being visited upon the nations, we should be able to realize with increasing vividness the glorious fact that the consummation of the ages is at hand. It seems to us that by this token the Memorial celebration this year should be fraught with even deeper significance than heretofore. "When ye see these things," the Master said, "then look up, lift up your heads, for your deliverance draweth nigh." Can there be any doubt about our seeing "these things" at the present time?

But solemn thoughts as well, are conjured up before us as we meditate upon the glorious hope of deliverance for both the church and the world. We recall that the severest trials of the Master's entire earthly ministry were those that He experienced during the last few hours of His life. Crowded into these hours was a series of blows calculated to test the loving obedience of the Master most crucially.

He was betrayed by one of His own disciples—Judas. Others of His beloved disciples failed to keep watch with Him in Gethsemane, and later forsook Him entirely; one going so far as to deny that he ever knew Him. He was brought before the high priest and charged with blasphemy. Then He was hailed before Pilate and accused of treason. In quick succession He was flogged; a crown of thorns was placed upon His head; He was compelled to carry His cross, but fainted under the load. Nailed to the cross, He was mocked by the soldiers and others who stood by and watched Him suffer. Finally, His loyal and loving heart bursting, He cried to His Father, "My God, My God, why hast Thou forsaken Me?"

All this He bore for us and for the world, and finally triumphed, dying in peace and in full assurance, as is indicated in His last words, "Father, into Thy hands I commend My spirit."

As we once more review the Master's passion, and realize at the same time that the church's sacrificial work is also now drawing to a close, is it not fitting to recall that we cannot expect to be above our Master in matters of this kind? He suffered and died, and it is our privilege to suffer and die with Him. And, if the time of our deliverance is near, should we not seek more than ever to live near to the Lord, the fountain source of grace and strength, in order that we may be abundantly pre-

pared for the final and crucial tests that are yet to come to the feet members of the Christ company?

This does not mean that we should have a gloomy outlook on the future. Far from it! We should rejoice in the near consummation of our hope. Nevertheless, our rejoicing should be accompanied by diligence and watchfulness lest we be found wanting when the final trials come. Nor does it mean that we should fold our hands and wait for the end to come. The only true way to live near to the Lord, and thus to be prepared for the tests He may permit to come upon us, is to be alert and active in the doing of His will—that is, to be energetically faithful in doing all those things which the Scriptures outline for the consecrated to be doing at this time. Nowhere do the Scriptures indicate that a time would ever come when the saints of God should voluntarily retire from the field of active service for God and for His truth. We are told of a night that cometh, wherein no man can work; but even when this night comes, the true spirit of consecration will induce the Lord's people to keep on trying.

Jesus was with His disciples for the passover when He instituted the Memorial. Jesus Himself was about to die as the real Passover Lamb—"the Lamb of God that taketh away the sins of the world." Now He was leaving instructions to His disciples indicating that it would be the divine will that they commemorate His death by partaking of the bread and the cup. And, by the same token, they were to regularly, each year, signify their continued determination to suffer and die with Him.

Breaking bread and giving it to the twelve, the Master said, "Take eat, this is My body." Likewise, also the cup, giving it to His disciples Jesus said, "This is My blood, . . . drink ye all of it." These emblems are fitting symbols of the hope of life that centers in the broken body and shed blood of the Redeemer. To partake of the symbols with sincerity cannot help but increase our appreciation of the reality. May it be so this year with all of us!

St. Paul reveals a further significance of the bread and cup, when he says, "The bread which we break, is it not the communion [Greek, *partnership*] of the body of Christ? The cup which we drink, is it not the communion [Greek *partnership*] of the blood of Christ?" With this explanation, the words of the Master take on a richer meaning when He said to two of His disciples, "Are ye able to drink of the cup which I drink of? and to be baptized with the baptism that I am baptized with?" (Mark 10:38.) Might this not be a good question to ask ourselves this Memorial time: "Are ye able?"

No higher favor ever came to any of God's creatures than this privilege of suffering and dying with Christ, as members of His anointed body.

This favor is ours today, although soon it will cease forever! What are we doing with such high favor? Are we really acting and thinking as though we were actually endeavoring to die with Christ; or is this, and other features of the truth merely a pleasant tale that we like to hear told; or perchance may ourselves enjoy telling—if it doesn't cost us too much of time, convenience, breaking of friendly ties, or means?

While, to the Christian, there never was a more wonderful time to be living; yet it is also a trying time. It is a time when the Christian is beset with enemies from all sides. It is sad to think that some may be overcome by one or another of these enemies, yet we must press resolutely on irrespective of who may fall by the wayside. We should always endeavor to lend a helping hand to those who stumble and fall, yet we should never change our course in order to walk with them.

When we stop seriously to consider what is implied in our privilege of suffering and dying with the Master, it is not hard to identify some of the influences that tend to dampen our zeal for carrying out the terms of our covenant. Love of ease, love of pleasure; the deceitfulness of riches; a compromising love for friends; friendship with the world; the love of show—"keeping up with the Jones's" or perhaps ahead of them—love of reputation; fear of suffering; etc. Some of these enemies of the new creature may be more than ever active this year in trying to side-track us from the narrow way.

Many things that are good may be enemies of the Christian. We may even enjoy some of these good things without their being injurious to us. The Christian is not expected to live a monastic life. The real point at issue is where the affections of our hearts are set. Jesus said, "Where your treasure is, there shall your heart be also." Where then is our treasure this important year of 1940? Is it in our home? our family? our friends? our hobbies? our physical comfort and enjoyment? our bank account? If it is, we will find ourselves making excuses as to why we should not do this or that in the Lord's service.

The human heart is so deceitful that we may not even realize why we are not so concerned about the things of God as we formerly were. It may not at first dawn on us that our hearts are centered on that new home, or some other earthly interests, and for that reason spiritual things have lost their appeal. If we find ourselves inclined to criticize those who are faithfully laying down their lives in the service of God and of the truth, it may not occur to us that in so doing we are merely endeavoring to justify our own lack of zeal for God and our over-concern for the comforts of the flesh.

Memorial time, therefore, affords an excellent opportunity to take stock of our spiritual treasures,

and to note if we have considered them of sufficient value to make sure they are properly insured by a heart that is unequivocally devoted to God and to the carrying out of our terms of consecration. If we keep our hearts fixed on the Lord, and thereby maintain a clear vision of what is involved in our vows of consecration, we will know that time and strength spent for any of the earthly blessings over and above what we need in order to live decently before all men, is wasted so far as the new creature is concerned. Yet how easy it is to drift along with the worldly minded, and to feel that we have discharged our responsibilities as new creatures if we manage to get to a meeting once or twice a week. Surely, the Master's question, "Are ye able?" is a heart-searching one for every professed child of God today!

"How vain is all beneath the sky; how transient every earthly bliss," sang the poet; and these words are now more than ever true! Quite apart from the Christian life, many things that were formerly considered smart, are no longer actually practical. The world, of course, is still hopeful of righting the old order, and is trying to visualize and plan for a time when conditions will return to "normal." But those who are enlightened by present truth, should realize that such a hope is vain. Take in the financial world alone; already probably half of the world's business is transacted on the barter system—a sure indication of the rapid breaking down of the old capitalistic system. Those who believe the prophecies of the Bible know that without a doubt the bank failures and general depressions of the last ten or more years are but symptoms of the utter collapse of the old-world financial structure.

And what is true in the financial world is also true along all lines of human endeavor. We know these things, dear brethren; and are we ordering our lives as though we believed them? Or, are we rushing madly on with the world and the worldly-minded, heedless of the lessons we might be learning and applying by virtue of our vision of present truth? When we partake of the bread and the cup this year, may it not be well to enquire of our own hearts, before the Lord, whether or not we are actually living and dying as we thus profess to be doing? Should we not be alert, with staff in hand, as were the Israelites when they ate the first passover.

At no time in the history of the world have so many people been dying for a cause, as today. Ardent communists, fascists, and religionists are freely giving of their all for what they consider to be the cause of humanity. People of the democracies, likewise—at least many of them—are equally ready to suffer and die for the "cause of liberty." We are not to share in these abortive efforts to save the world, but we do have a cause for which

we are dying; and one, moreover, that is in the interest of humanity. Paul explains (1 Cor. 15: 29) that our death baptism with Jesus, is a baptizing thought this. Think of it; by divine grace, it is our privilege, in God's way, to lay down our lives for the world. What a noble cause! and what a blessed privilege! Are we able—to drink the cup, to the very dregs—and never become weary in well doing, knowing that His grace is sufficient for us, and that in due time we shall reap the reward, if we faint not. And what a blessed reward that will be when we drink of the cup anew with the Master in the fully-established Kingdom.

THE SCRIPTURE STUDIES

For the benefit of new readers we wish to take this opportunity to again announce that the six volumes of *Studies in the Scriptures* are now in course of being republished. Typesetting on the first three volumes is about complete, and the first volume will be off the press this month. It is our expectation that the entire set will be completed before the end of the year. While the job could be completed in much less time, a considerable saving is realized by having the job done on the basis of fill-in work. And, in order to be able to do it at all, it is necessary to keep the cost down as low as possible.

As many of the friends already know, this work is being financed by the pre-sale at five dollars a set, of a thousand sets, to be known as the "Republication Edition." This plan was approved by vote of the friends at two large conventions last year, and pledges were given for the purchase of several hundred sets. While the number ordered is still far below the necessary one thousand sets, yet the understaking is assured by the hearty response already received; as we are confident that further orders will continue to come in as the work proceeds. We all rejoice in the prospect of seeing the Scripture Studies again available for general distribution.

THREE MONTHS TRIAL SUBSCRIPTIONS

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by The Dawn. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.

We are continually receiving letters of appreciation from those to whom three months subscription have been sent. Perhaps you can be a blessing to some one in this way.

The Dawn 136 Fulton Street Brooklyn, N. Y.

HYMNS OF DAWN

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.

VEST-POCKET SERIES

These vest-pocket booklets, ranging from 32 to 128 pages each are proving to be very convenient and effective for use in witness work. They are inexpensive, yet contain a comprehensive message of truth, stated in a simple and interesting manner. Being small they do not discourage the prospective reader as a larger book sometimes does. Have a supply of them on hand for ready use when opportunities present themselves. We now have the following in stock:

God and Reason. 128 pages—5 cents.

Hope Beyond the Grave. 128 pages—5 cents.

What Is Man? 64 pages—5 cents.

The Day of Jehovah. 64 pages—5 cents.

The Coming World Dictator. 32 pages—single copies 5 cents; 5 or more copies—2 cents each.

KINGDOM CARDS

The distribution of Kingdom Cards is increasing, and the friends are finding this a very effective method of bearing witness to the truth. These cards are furnished in two styles—one for mailing, and the other for house-to-house distribution. Subjects now available are, "Hope of Universal Peace"; "Has Democracy Failed?"; "God Has a Plan"; and "Has Christianity Failed?"

In lots of one thousand or more, we are glad to print these cards with address of local ecclesia on them. Send for samples, or order a supply. They are free.

The Dawn 136 Fulton Street Brooklyn, N. Y.

FREE TRACTS

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witness work.

"The Coming World Dictator"

"Coming Back from Hell Soon"

"The Hope of Universal Peace"

"Do You Know?"

"Where are the Dead?"

"Earth's Coming Glory"

COMING CONVENTIONS

BROOKLYN, N. Y., Sunday, April 7. This convention takes the place of the March, 5th-Sunday gathering. A good program is being arranged, and a cordial invitation is extended to all who can possibly attend. Any friends who find it convenient to be in Brooklyn on Saturday, the 6th, and who would like to assist in the distribution of advertising matter for the public meeting, are invited to advise the Secretary, William Josiah, 117-34 123rd Street, South Ozone Park, L. I., N. Y.

WILMINGTON, DEL., Pre-Memorial Convention, Saturday and Sunday, April 13-14. All sessions of this two-day gathering will be held in the Junior O. U. A. M. Hall, 907 Tatnall Street, with the exception of the Saturday evening meeting, which will be in the Colonial Tea Room, 217 West 9th Street. The Convention opens at 10 o'clock Saturday morning, April 13th, and will conclude with a Public Meeting Sunday evening. An interesting program is arranged and the brethren are confident that a rich blessing is in store for all who are able to attend. Accommodations can be had in the vicinity of the Hall, at an average of \$1.00 per person. A card indicating requirements will be a help to the Convention Committee. Meals can be had in the immediate neighborhood, at various restaurants and lunch rooms, ranging in price from 25 cents to 50 cents, or more. The Wilmington Class wishes to accommodate any of the Lord's people who may find it hard to incur much expense. Please communicate with Myrza D. Kolliman, Secretary, 404 West 31st Street, Wilmington, Del.

SCHUYLKILL HAVEN, PA., (near Pottsville) Sunday, April 28. This one day gathering will be held at the farm residence of Mrs. Clara M. Beiler. A cordial invitation is extended to all the brethren who may find it possible to attend. It is expected that two pilgrim brethren will serve.

The Beiler farm is located at the intersection of Route 443 and Route 83. Park all cars in barnyard right on highway Route 443. Friends from Reading should come on Route 83, and those from the north will leave Pottsville on Route 122 and at first right hand paved route, 4 miles below Pottsville they will come to Route 83, which they take through Cressona until it intersects 443.

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.

BUFFALO, N. Y., May 5. The friends in Buffalo and vicinity come together the first Sunday of each month, for fellowship and mutual encouragement. Meetings are held afternoon and evening in Fraternity Hall, 971 Jefferson Street.

DAYTON, OHIO, Sunday, May 12. The friends in Dayton are planning a one day convention and extend a cordial invitation for the friends to gather with them. Further details in the May issue, or may be obtained by addressing the class secretary: Mrs. R. Hollister, 104 Oxford Avenue, Dayton, Ohio.

ITHACA, N. Y., Sunday, May 12. This gathering in Ithaca and vicinity will be held at 205 East Fall Street; sessions morning and afternoon.

KALAMAZOO, MICH., Sunday, May 12. This one day gathering of the friends will be held at the Civic Auditorium. A good program is being arranged, and further details are available by addressing Mr. E. M. Turner, 619 Melrose Street, Kalamazoo, Mich.

BALTIMORE, MARYLAND, June 1, 2. The brethren of the Baltimore Ecclesia have decided to hold a two-day convention on these dates, and extend a cordial invitation to the friends to plan on meeting with them on this occasion. Details will be announced later. Secretary J. H. L. Trautfelter, 2408 W. Lafayette Ave., Baltimore, Md.

LEHIGHTON, PA., June 9. All sessions of this gathering will be held in the Municipal Building, located in the Town Park. A goodly attendance is hoped for and a cordial invitation extended to all who can find it convenient to attend. There will be a public witness at 3 o'clock in the afternoon.

PIQUA, OHIO, June 22, 23. This is the Annual gathering sponsored by the Piqua, Ohio Ecclesia. All sessions, both Saturday and Sunday, will be held in the Bennett Junior High School Auditorium, South Main Street, on Highway Route No. 25. A cordial invitation is extended to all. Additional information may be obtained by addressing Berean Bible Students, Box 322, Piqua, Ohio.

LOS ANGELES, CALIF., July 4-7. We are asked to announce that plans are now under way for the annual general convention in Los Angeles. It is the hope of the Los Angeles Ecclesia, that a number of the Eastern brethren may find it convenient to attend the convention this year. Details will be announced from time to time.

DETROIT, MICH., July 4-7. This is the Annual Convention sponsored by the Detroit Ecclesia. Further details will be announced from time to time.

THE MIDWEST GENERAL CONVENTION, August 7-11. As previously announced, this Midwest General Convention will be held at the lovely Miami Valley Chautauqua grounds, Franklin, Ohio. Franklin is located approximately midway between Dayton and Cincinnati, Ohio. Further details of the arrangements will be announced later, but keep the dates in mind in planning your vacation. Convention Secretary, Mr. E. G. Wylam, 4301 North Mason Avenue, Chicago, Ill.

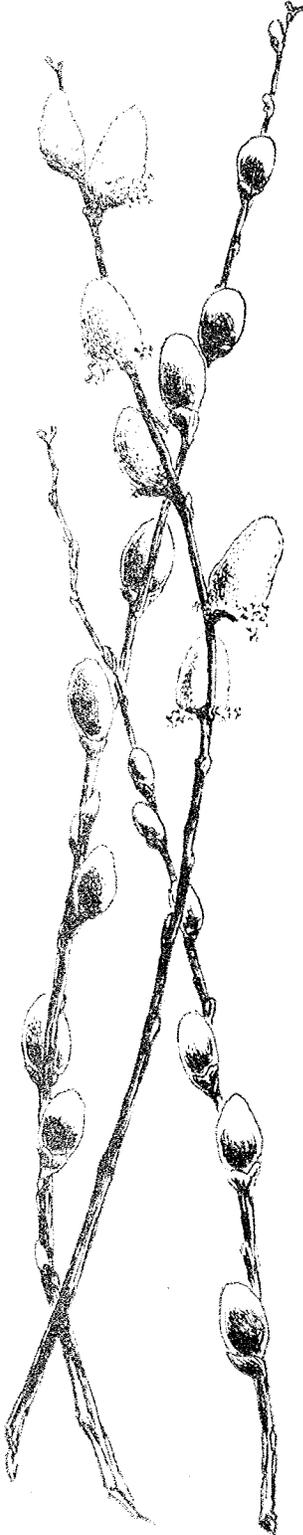
SEATTLE, WASH., Labor Day Week-End. Details later.

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

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.



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.

