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THE BODY, THE BLOOD, THE COVENANT

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The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 12, No. 3

MARCH 1943

One Dollar a Year

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THE DIVINE NATURE

A study of St. Peter's lesson pertaining to the manner by which the Christian, through the influences of God's exceeding great and precious promises, becomes a partaker of the divine nature. Also contains thoughts as to what constitutes the divine nature.

EVEN YOUR FAITH

A reverie, dealing with some of the closing experiences of the Master's life, and of how His example should help us to gain the victory in our times of trial. Should be helpful for the Memorial season.

THE BIBLE ANSWERS

This will be a group of short articles summarizing the subject matter of the March radio programs, introduced by appropriate, thought-stimulating questions. Questions of general interest reaching us through the mails will also be answered under this heading.

BIRTHDAY CARDS

A new assortment of twelve lovely cards—all different—for 60 cents. Each card has an appropriate Scripture text. Envelopes in which to mail the cards are included.

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THE FACT FINDER



WILL ADAM BE SAVED?

QUESTION: Was Adam a wilful sinner? If so, how could he be redeemed by the blood of Christ and eventually be saved?

ANSWER: Yes, Adam was a wilful sinner, and that is the reason why he could not be saved from the sentence of death which came upon him unless a Redeemer was provided to pay the penalty for him. Wilful sin is that which is committed with the full understanding that the act is wrong, and in spite of ability not to commit the wrong. Adam knew that he was disobeying his Creator, and he was fully capable of not taking the course which he did, hence his was a wilful sin. Had the sin of Adam been unintentional, or the result of unavoidable weakness, it could have been forgiven without the necessity of a ransom.

That the sacrificial work of Christ is for the purpose of expiating wilful sin is shown in Hebrews 10:26, where the apostle says that if we sin wilfully after receiving a knowledge of the truth, "there remaineth *no more* sacrifice for sin." The emphasis here should be put on the words "no more." Those who have come to a knowledge of the truth and have fully accepted for themselves the merit of the blood of Christ, have received their share in His atoning work for them. If after that they become wilful sinners they cannot be saved because "there remaineth *no more* sacrifice for sin." The thought clearly is that if it were the divine purpose to provide another Redeemer, even such wilful sinners would have another opportunity of being saved. From this, then, we see clearly that Christ's sacrifice was for the wilful sin of Adam. Christ's atonement for the wilful sin of Adam also covers the hereditary sins of the entire race, who lost life through him.

This means that in due time Adamic death will be destroyed, and all mankind, including Adam, will have an opportunity to live. This will be during the Messianic Kingdom period. Of that reign of the Messiah, the apostle says, "For He must reign until He has put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26.) Adamic death will be destroyed by giving the opportunity of life to all of Adam's race. This is done through

Christ, as the apostle says, "For as in Adam all die, even so in Christ shall all be made alive."
—1 Cor. 15:22.

In the 45th verse of this same chapter Christ is referred to as the "last Adam," of whom it is said that He has been made a "quickening" or life-giving, Spirit. From this standpoint the restored race will be children of Christ, referred to in Isaiah 53:10 as His "seed." This "seed" will not be a new race, but the regenerated Adamic race—including Adam—if, when he receives the opportunity, he accepts of God's grace in Christ. In Matthew 19:28 the period during which Christ and His church will reign over and judge the human race is spoken of as a time of "regeneration." In Acts 3:19-23, it is described as "times of restitution." The only ones who then will not receive everlasting life, which will be complete salvation from Adamic death, are the ones who will not hear "that prophet." These, the apostle says, will be "destroyed from among the people."

IS THERE HOPE FOR SOLDIERS?

QUESTION: Will soldiers who die on the field of battle have a future opportunity of salvation?

ANSWER: The status of a soldier dying on the battlefield is no different in God's sight than of those who die elsewhere, and no answer can be given that would apply to all alike. The entire race is under condemnation to death, hence those killed on the field of battle would eventually die anyway. God's provision of life through Christ, which is to be made available to all by virtue of an awakening from the sleep of death, applies to soldiers as well as to others. What each individual will do with his opportunity when awakened from death is a point that no one can now answer. It will be up to the individual to decide that for himself. Our judgment is that when the love of God is fully revealed to the people, and every necessary help given to overcome Adamic weaknesses, there will be very few who will not gladly avail themselves of the provisions of God's grace. This does not mean, of course, that there is no individual responsibility in this life. All, even now, are responsible before God to the extent that they know His will, and have entered into a covenant with Him to do it. It is not for us to

determine who is now having a chance, and who is not. We shouldn't conclude, however, that just because we have told someone about the truth that that individual has been given a full opportunity of salvation. That's taking too much upon ourselves. It's assuming that we told the story so clearly and so effectively that only the wilfully wicked could fail to understand it.

We must ever remember that as long as Satan is permitted to operate, there are many versions of the Gospel being poured into the same ears to which we witness, which makes it very confusing for those who are seeking to know the way of life. God takes all this into consideration, and while He has His own ways of revealing the truth to those whom He is calling at the present time, He is not holding those responsible who are blinded by the "god of this world." (2 Cor. 4:4.) The probabilities are that most soldiers who die on the battlefield never had any clear conception of the Gospel, nor of what it should mean in the Christian life. Their time of enlightenment, therefore, the same as that of nearly all mankind, will be when they are awakened from the sleep of death.

WHAT ABOUT ARMAGEDDON CASUALTIES?

QUESTION: Will those who are destroyed in Armageddon ever be raised from the dead? If not, how can "all the families of the earth" be blessed?

ANSWER: We suspect that this question is prompted by the erroneous teaching now being advanced by different groups, to the effect that the only ones who will not die during Armageddon are those who subscribe to their teachings, and promote the work of their organizations. While those who teach this are doubtless sincere, it is nevertheless an unscriptural viewpoint. The destruction of Armageddon is that of man-made institutions, and while millions of individuals lose their lives incidental thereto, it is not because Armageddon is a judgment upon these individuals but upon the world order in which they live. Satan's empire which is destroyed in Armageddon, will never be restored, but individual members of the Adamic race who die in the struggle, will be.—Romans 2:4.

Many will enjoy the privilege of living through Armageddon to the Kingdom period beyond, but there is nothing in the Scriptures to denote that these will be exclusively those who have subscribed to the teachings of one or another group of professed Christians. There will probably be Chinese and others live through the trouble who have never heard the name of Christ. On the

other hand, those who fall asleep in death before the end of Armageddon will not be far behind those who do not in receiving their share of the Kingdom blessings, because they will be raised from the dead and given an opportunity to enjoy those blessings.

As we get better acquainted with the Bible we can see ever more clearly that God is not seeking the obedience of those who obey only through fear of punishment. There is little difference between holding the threat of eternal torment over people, to induce repentance, and telling them they will go into eternal destruction during Armageddon if they don't do thus and so. Repentance which is the outgrowth of fear is not acceptable to God. Let us use the prophecies of the Bible to assure the people of a time of blessings that is near, not to frighten them into joining our church.

HOW TO BE SAVED

QUESTION: I have been told that unless I go from house to house to distribute a certain kind of religious literature I will be lost. Is this true?

ANSWER: We do not know of any Scriptures which say that a Christian must distribute religious literature in order to be saved. We do know of a Scripture which declares that those who believe on the Lord Jesus Christ shall be saved. (Acts 16:31.) To fully believe in Christ means to be wholly devoted to the doing of His will, and it is the duty of each follower of the Master to determine for Himself what constitutes the divine will for him. No one has been authorized by God to lay down rules for others to follow.

This question, like the preceding one, is evidently prompted by the idea that some particular group of Christians is authorized by God to be the sole arbiters of what is right and wrong, and to determine for all of God's people what they should and should not do in order to be saved. Our Lord Jesus, the prophets and the apostles, are the only ones who speak with inspirational authority pertaining to God's will for His people. There is no other channel of authoritative truth pertaining to God's requirements. Anyone else who claims such authority is by that very act disqualifying himself to actually speak for God. As stated in reply to the previous question, the divine method is not that of frightening people into repentance and obedience. It is no more pleasing to God to frighten people into distributing religious literature than it is to use fear of the future as a method of obtaining money for masses, or to hold over the people the threat of eternal torture.



BROADCAST



SCHEDULE



Frank and Ernest GOOD NEWS FROM THE BIBLE

Sunday, March 7

WHEN THERE IS NO PEACE—Prophecy declares of the end of the age that there would be a cry of peace when there is no peace, which, as this program shows, is now a further evidence of the times in which we are living. April issue of The Dawn announced.

Sunday, March 14

EARTH'S JUBILEE—The first share-the-wealth program was instituted in the nation of Israel by commandment from God and was called the Jubilee. This program points out that Israel's Jubilee pre-figured good things yet to come. April issue of The Dawn announced.

Sunday, March 21

AS ANGELS OF LIGHT—Can the living talk with the dead? In this program Frank and Ernest discuss Scrip-

tures bearing on this vital question, and find the answer. "As Angels of Light" booklet announced.

Sunday, March 28

A VISION OF THE KINGDOM—Jesus explains that the appearance of Moses and Elijah on the Mount of Transfiguration was a vision. This dialog examines Scriptures which explain the meaning of the vision. "Hope Beyond the Grave" announced.

Sunday, April 4

THE BIBLE ANSWERS—In this program questions are answered pertaining to present world conditions, and what God is doing about human suffering. May issue of The Dawn announced.

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,
 Baltimore, Md., WFBR, 1300 kc.,
 Binghamton, N. Y., WNEB, 1290 kc.,
 Boston, Mass., WORL, 950 kc.,
 Cincinnati, Ohio, WCPO, 1230 kc.,
 Columbus, Ohio, WHKC, 640 kc.,
 Dayton, Ohio, WHIO, 1290 kc.,
 Detroit—Windsor, CKLW, 800 kc.,
 High Point, N. C., WMFR, 1230 kc.,
 Jacksonville, Florida, WPDQ, 1270 kc.,
 Kirkland Lake, Ont., Can., CJKL, 560 kc.,
 Lewiston, Maine, WCOU, 1240 kc.,
 Muskegon, Mich., WKBZ, 1500 kc.,
 New York, N. Y., WMCA, 570 kc.,
 Orlando, Florida, WLOF, 1230 kc.,
 Philadelphia, Pa., WIP, 610 kc.,
 Pittsburgh, Pa., WWSW, 1490 kc.,
 Pittsburgh, Pa., W-47-P (Freq. Mod.),
 Saginaw, Mich., WSAM, 1400 kc.,
 Scranton, Pa., WARM, 1400 kc.,
 Springfield, Mass., WSPR, 1270 kc.,
 Toronto, Ontario, Can., CKCL, 580 kc.,
 Washington, D. C., WOL, 1260 kc.,

9:15 A. M.
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 10:05 A. M.
 5:15 P. M.
 9:45 A. M.
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 6:45 P. M.
 10:15 A. M.
 10:00 A. M.
 9:30 A. M.
 9:30 A. M.

CENTRAL TIME

Anderson, Ind., WHBU, 1240 kc.,
 Chicago, Illinois, WJJD, 1160 kc.,
 Chicago, Illinois, WAIT, 820 kc.,
 Clinton, Iowa, KROS, 1340 kc.,
 Dallas, Texas, KSKY, 660 kc.,
 Grand Rapids, Mich., WLAV, 1340 kc.,
 (Mondays instead of Sundays)
 Indianapolis, Indiana, WIBC, 1070 kc.,
 Jackson, Tenn., WTJS, 1390 kc.,
 Knoxville, Tenn., WROL, 620 kc.,
 Louisville, Ky., WGRC, 1370 kc.,
 Madison, Wis., WIBA, 1310 kc.,
 Medford, Wisconsin, WIGM, 1500 kc.,
 (Wednesdays instead of Sundays)
 Memphis, Tenn., WHBQ, 1400 kc.,
 Minneapolis, Minn., WTCN, 1280 kc.,
 St. Louis, Missouri, KXOK, 630 kc.,
 San Antonio, Tex., KMAC, 1240 kc.,
 Shenandoah, Iowa, KMA, 960 kc.,
 Wichita, Kans., KFBI, 1070 kc.,
 Winnipeg, Manitoba, Can., CJRC, 630 kc.,

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 9:00 A. M.
 9:00 A. M.
 10:30 A. M.

MOUNTAIN TIME

Denver, Colo., KFEL, 950 kc.,
 Edmonton, Alberta, Can., CFRN, 1260 kc.,
 Kalispell, Montana, KGEZ, 1460 kc.,
 Nampa, Idaho, KFSD, 1230 kc.,
 Phoenix, Ariz., KTAR, 620 kc.,
 Safford, Ariz., KGLU, 1450 kc.,
 Saskatoon, Sask., Canada, CFQC, 600 kc.,
 Scottsbluff, Nebr., KGKY, 1490 kc.,
 Tucson, Ariz., KVOA, 1290 kc.,
 Yuma, Ariz., KYUM, 1240 kc.,

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 9:45 A. M.
 9:45 A. M.

PACIFIC TIME

Bakersfield, Calif., KERN, 1410 kc.,
 Berkeley, Calif., KRE, 1400 kc.,
 Chehalis, Wash., KELA, 1470 kc., (no time given)
 Fresno, Calif., KMJ, 580 kc.,
 Los Angeles, Calif., KMPC, 710 kc.,
 Oakland, Calif., KROW, 960 kc.,
 Reno, Nev., KOH, 630 kc.,
 Riverside, Calif., KPRO, 1440 kc.,
 Sacramento, Calif., KFBK, 1530 kc.,
 San Diego, Calif., KFMB, 1450 kc.,
 Santa Rosa, Calif., KSRO, 1340 kc.,
 Seattle, Wash., KJR, 1000 kc.,
 Spokane, Wash., KGA, 1510 kc.,
 The Dalles, Oregon, KODL, 1230 kc.,
 Vancouver, B. C., Canada, CKWX, 980 kc.,
 Vancouver, Wash., KVAN, 910 kc.,
 Wenatchee, Wash., KPQ, 560 kc.,

10:00 A. M.
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 2:45 P. M.
 9:15 A. M.
 10:30 A. M.

ATLANTIC TIME

St. Johns, Newfoundland, VOXM,
 Sydney, Nova Scotia, Can., CJCB, 1270 kc.,
 Sydney, N. S., CJCX (Short Wave),

5:00 P. M.
 9:45 A. M.
 9:45 A. M.

POLISH RADIO PROGRAMS

Baltimore, Md., WCBM, 214½ kc.,
 Chicago, Ill., WGES, 1390 kc.,
 Chicago, Ill., WGES, 1390 kc., (Wednesdays)
 Detroit, Mich., WJBK, 1490 kc.,
 Jersey City, N. J., WHOM, 1480 kc.,
 Muskegon, Mich., WKBZ, 1500 kc.,
 Niagara Falls, N. Y., WHLD, 1290 kc.,
 Racine, Wis., WRJN, 1400 kc.,
 Springfield, Mass., WSPR, 1140 kc.,

8:45 A. M.
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 4:30 P. M.
 10:45 A. M.
 8:45 A. M.
 2:30 P. M.
 8:30 A. M.

AUSTRALIAN BROADCASTS

Geelong—near Melbourne—Sunday evenings. Can be heard in most of Australia.

Note changes in stations at Jacksonville, Fla., and Scranton, Pa. KFMB, San Diego, is new on the list.

OUR BIBLICAL DIALOG

Earth's Coming Jubilee

ERNEST:

Frank, can you tell me when, and by whom, the first "share-the-wealth" program was instituted?

FRANK:

Do you mean a program that promised to give everybody in the world a quart of milk a day?

ERNEST:

Well, it might amount to the same thing in the end, although what I have in mind as the first effort along this line is mentioned in the Bible, and was practiced by only one comparatively small nation.

FRANK:

If I am not mistaken, you are thinking of one of the Law arrangements that was given to the Jewish nation by Moses, known as the Jubilee. Am I right?

ERNEST:

Yes, but do you know what the Law of the Jubilee was?

FRANK:

I think so. In brief it was an arrangement which called for an equal division of the nation's wealth every fiftieth year. During that year, which was called the Jubilee Year, homes were restored to original owners who had lost them through misfortune, debts were cancelled—in fact, there was, as you have suggested, a general share-the-wealth program instituted. But why did you ask the question, Ernest?

ERNEST:

Well, because of the present terrible predicament of the Jewish people in Europe, I am naturally interested in any information I can find about them, and above all, what the Bible has to say. I have been making a special study of the Bible along this line of late, and came across this Law of the Jubilee, and it rather fascinated me. I don't suppose though that it holds any present-day interest for us, except that it's part of the Old Testament history of a nation which God blessed so abundantly.

FRANK:

You're wrong there, Ernest. That Jubilee arrangement contains very important lessons for us today. In fact, it contains a message of hope for persecuted Jews, and through them for all nations.

ERNEST:

Do you mean in the sense that the Jewish people are to have their land of promise restored to them, and that this will be the solution for their present perplexing problems?

FRANK:

That's a part of the lesson, yes, but by no means all of it.

ERNEST:

Say, that sounds interesting. Upon what do you base your conclusion that God intended the Jubilee arrangement to be anything more than a temporary expedient for the ancient Jewish nation?

FRANK:

For the reason that in the New Testament we are told that God's dealings with the Jewish nation were illustrations of "good things to come."

ERNEST:

I'm thankful that the things to come are to be "good," for certainly the Jews have had, and are still having enough trouble. I'm not sure though, Frank, that I get your point clearly as to how God's dealings with Israel illustrated things to come.

FRANK:

Well, take for example, Israel's priesthood arrangement. As you know, to begin with, Aaron, the brother of Moses, was designated the High Priest, and his four sons served with him as under-priests. The work of these priests was to offer sacrifice, and based upon these sacrifices, to extend blessings of forgiveness, and so forth, to the people of the nation.

ERNEST:

What did that illustrate?

FRANK:

According to the New Testament, the whole arrangement of Israel's Priesthood, and sacrifices pointed forward to the sacrificial work of Christ. The Apostle Paul in the Epistle to the Hebrews, identifies Jesus as the anti-typical High Priest, and His followers as being foreshadowed by the under-priests of Israel.

ERNEST:

But, Frank, Jesus didn't offer animals in sacrifice, did He?

FRANK:

No! The apostle explains that the blood of animals could not actually take away sins, so Jesus offered Himself in sacrifice, and that's the reason the Scriptures teach that through His blood all mankind may have forgiveness of sins and eventually attain everlasting life. The Prophet Isaiah, in the Old Testament, foretold this sacrificial work of Jesus, saying that He would be led as a lamb to the slaughter.—Isaiah 53:7.

ERNEST:

Say, Frank, that's something every Christian ought to know. Why, that makes those Old Testament stories much more valuable to us when we realize they contain such impor-

tant lessons. But didn't the Jews offer a lamb in sacrifice before they had priests? I am thinking of the lamb that was sacrificed the night before their Exodus in Egypt.

FRANK:

You're right, that did pre-date the inauguration of the priesthood, but that whole experience of the Exodus contains valuable lessons for us. In the New Testament, the Apostle Paul refers to the Passover Lamb as illustrating Christ, saying, "Christ, our Passover, is sacrificed for us."

ERNEST:

What about the Exodus itself, does that illustrate anything?

FRANK:

Indeed it does, but it is well to look at that picture in connection with what happened the night before, namely, the passing over of the firstborns of Israel by the death angel that slew all the firstborns of Egypt. It was the sacrifice of the passover lamb and the proper use of its blood, that saved the firstborn of Israel, and then in the morning, deliverance came to the whole nation.

ERNEST:

What was illustrated by Israel's firstborns?

FRANK:

In the 12th chapter of Hebrews Paul described the church of Christ as the "church of the firstborns." This indicates that the firstborns of Israel illustrated the first to receive benefit from the blood of Christ, the antitypical Passover Lamb, and that the deliverance of all Israel in the morning of the new day following that eventful passover night foreshadowed the coming deliverance of the Jewish nation, and finally of all mankind.

ERNEST:

But the Jewish nation is not enslaved in Egypt now.

FRANK:

True, but they are scattered among the other nations, and through one of their own prophets, that is, Jeremiah, the Lord says, "Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel from the Land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all the land whither He had driven them, and I will bring them again to their land that I gave unto their fathers."—Jer. 16:14, 15.

ERNEST:

That's a wonderful promise, Frank, and right to the point. Every Jew in the world ought to read it and be comforted by what his God intends to do for His chosen people.

FRANK:

But, Ernest, the restoration of the Jewish nation to the promised land is only a part of the divine purpose. The whole world of mankind, Jews and Gentiles alike, are in a

worse bondage than was experienced by the ancient Israelites in Egypt, or by the suffering of the Jews in Europe today.

ERNEST:

What bondage is that?

FRANK:

The bondage of sin and death. This is a bondage that came upon the entire human race as a result of original sin in Eden. Its blight is upon all nations, and irrespective of wars, persecutions, or other calamities, death has continued to claim and enslave its victims relentlessly, year after year, century after century, millennium after millennium, since the fall in Eden, until now the great prisonhouse of death is holding in its grasp an estimated twenty thousand millions, or more, human victims.

ERNEST:

Do you mean to imply, then, that the deliverance of Israel from slavery in Egypt foreshadowed a greater deliverance of Israel and of all nations from death?

FRANK:

Yes! That's exactly what the Bible teaches! Ezekiel, another of Israel's prophets, makes it clear in the 37th chapter of his prophecy that when the Lord restores the Jewish people to their own land, he will also open their graves and give life to their dead. That will include the millions that are now being slain in Europe, as well as all who have died throughout the centuries. The Gentile dead will also be restored to life as the divine purposes unfold throughout the reign of the Messiah.

ERNEST:

And the reason all this hasn't come to pass sooner is because God has been dealing with the antitypical firstborn class, that is, the church of Christ, preparing them for their future work of blessing; is that right?

FRANK:

That's right!

ERNEST:

Well, that's something else I've learned. But Frank, what about Israel's share-the-wealth program that we started out to talk about?

FRANK:

You mean their Jubilee arrangement?

ERNEST:

That's right! I would like to learn some more about it, especially what it illustrates. I have the Scriptural account of it here, and I would like to read part of it, if you don't mind.

FRANK:

That's a fine idea.

ERNEST:

It says, "Ye shall hallow the fiftieth year, and proclaim liberty throughout the land, unto all the inhabitants thereof. It is a jubilee unto you and ye shall return every man unto his possessions, and ye shall re-

turn every man unto his family." You know, Frank, reading this makes one realize that the idea of liberty is not something that was invented by the present generation.

FRANK:
That's very true.

ERNEST:
What a wonderful thing it would be if there were someone with enough authority and power to proclaim liberty throughout the whole world today, especially in Europe, and tell the people they could return to their homes and to their families—but I don't suppose Israel's jubilee foreshadowed anything like that, did it?

FRANK:
Yes, only better.

ERNEST:
What do you mean?

FRANK:
The picture of Israel's Jubilee is that of restitution, and the Apostle Peter declares that there will be "times of restitution of all things," and he says that God has promised this by the mouth of all His holy prophets.—Acts 3:19-21.

ERNEST:
What does the apostle mean by the restitution of "all" things?

FRANK:
It means all things that need to be restored. As far as the Jewish nation is concerned, it will mean restoration of their homeland, and the restoration of their national polity under the direction of their long-awaited Messiah. But the picture of the Jubilee is even more comprehensive than that.

ERNEST:
What do you mean?

FRANK:
The larger picture is that of the restoration of the entire human race to its lost home upon the earth. When man was created the earth was given to him as a home, and he was given dominion over it. Through sin he forfeited the right to live upon the earth—or anywhere else, for that matter. God's plan is to restore this lost home, and in that restoration all mankind, Jew and Gentile, will participate.

ERNEST:
Does that include the dead, as well as the living?

FRANK:
Yes. It wouldn't be God's way of doing things, simply to bestow this blessing upon the living generation. There are no half measures with God, so in the great anti-typical Jubilee, restitution to health and life upon a perfected earth is to be made available for all the willing and obedient of mankind, including those who have died.

ERNEST:
Could we say that this would be granting freedom from the debt of sin and its penalty?

FRANK:

Yes. Jesus paid the debt, and that's the reason He can set at liberty all the captives of sin and death.

ERNEST:

Frank, I notice from the Scriptures that those ancient Jubilee years were ushered in by the blowing of trumpets. Does that contain any lesson for us?

FRANK:

According to the Bible, it does. In the symbolism of the Bible the blowing of a trumpet pictures the proclamation of a message to enlighten the people.

ERNEST:

Is there anything going on today that might be illustrated by the blowing of the Jubilee trumpets? In other words, is there any reason now to believe that the world's great Jubilee is near?

FRANK:

I think so. The Vice-President of the United States has told us about the great increase of knowledge of modern times, and of how its impact upon the world has started the people on the march to liberty. From many quarters, official and unofficial, comes the demand for a more equitable distribution of earth's bounties. I believe that this is all in the providence of God to prepare the hearts and minds of the people for the very blessings He is about to give them. Only Christ's Kingdom will be able to provide the blessings of life, liberty and happiness the modern increase of knowledge has taught the people to expect and demand. We are told that through that Kingdom, the desire of all nations will come.—Hag. 2:7.

ERNEST:

Well, Frank, I'll certainly have to admit that mankind is now in an expectant mood. There seems to be a growing conviction that out of all the mess the world is in today there is to come something more wonderful than ever before experienced. I just hope that it won't be like the proverbial—"tomorrow that never comes." It's certainly a wonderful way to understand the prophecies.

FRANK:

Yes, Ernest, there is a real point in understanding the prophecies when we realize that they are pointing to the near-establishment of Christ's Kingdom through which a sin-sick and dying race is soon to receive health, happiness and life. It is so much better, and more like God to give us a preview of present events for this purpose, than to suppose, as many formerly did, that through the prophecies He was warning us of the near approach of "doom's day." So let us continue to study God's Word that rejoicing may abound as our understanding increases.

The Christian Life

The Body, the Blood, the Covenant

"This do in remembrance of Me."—
Luke 22:19.

WHEN Jesus met with His disciples on that eventful night just preceding His arrest and crucifixion, He instituted what we may now properly speak of as the Memorial Supper, which this year will be celebrated by many of the Lord's people Sunday evening, April 18. His instructions concerning the manner in which this Memorial should be conducted emphasize three important things; namely, His broken body, His shed blood, and the New Covenant. His body, represented by the bread, He said, was broken for us. His blood, represented by the cup, He invited His followers to drink, and in doing so explained that it was the blood of the New Covenant.

In John 6:51 Jesus is quoted as saying, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world." Again, in the 54th verse we read, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." Thus, the symbolic eating of the body of Jesus and the drinking of His blood, show the manner in which we get life through Him. The whole human race lost life because of sin, and, in the divine program, there can be no remission of sin, hence no life, except through the shedding of blood. It is, furthermore, true that only upon the basis of the shed blood of Christ can any member of the fallen race be restored to covenant relationship with the Creator.

When Jesus said of the bread which He gave His disciples to eat, "This 'is' My body," He of course meant that it represented His body—not that in some mysterious way, as claimed by the Roman Catholic church, the bread was transformed into His actual body. This particular manner of expression is quite common in the New Testament, yet only in this one instance have distorters of the Word of God attempted to change its real meaning. We have examples in the parable of the wheat and the tares, where Jesus says the field "is" the world, also, that the good seed "are" the children of the Kingdom, and the reapers "are" the angels. (Matt. 13:38, 39.) Another



interesting example of this use of language is that of Revelation 5:8, where we read that the odors "are" the prayers of saints; and in 1st Corinthians 11:25 we read, "This cup 'is' the New Testament." In all of these instances "represent" or "represents" is unmistakably implied, and this is no less true in connection with the Master's statement concerning the fact that the bread "is" His body, and the cup "is" His blood.

John 6:48 quotes Jesus as saying, "I am that bread of life." In the following verses He continues to explain, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." (Verses 49 and 50.) The manner in which the followers of Jesus symbolically eat His flesh and drink His blood is explained by the Master later in this same chapter. His disciples, at the time, found it very difficult to accept this statement, saying, "This is an hard saying; who can hear it?" (Verse 60.) The Master, seeing that they were puzzled over what He meant, explained the significance of the symbolism, saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—Verse 63.

A proper paraphrase of these words of the Master would be, "When I speak of eating My flesh, do not misunderstand Me to mean My literal flesh, for the eating of that would profit nothing. What I really mean is that the words which I speak unto you, they are spirit and they are life. That is, if you receive and obey My teachings, it will mean that you are appropriating to yourself the life that is provided through the sacrifice of My humanity."

To accept, and to be guided by, the teachings of Jesus, involves much. First of all, it implies a recognition of the fact that as members of the fallen race, we are sinners under condemnation to death, hence in order to have favor with God we must repent, and accept the merit of Christ's atoning blood, but this is not all. There is then

the privilege of accepting the Master's invitation to deny ourselves and take up our cross to follow Him. (Matt. 16:24; 10:38.) To carry out the terms of this invitation means the laying down of our lives sacrificially, being planted together in the likeness of Jesus' death. In no other way can anyone, during this age, eat the flesh and drink the blood of the Son of Man, and consequently, have the hope of being raised up with Him in the first resurrection, at the "last day."—John 6:54; Romans 6:3-5.

THE BROKEN BODY

Jesus broke the bread which, He said, represented His body. Thus we have illustrated the thought that His humanity has life-giving value to us only by virtue of the fact that it was broken, or sacrificed, in death. "My flesh . . . I give for the life of the world," Jesus said. Had He not given His flesh in death, neither the church nor the world could have received life. Therefore when, on the night of the Memorial Supper, we partake of the broken bread, it pictures more than the glorious fact of the Master's own sacrificed life, which we are, by faith, appropriating to ourselves. In addition to this, it is a reminder of our own privilege of being broken, or sacrificed, with Him; that is, of being planted together in the likeness of His death. The Apostle Paul tells us about this further significance in 1st Corinthians 10:16, where we read, "The bread which we break, is it not the communion of the body of Christ?"

The word "communion" in this text is a translation of the Greek word *koinonia*, which, according to Prof. Strong, signifies "partnership." Here, then, is the fuller and very precious meaning of the bread to us, namely, that it represents our partnership in the sacrificial work of Christ. This being true, it is appropriate that when we partake of the symbolic bread, we not only do so with the spirit of thankfulness for what the Master has done for us, but with renewed determination that we will continue to show our appreciation by greater zeal in following His example of sacrifice faithfully until the end of the way is reached in death.

THE BLOOD

The Memorial cup symbolizes the shed blood of the Redeemer, and when the Scriptures tell us that without the shedding of blood there is no remission of sins, we are again given a further symbolic use of language in that shed blood itself is symbolic of life poured out, or sacrificed. "The blood is the life." (Deut. 12:23.) Of Jesus we read in Isaiah 53:12 that "He hath poured out His soul [life] unto death." As in the case of the Master's broken body, the merit of His blood, or life, is in the fact that it was sacrificed, or poured

out. It is, in fact His perfect life as a human being, poured out in death, that becomes a substitute for the condemned life of Adam. "As in Adam all die," explains Paul, "even so in Christ shall all be made alive." (1 Cor. 15:22.) No one could have been made alive in Christ but for the fact that He poured out His life in sacrifice for the sins of the whole world.

Early in the Scriptures, God began to indicate the necessity for the shedding of blood as a prerequisite to the redemption and recovery of man from the result of sin. Soon after the disobedience of our first parents and the pronouncement upon them of the sentence "Dying thou shalt die," God calls our attention in a pictorial way to the fact that an atonement for sin would ultimately be made through the shedding of blood. His statement that the seed of the woman would bruise the serpent's head, was a veiled way of saying that in some manner the result of the tragedy that had just occurred in Eden would be set aside, and that the sentence of death there imposed upon our first parents would be removed. It was shortly after this that God, by emphasizing so definitely His approval of the flesh and blood sacrifice of Abel, began to illustrate the vital truth later to be clearly enunciated, that without the shedding of blood there could be no remission of sins.—Heb. 9:22.

ISAAC A TYPE

Sometime after the flood, in His dealings with Abraham, God again gives us a reminder of the necessity for the shedding of blood in order that His promised blessings to all mankind may be realized. He does this in connection with His request to Abraham to offer up his son, Isaac, in sacrifice. When Abraham demonstrated his faith in God by showing his willingness to offer up his son as requested, an angel of the Lord intervened, and a lamb was provided for sacrifice as a substitute for Isaac. (Gen. 22:13.) In this experience Isaac represents Christ, and also the church, who suffer and die with Him, for the apostle says, "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28.) The lamb that was substituted for Isaac on the altar would, therefore, first of all, represent Jesus who, as the Lamb of God, "taketh away the sin of the world," and also His body members who, according to the apostle, like Isaac, are the children of the promise, because they, too, lay down their lives in sacrifice.—John 1:29; Rom. 12:1, 2.

THE PASSOVER LAMB

Then we have the shed blood of the Passover Lamb as a further reminder of the importance of the sacrifice of life as a basis for God's program for the deliverance of the church and the world

from the thralldom of sin and death. The significance of the Passover Lamb is very closely associated with the Memorial Supper celebration as instituted by Jesus. It was while Jesus and His disciples were met together in the upper room to partake of the Passover Supper, commemorating the sacrifice of the Passover Lamb, that He instituted the Memorial for His followers. The Memorial Supper, however, is not a continuation, in a new form, of the original Passover Supper as celebrated by the Jews, because in God's sight the necessity for the continuance of this ceremonial ceased when Jesus, the real Passover Lamb, was slain. The Memorial Supper, on the other hand, is in memory of the death of the antitypical Passover Lamb, and a reminder of the church's partnership in His suffering and death.

The blood of the passover lamb figured very prominently in connection with the deliverance of God's people from slavery in Egypt. This deliverance foreshadowed the deliverance of all mankind from sin and death. However, those in Israel who were immediately affected by the blood of the passover lamb, were the firstborn. These firstborn ones were delivered from death by virtue of the fact that they were under the protection of the blood of the passover lamb. In the 12th chapter of Hebrews the apostle identifies the church of Christ as the antitypical firstborn class. (Heb. 12:23.) The Scriptures show that through this church of the firstborn, under the leadership of their Head, Christ Jesus, deliverance from death is to come to all mankind, hence in the type of the Passover and Exodus we find that following the deliverance of the firstborn on the night of the passover, all Israel was delivered, foreshadowing the promised and yet future deliverance of the world.—1 John 2:2; Rom. 8:17, 19, 21, 22.

In 1st Corinthians 5:7, 8, we read, "Christ our Passover [Lamb] is sacrificed for us; therefore let us keep the feast." It is as members of the antitypical firstborn class that we can appreciate the value of Christ's blood as a protection from death. When, on the night of the Memorial Supper, we partake of the cup, which symbolizes the blood, it is, therefore, in appreciation of our need of such protection, and of all the blessings of divine grace that are thereby vouchsafed to us. And what marvelous blessings! We marvel, indeed, when we think of the love which takes hold of us as sinners condemned to death, and through the merit of the shed blood of the Redeemer, cleanses us from sin, and invites us to present our redeemed bodies in sacrifice, with the assurance that they will be holy and acceptable unto God.

As we contemplate this richness of divine grace, and partake of the Memorial cup which symbolizes it, we are reminded further that in addition to the fact that we receive life through the shed blood, we are also privileged to lay down life, acceptable to God through its merit. Thus, when Jesus invited His disciples to partake of the symbolic cup which represented His blood, it was an invitation not only to themselves partake of the life-giving virtues of that blood, but also to participate with Him in the sacrifice which it represented. The Apostle Paul confirms this, saying, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16.) Here again the Greek word, *koinonia*, meaning partnership, is used. By its use, the apostle is telling us that in drinking of the Memorial cup we symbolize the partnership which we have in the sacrificial work of Christ.

Under the Jewish law, it was unlawful to drink blood, the penalty therefor being death. We see, then, that when Jesus invited His disciples to drink His blood, as represented by the cup, it was an invitation to do that which would result in their death. The full significance of this, however, can be appreciated only when we realize that as members of the Adamic race the followers of Jesus were by nature under condemnation to death, and had no life which they could lay down sacrificially. This means that in order to have life which we can sacrifice, we must, first of all, appropriate to ourselves the life of Christ, as represented in the cup.

By doing this, we can be "crucified with Christ." The term "crucifixion" symbolizes the thought of dying. Were it not for the life of Christ, which by faith we appropriate to ourselves, there would be no way for us to die except as condemned sinners in Adam. But because we drink of Jesus' blood, and therefore have His life in us, we can, from the divine standpoint, die sacrificially with Him. Paul confirms this, saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."—Gal. 2:20.

That which is symbolized by the drinking of Christ's blood, namely, the double thought of receiving life from Christ, and also sacrificing life with Him, is explained by Jesus when He said, "Whosoever will save his life shall lose it, but whosoever shall lose his life for My sake and for the Gospel's, the same shall save it." (Mark 8:35.) Our hope of future life with Christ in the Kingdom is, therefore, dependent upon our faithfulness now in laying down our redeemed human life with Him. This is further emphasized by

Paul in Romans 8:10, where we read, "And if Christ be in you, the body is dead because of [Greek, "for"] sin; but the Spirit is life because of righteousness."

The death of the body because of sin referred to in this text is not the Adamic death under condemnation because of sin. If so, it would read, "If Adam be in you, the body is dead because of sin." If we have the life of Christ in us, the body is dead because, in answer to the call, we have presented it as a living sacrifice to God. (Rom. 12:1.) By thus presenting our bodies, reckoned alive through the indwelling life of Christ, we are authorized by the inspired apostle to "reckon" ourselves as being dead unto sin, that is, as a sin-offering, even as Jesus died unto sin, or as a sin-offering. Note further on this point the words of Paul in Romans 6:10, 11, "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

It should be observed in the passage just quoted, that our death unto sin is explained to be the same as was Jesus' death unto sin, which was that of an offering for or on account of sin. We know that in our flesh dwelleth no good thing which God could consider an acceptable sacrifice to Him, but the depth of this precious truth is made understandable by the apostle's explanation that it is merely something that we are authorized to "reckon" thus to be so. (Rom. 7:18.) Being thus authorized to reckon ourselves as dying sacrificially for sin, we should not hesitate to accept the Scriptural philosophy of the church's share in the sacrificial work which is associated with the recovery of man from death.

THE BLOOD OF THE COVENANT

When Jesus invited the disciples to partake of the cup at that first Memorial Supper, explaining not only that it represented His blood, but also that this blood was the blood of the New Covenant, He was saying, in effect, that His blood constituted the basis upon which all the willing and obedient mankind were to be brought into covenant relationship with Him during the thousand years of His coming Kingdom. It was appropriate that Jesus should thus explain the ultimate objective of His sacrificial work which precedes the covenant, and that His followers would be co-workers with Him as mediators of that covenant during the thousand years in which it is being made effective.

In Jeremiah 31:31-34, we are given the promise of the New Covenant, and told with whom it is primarily to be made. Here it is also explained

that the covenant will be made at a time when it will no longer be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge." (Jer. 31:29, 30.) This clearly shows that the period for the making of this covenant with the people is during the Millennial Age.

In making this promise of the New Covenant God explains that it takes the place of the original Law Covenant made with His typical people Israel, which covenant they failed to keep. This warrants us in thinking of the covenant as being typical of the New Covenant. As Moses was the mediator of the Law Covenant, Christ, Head and body, will be the mediator of the New Covenant. Prior to the inauguration of the typical Law Covenant, Moses sacrificed animals in order to provide blood for the sealing of that covenant. Prior to the inauguration of the New Covenant, Christ provides blood for its sealing, therefore, the blood of Christ is the blood of the New Covenant. But we must keep in mind that first of all, the church drinks that blood, or appropriates His life, in order that they might become co-sacrificers with Him, and thus together with Him be able ministers or servants of the covenant.—2 Corinthians 3:6.

In the entire lesson of the typical and antitypical covenants, and the church's part therein, as set forth by the apostle in 2 Corinthians 3:3-12, our relationship to the New Covenant is made very clear. In the third verse the apostle compares the tables of stone on which the Law Covenant was written, with the fleshly tables of our hearts on which the law of the New Covenant is written. A moment's reflection on the fact that the law of the typical covenant was written on those tables of stone before the covenant itself was established with the people, should be sufficient to convince us that the antitypical covenant cannot be inaugurated until the antitypical tables of stone, namely, the church, are prepared to appear with Christ in glory—as was represented by Moses coming down from the Mount bearing the typical tables of stone.

From this standpoint, we can see that the work of this Gospel age is the writing of God's law in the hearts of those who, in glory with Christ, are to serve as "able ministers" of the New Covenant. This does not mean that the church is developed under that covenant, but rather is now being prepared to administer the laws of the covenant. Thus, when Jesus invited His disciples to drink of the cup which represented the blood of the New Covenant, He was inviting them to participate in the sacrificial work preparatory to the establishment of that covenant. The blood is therefore seen to be the meritorious thing which not only makes acceptable the sacrificial work

of the church, but in doing this, prepares the way for giving life to all mankind by bringing them, during the thousand years of the mediatorial Kingdom, into covenant relationship with the Heavenly Father.

FURTHER CONFIRMATION

A further confirmatory explanation of the two-fold manner in which the blood of Christ prepares for—and ultimately takes away—the sin of the people under the terms of the New Covenant, is set forth in Hebrews 9:14, 15. Although Paul's lesson in this 9th chapter of Hebrews has often been misapplied to prove that the church is now under the New Covenant, a close analysis of these two verses definitely refutes this thought, and at the same time shows why Paul mentions the New Covenant as a part of his effort to establish the faith of the back-sliding Hebrews to whom and for the benefit of whom this epistle was written.

Paul wanted the Hebrews to realize that all the promises which God made to the House of Israel, including the promise of the New Covenant, would be fulfilled through Christ, and by virtue of His shed blood. He wanted them also to realize that as brethren of Christ and members of a priesthood over which He was the Head (Heb. 3:1) they, first of all, could have their sins purged away, and thus be made acceptable sacrifices to God. Verses 14 and 15 of the 9th chapter read, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Note the declaration of the 14th verse, namely that the offering of Jesus, which, of course, is represented by His shed blood, is efficacious "to purge your conscience from dead works to serve the living God." According to 2nd Corinthians 3:6, this "service" of the living God is as servants of the New Covenant, and we can be acceptable servants of the New Covenant, as Paul shows, through the blood of Christ. Now notice verse 15 (Heb. 9) which follows, "and for this cause." That is, for the purging of sins, as in the 14th verse, "He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance." The lesson here is plain. Not only does the blood of Christ purge the church so that its members can be acceptable servants to God, but for this same cause, namely,

the purging of sins, Jesus will mediate the New Covenant, in order that transgressions under the first covenant may also be purged. Thus, those who were called under that covenant may receive the fulfilment of the promise of eternal inheritance.

That this 15th verse is not describing blessings of the church under the New Covenant, should be obvious, for the reason that the followers of the Master are not those that transgressed under the old covenant. The expression "those which are called," is a reference to the natural House of Israel, who were a called-out people, called to receive, as Paul says, an eternal inheritance. In Romans, the 11th chapter, verse 29, Paul speaks of this in connection with the natural House of Israel, saying, "For the gifts and calling of God are without repentance." In this same chapter Paul also says that the promise of Jeremiah 31, to the effect that God would take away the sins of Israel under the New Covenant, will be fulfilled following the time when "the fulness of the Gentiles be come in." We quote, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My Covenant unto them, when I shall take away their sins." (Romans 11:26, 27.) In Hebrews 9:15, therefore, the apostle is explaining that the blood of Christ which first purges the church, is the same blood that will later accomplish the fulfilment of God's promises concerning the taking away of Israel's sins when He establishes a New Covenant with them—and all of this because the gifts and calling of God are without repentance.

The more we study the words of the Master to His disciples on that last Passover night, the more we should be impressed with the depth and breadth of meaning contained in the Memorial emblems. The fact that they represent the broken body and shed blood of Jesus on behalf of His church and the whole world, should call forth from us the deepest expressions of gratitude for the divine love that is thereby revealed to us. What divine mercy, indeed, is thus manifested on behalf of a sin-cursed and dying world, and what a privilege is extended to us who believe, in accepting the invitation, "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."—Romans 12:1.

As we appreciate the significance of this invitation to lay down our lives with that of the Master, we realize the additional symbolism of the bread and the cup, namely, our share in Christ's sacrifice. Not only do they represent that which divine love has provided for us, but

the opportunity of reciprocating with the little we have, in the assurance that God accepts our sacrifice as a part of Christ's. Yes, the bread and the cup picture our share in the better sacrifices of this age which are leading up to the blessing of all mankind by and by. "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!"—Romans 11:33.

Two Masters

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua 24:15.

SINCE the fall of man in Eden two powerful principles have been operative in the earth, one righteous and the other evil. Back of these principles have been their sponsors. The principle of righteousness emanates from and is promoted by the Creator, Who, to the Christian, is the loving Heavenly Father. The principle of evil is promoted by the great adversary of God, the fallen Lucifer, variously designated in the Bible as the Devil, Satan, and "that old serpent."—Isa. 14:12; Rev. 12:9; 20:2.

Man, who was created in the image of God, would, by nature, prefer to yield to the influences of righteousness and to live in harmony therewith. But on account of the original transgression of Adam, the entire race is born in sin, hence inclines away from God and from the high principles of righteousness sponsored by Him. There have been a few, however, throughout the ages to whom God has spoken and with whom He has specially dealt, and these, under the encouragement of this divine fellowship, have striven against the downward and evil tendencies with which they have been surrounded and by God's grace have been overcomers.—Jas. 5:10, 11.

Sin in the earth, under the leadership of the fallen Lucifer, could have been prevented by the Creator, but in His wisdom He saw that great advantage would accrue to the human race by permitting them to experience the terrible results of disobedience to divine law. Nor does the fact that Satan and the principle of unrighteousness have dominated in the affairs of men since Eden indicate that God has lost control of the

situation nor that His spirit of love and righteousness is inadequate to combat the forces of evil. It is simply that He continues to permit evil in order that each generation of the race, in its turn, may experience what the rulership of Satan means, so that when later the opportunity is given to them to choose between good and evil, their choice will be an intelligent one, based upon actual experience.

In Genesis 3:15 God gives us a hint of the great struggle that would exist between those who would serve Him and those serving the Adversary. He explains that He would put enmity between these two classes, which He here symbolically describes as the "seed of the woman" and the "seed of the serpent." In the light of God's unfolding plan we today are able to know that the seed of the woman mentioned in Genesis 3:15 is in reality the Christ or Messiah of promise, consisting of Jesus, the Head, and the church, His body. But the Adversary did not understand this and since God, beginning with Abel, has been selecting others also from the fallen race and preparing them for future service in the Messianic Kingdom, Satan took occasion to oppose these too, so that all who have served God and endeavored to live righteously from Eden until now have felt the result of Satan's enmity against them. This enmity will continue until Satan is bound and the Kingdom fully established. We are told that then the "rebuke" of His people will God take away from off the face of the whole earth.—Isa. 25:8.

BOTH MASTERS DEMAND OBEDIENCE

When, in Genesis 3:15, God said that He would put enmity between those who served Him and those who did not, He didn't mean that He would be the creator of strife. The strife, rather, is the unavoidable result of obedience to God by those who serve Him and the yielding to the influences of evil on the part of those who serve the other master, which is Satan. God causes this warfare only in the sense that He sets up the high standard of righteousness for which those who essay to serve Him are bidden to strive. God permits the Adversary to exercise his counter influences in an effort to beat down the courage of those who have turned their faces toward God and are resolved to overcome, in all its forms, the spirit of selfishness which they recognize to be Satanically inspired.

The divine law, which has been the touch-stone of righteousness, has, throughout the ages of the divine plan, called for obedience in many and various ways, but regardless of the details, the incentive for obedience, as well as the great objective to be obtained by it, has been love. Satan, on the other hand, has influenced his sub-

jects through the appeal of selfishness. Every detail of the confused and conglomerate mass of misconceptions and deception by which he has led people away from God for six thousand years has been an appeal to the self-interest of those under his influence. God Himself is love and demonstrated the principle which motivates all His purposes—and by which He desires His servants to be influenced—by giving the dearest treasure of His heart, His only begotten Son, to be man's Redeemer. Satan's spirit of selfishness is revealed by the Scriptural explanation that he attempted to usurp God's position in the universe, and it is this same spirit of self-seeking that he endeavors to inculcate in those who serve him.—Isa. 14:12-14.

It helps in an understanding of what constitutes God's spirit of love, the Holy Spirit, to contrast what the Scriptures say about it, with what they say about the selfish and unholy spirit of Satan. Various manifestations of the Holy Spirit are referred to as "the Spirit of Christ," the "Spirit of holiness," the "Spirit of truth," the "Holy Spirit of promise," the "Spirit of meekness," the "Spirit of grace," the "Spirit of prophecy."

The various manifestations of the spirit of Satan are described as the "spirit of fear," the "spirit of bondage," the "spirit of the world," the "spirit of error," the "spirit of divination," the "spirit of antichrist," and the "spirit of slumber." Just as all the various manifestations of God's Spirit represent the operation of love in one form or another, so these different forms of evil are all representative of selfishness.

DIVINE ADMONITIONS TO OBEDIENCE

Many of the divine admonitions contained in the Scriptures for the guidance and encouragement of the Lord's people reflect the thought of the two masters who are calling for our obedience. One of these, for example, is that of our text, Joshua 24:15, in which Joshua calls for the obedience of Israel to God by saying, "Choose you this day whom ye will serve." In this particular instance the choice was to be made between the heathen gods, served by the nations from whom the Israelites were separated, and Jehovah, the true God. From the time that Israel left Egypt, Satan had endeavored to lead them away from Jehovah by appealing to their selfishness. God permitted them thus to be tested, the tests almost always being in connection with material plenty and comforts.—Exodus 16:3, 8; 17:2, 3.

The false gods set up by Satan, the super-lord of all false gods, are not always those of wood or stone or clay such as are worshiped by the so-called heathen nations. Christians today are not

tempted to worship a sacred cow or a wooden image, but many have to choose between full devotion to the Heavenly Father and the giving of time and strength and influence to the worship of a symbolic golden calf.

In the city of Ur, from which Abraham was called by Jehovah, the people were worshipers of a moon-god. The spiritual seed of Abraham today are not tempted to worship a deity like that, so Satan appeals to their selfish instincts along other lines. He endeavors to lure them away from the course of full devotion to righteousness by holding up before them the pleasure god; or the god of ambition; or pride; or vain-glory. Any or all of these may become idols which we could set up in our hearts and by worshipping them be drawn away from full devotion to the true God.

A DAILY CHOOSING

It is not enough that, in the beginning of the way, we choose to serve the living God. Every day from that time forward Satan, by one means or another, sets before us the opportunity of serving other gods, and brings all the pressure to bear upon us he possibly can in order to turn us aside from the course of full devotion to the Heavenly Father. Daily, therefore, we will find it necessary to choose whom we will serve. Our success in overcoming the selfish influences of the various Satanic suggestions and deceptions with which we are daily presented will depend largely upon the firmness with which we decide to do the right. Hesitation and faltering indecision are almost certain to lead to defeat. On this point the Scriptures admonish us, "Resist the devil and he will flee from you."—Jas. 4:7; 1 Pet. 5:8, 9.

It is folly to suppose that we can successfully serve two masters. This is clearly pointed out to us in Luke 16:13 where we read, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." In this particular case the master, Satan, is indicated as making his appeal for our devotion through the love of money or "mammon." The same principle, however, holds true irrespective of the method which Satan may use in appealing to our selfishness. The Apostle James expresses the same principle when he says that "A double minded man is unstable in all his ways."—Jas. 1:8.

Not only does Satan, the master of unrighteousness, endeavor to lure us away from our devotion to the true God by direct appeals to selfishness, but he attempts also to break down our determined devotion by putting obstacles in our pathway which make it hard to carry out our

consecration. He may bring persecution, for example, coupled with the tempting suggestion that we could avoid all this by being less zealous in our service of the true Master. He may cause the loss of our friends or of our good name and in many other ways impress upon us the many disadvantages which accrue from what he presents as the foolishness of serving the true God. All of this is part of the enmity which he manifests toward the seed of the woman. Our only hope of being able to withstand his attacks is by relying on God's promises of grace to help in every time of need.—Heb. 4:16.

DARKNESS FOR LIGHT

In addition to the allurements and the obstacles by which Satan attempts to break our allegiance to God, he also uses the method of deception described by the apostle as the art of "appearing as an angel of light." (2 Cor. 11:13-15.) This simply means that he attempts to have us serve him while verily believing that we are opposing him and serving our Heavenly Father. The only safeguard against being misled by his deceptions is that of our full devotion to the principles of righteousness set forth in God's will for us. The great objective of God's plan for each of His servants is that they might be filled and controlled by His spirit of love. During the Gospel age the great test of our obedience to the principle of love is our own willingness to lay down our lives in the divine service. In this we have Jesus as our example.

If our consecration to God is not whole-hearted and absolute, Satan will be able to deceive us by pointing out ways of alleged service which do not call for the laying down of our lives in sacrifice. The flesh does not like to sacrifice. The flesh is better pleased when it is pampered and cared for and made comfortable, when it is looked up to and praised and petted. Any deceptive suggestion calculated to make us believe that we should thus cater to the flesh will, indeed, deceive us if we lose sight of the terms of our consecration. If we keep in mind the demands of love, and remember that the narrow way in which we are walking leads to sacrifice and death, not to ease and comfort, Satan will not be able to influence us by any of his seducing doctrines.

Darkness and light as antitheses are closely associated in the Scriptures with selfishness and love, which are also opposites. As our Heavenly Father is the God of love, He is also the God of light; and as Satan is the god of selfishness, he is also the god of darkness. Allied with these opposites are also death and life, so when we think of the master, Satan, we associate with him the principle of selfishness which leads to darkness and death. And when we think of Jehovah,

our Heavenly Father, we associate with Him the thought of love and light and life.—1 John 4:16; 1:5; Psa. 36:9; John 17:3.

Darkness symbolizes the reign of evil accompanied by all the nocturnal experiences of fear and pain and finally death. Contrasting with this is the beautiful symbol of light and the blessings of peace and happiness and finally of everlasting life to be available for all who, when the opportunity is afforded, bring themselves into line with God and the great principle of love for which He stands and by which all His intelligent creatures who want to live forever must be motivated.

Throughout the ages there have been many wicked characters in the earth who, through their selfish arrogance, cruelty, and degradation, have been apt representatives of the Satanic god whom they served. Likewise, there have been many righteous and noble characters, as, for example, the ancient worthies of the Old Testament, who, through their love for their fellowman and their devotion to the principles of divine righteousness, have exemplified, in various ways, the character of God. In addition to all this "cloud of witnesses" there is another who stands out preeminently, so preeminently, in fact, that He could say to His disciples, "He that hath seen Me hath seen the Father." (Heb. 12:1; John 14:9.) This was Jesus, the living example to us of what is involved in serving the true God. Because Jesus was fully at one with His Heavenly Father and because in the perfection of His glorious character, He displayed fully the love which caused His Father to send Him into the world to be man's Redeemer, we read that "in Him was life; and the life was the light of men."—John 1:4.

Of Jesus it is also said that He was God manifest in the flesh. (1 Tim. 3:16.) This, of course, doesn't mean that Jesus was God. What it means is that the clearest conception we may now have of the glorious character of God is that which we see exemplified in the life of Jesus. Jesus, by His faithfulness in laying down His life, revealed for us the true significance of all the divine requirements of those who take up their cross to follow Him into death. When Satan presents his deceptive theories which are calculated to turn us aside from the narrow way, we need only to look unto Jesus and learn from His example how He interpreted the divine will in His own life, to be sure of what God would have us do. He, then, is our living Example and as such, our Master, our Teacher, in the things of God.

FINAL VICTORY

The enmity between the seed of the serpent and the seed of the woman will end in a complete victory for God and for all the forces of righteous-

ness emanating from and sponsored by Him. The church will be given the victory through our Lord Jesus Christ, and in God's due time Satan himself will be bound for a thousand years. Through the Christ, the evil influences of selfishness and darkness and death will be dispelled and finally eradicated from the earth. The knowledge of the glory and love of God will be universal, and those who yield fully to its influence will, themselves, become filled with the Spirit of God, which is the spirit of love, and will not only be restored to perfection, but given the opportunity of living forever among the other millions of restored and happy humanity—happy because they have learned that the way of love is the best and only true way to life.

Precious Promises

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

"THESE PROMISES" referred to by the apostle in our text are the ones mentioned by him in the preceding chapters of his epistle, and those recorded elsewhere in the Bible, which set before us the glorious prospect of joint-heirship with Jesus as co-workers with the Heavenly Father in the work of reconciling the lost world of mankind. These promises are not alone those which pertain to the future exaltation of the church, but include as well the many and varied comforting affirmations by which we are assured of all the means of divine grace necessary to attain unto the high position in God's plan to which we are invited. This purpose of God embodied in His promises to His saints is similarly described in 2nd Peter 1:4, which reads, "Unto us are given exceeding great and precious promises, that *by these* we might become partakers of the divine nature." These promises cover a very wide range of experience in the lives of all who will ultimately attain the heavenly reward. By them we are assured that all of our needs will be supplied. We need, for example, forgiveness, new life, wisdom, strength, comfort, protection and discipline, all of which are implied in the Old Testament promise quoted by Paul in 2nd Corinthians 6:17, 18, which reads, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

The high exaltation and glory outlined in the divine promises which belong to those who suffer and die with Christ are beyond human compre-

hension, and to suppose that members of the fallen and dying race could attain to such a heavenly position would be unbelievable, except for the promises of God which assure us that it will be accomplished through the abundance of His grace and power. Paul alludes to this in 2nd Corinthians 3:4, 5, where he says, "And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

The fact that our sufficiency is of God should be constantly impressed upon our hearts. We should ever keep in mind the pit of sin and degradation from which, by God's grace, we have been digged. (Isa. 51:1.) Failing ever to remember this may lead to a lack of proper humility before the Lord which, in turn, would prevent the operation of His grace that otherwise would finally exalt us to His own right hand. On this point one of the precious promises declares, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 Peter 5:6.

FORGIVENESS OF SINS

How encouraging are the promises of God which give us the assurance that despite all of our inherent weaknesses and imperfections, we still may enjoy His favor and have His purposes fulfilled in us. One of the precious promises to this effect is that of Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This promise of cleansing from sin, like so many others that God has given, is dependent upon our cooperation in doing the best we can to cleanse ourselves from unrighteousness. Made first to the people of God during the Jewish age, it applies in principle to His dealings with all who are invited into His service, and in order for us to have it fulfilled in our own experience, it is incumbent upon us to attain as nearly as possible the standard set forth in the preceding verses which read, "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1:16, 17.) It is only as our endeavors along this line are whole-hearted that we may rejoice in the blessedness of God's fulfilled promise to make our "scarlet"-like sins as snow, and our "crimson"-like imperfections as wool.

Another Old Testament promise of God's forgiving grace toward His people, who originally were imbedded in the pit of sin and death, is that of Psalm 103:10-14, which reads, "He hath not

dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

The import of these precious promises of the divine forgiveness of sins, so beautifully set forth in the Old Testament, is reiterated by Jesus and the apostles in the New Testament, and given added authority by the fact that this manifestation of God's grace is sealed by the blood of Christ. When John the Baptist identified Jesus as "the Lamb of God, that taketh away the sin of the world" (John 1:29), he laid the foundation for our confidence in the fact later stated by the Apostle John, namely, that "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2.) It is because of this that the apostle could also assuringly say that, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."—1 John 2:1.

Basing our faith upon these precious promises of divine mercy through Christ, we can exultantly exclaim in the words of the Apostle Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession for us." (Rom. 8:33, 34.) While rejoicing in this assurance that we have an Advocate with the Father, One who makes intercession for us, let us remember that no intercession will be made except as we confess our sins and ask that divine mercy be extended to us. There is always this necessity that we cooperate in the blessed provisions of divine grace, hence the apostle says, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."—1 John 1:9; Prov. 28:13; Psa. 32:5; Matt. 5:23, 24.

The abundance of precious promises assuring us of the depth of divine grace in the forgiveness of our sins should prevent our becoming discouraged under the weight of our own imperfections. Our imperfections, however, should keep us humble before the Lord, and in so doing they serve a useful purpose, yet if we lose sight of the provisions of divine grace through Christ by which we may enjoy the privileges of sonship in spite of our sins, we are certain to slump into a slough of despondency in which progress toward the heavenly goal would cease. But, with such a

galaxy of precious promises by which our faith in divine goodness and mercy is made strong, we are able gladly to take the suggestion of the apostle to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Hebrews 4:16; 10:22.

DIVINE GUIDANCE

God has also promised to guide and direct those whom He has called to sonship on the divine plane. His precious promises along this line are vitally important to our progress in the narrow way, because without them we would be menaced by an almost continual uncertainty as to whether or not we had chosen the right path. The wise man said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.) Unless, contrary to Paul's admonition, (Rom. 12:3) we are prone to think more highly of ourselves than we ought to think, we should ever be conscious of the truthfulness of Solomon's words which indicate that we cannot properly depend upon fallen human judgment in making our decisions. In view of this, how precious indeed are the promises of divine guidance!

"Thou wilt show me the path of life," are the prophetic words of the Psalmist, (Psa. 16:11) descriptive of the Master's confidence in the fact of His Heavenly Father's guidance. This, and other precious promises of the Father by which He assured Jesus of His guidance and care, also belong to His footstep followers, and they are the more sweet to us because of the fact that they meant so much to Him Who is the living example of what constitutes God's will for those who are invited to share His Kingdom glory.

Another precious promise of divine guidance is that of Psalm 73:24, which reads, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." The narrow way in which the footstep followers of Jesus are called to walk is the path to glory, but if through failure to follow the counsels of the Lord we leave the narrow way to explore bypaths into which we may be mistakenly led by human wisdom, the great prize of the high calling of God in Christ Jesus will not be attained. Let us, then, claim the promises of divine guidance, not in profession only, but by humbly giving heed to the Lord's instructions at every step of the way. Thus may it ever be true that God's promises to guide us by His counsel will, through our humility and application, be translated into practical reality in our Christian experience.—1 Cor. 10:5.

As we journey along in the narrow way and come to crossroads calling for decision as to which way we should turn, may we listen to the voice

of God's Word from behind us saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21) And it is important that we learn to listen attentively for the Lord's instructions with ears attuned exclusively for the hearing of His words. (Luke 9:44.) This necessitates the closing of our ears to the pleadings of the flesh, the alluring schemes of the world, and the subtle, deceptive suggestions of the adversary. If our hearts are thus firmly established to resist every influence that would turn us out of the narrow way, and our faces are set like a flint for the doing of the Lord's will, we shall be of that class described by the prophet as those who "tremble at His Word."—Isa. 66:5.

If we are in this humbly alert attitude before the Lord, earnestly seeking His guidance, and willing at all costs to follow His instructions, the slightest suggestion from Him will be sufficient to guide us in the path of life. How blessed to dwell thus in such close communion with Him that we can have fulfilled to us His precious promise of Psalm 32:8, which reads, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."

As in all the other provisions of divine grace, so with that of divine wisdom and guidance in the Christian way, it is necessary, not only to maintain a heart condition through which God can fulfil His promises to us, but also essential that we earnestly long for these blessings which He has promised. Not only so, but God has made the receiving of wisdom from Him dependent upon our prayers. That is why the Apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." In view of all the precious promises of God which affirm His willingness to endow us with wisdom from on high, how fully justified was the apostle in his further admonition, which states, "But let him ask in faith, nothing wavering."—James 1:5, 6.

BE STRONG IN THE LORD

If our foundation of faith is properly imbedded in the Rock Christ Jesus, whose atoning blood covers our imperfections, we will be ever conscious of our weaknesses and the certainty of failure if we depend upon our own strength to gain the victory over the world, the flesh and the devil. If we depend upon self, failure will mark our every effort, and sooner or later we will become weary in our unsuccessful efforts at well-doing, and will drop out by the wayside. How necessary, then, it is, that by faith we claim God's promises of strength and help in every time of need. How blessedly meaningful and precious is

the promise to those who thus depend upon the Lord as recorded in Isaiah 40:31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

What joy there also is in the realization that the extremity of our weakness is by contrast the measure of God's strength. We know in a general way that all of God's saints are weak and imperfect, but at times, and because we should be better acquainted with our own weaknesses than with those of others, there is the possibility of being so conscious of our impotency that faith may find it hard to lay hold upon the precious promises of divine help. It is at such times that we should remember the promise that was given to Paul in connection with a weakness which he felt was an insurmountable obstacle in the way of his faithful service of God. In answer to the apostle's prayer that this obstacle be removed, the Lord said to Paul, "My grace is sufficient for thee; for My strength is made perfect in weakness." May the assurance of divine strength give us the same viewpoint of our weaknesses as Paul expressed in view of this answer to his prayer. He said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. 12:9.

There is an old adage which states that "God helps those who help themselves." This is true in all of His dealings with us, and His promises of grace to help are contingent upon our doing all that we can to walk in the way He has appointed for us. In 2 Chronicles 16:9 we read, "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." Our true heart condition is demonstrated by the manner in which we strive, in spite of our weaknesses, to do God's will. It will not do for us to listlessly allow the flesh to go its own way, thus continuing in sin that grace may abound. Rather, the perfection of our hearts' desires will be manifested by self-sacrificing efforts to measure up as fully as possible to the high standard of righteousness set before us in the Word, and to zealously serve the Lord in every way that He has indicated to be His will. If this be true, we may be sure of being one of those on behalf of whom the Lord will "show Himself strong."—Psalm 25:9.

The principle of cooperation with God in the working out of our salvation is beautifully set forth by the Apostle Paul in Philippians 2:12, 13, where we read, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His

good pleasure." There is an abundance of precious promises assuring us of the workings of divine grace on our behalf, but if these promises are to have a fulfilment in our individual experiences, we must do our part to make them operative. (Heb. 3:14; 3:6.) Yes, beloved, God will work in us and for us, on condition that we also work. True, our efforts are sure to be feeble and imperfect, but nevertheless we must make that effort and when we do, God's strength reaches down from on high and, compensating for our weaknesses, gives us the victory through our Lord Jesus Christ.

FOES FROM WITHOUT

Not only has God promised to strengthen us inwardly in our effort to know and do His will, but He has also assured us of His protection against all of the evil influences with which we are surrounded, influences which, without God's help, would overwhelm the saints, thus preventing them from attaining the glory that is promised. How precious indeed in this connection is the promise of Psalm 91:1, 2: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." In the fourth verse of the same Psalm the prophet continues, "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler." It has been suggested that the "feathers" of this passage might well be suggestive of the many precious promises of God under which it is our privilege to seek protection. It is because of these precious promises that the sentiments of verse 5 are echoed in our hearts: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."

When we consider the formidable enemies of the New Creation under the leadership of Satan, the prince of this world, how dark and foreboding would be our experiences were it not for the fact that God has promised that no evil shall befall us. But because of these promises our hearts can rejoice even though the enemy is encamped around about us day and night. (Psa. 23:5.) We know that greater is He who is for us than all they that be against us, and in this knowledge we can go about our business of doing the Lord's will with peace and joy filling our hearts and lives. There may, indeed, will be trouble to endure, but even in this God will be with us and will hide us and protect us, for we read, "In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer

in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Psalm 27:5, 6.

COMFORT IN AFFLICTION

Romans 15:4 declares that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." This shows another purpose of the precious promises of God to be that of comforting His people in order that they might be enabled to bear patiently the trials and difficulties incidental to their filling up that which is behind of the sufferings of Christ. Comfort is very essential to those who suffer, if they are to bear their suffering patiently. The path to glory is one of suffering, the Scriptures explaining that it is through much tribulation that we enter the Kingdom. Even Jesus needed a compensating portion of God's grace to enable Him to "endure the cross and despise the shame" which divine wisdom saw necessary to prepare Him for His place at the right hand of the Majesty on High. This portion is described by the apostle as "the joy that was set before Him," which joy, of course, was His through the precious promises of the Scriptures.

The precious promises of God bring comfort to us from many standpoints. If we fear the trials that threateningly loom up as dread monsters in our pathway, we are comforted by the promise that God will not permit us to be tempted above that which we are able to bear, and that when the trial is too severe, He will provide a way of escape.—1 Cor. 10:13.

While we may feel measurably certain of being able, by God's grace, to endure the trials of today, our hearts may become faint as we consider what we might be called upon to bear tomorrow, or the day after tomorrow. As an offset to such a possible and measurable lack of faith, God has comforted us with the promise that, "As thy days, so shall thy strength be." (Deut. 33:25.) The poet expresses the same thought, saying,

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land or the sea,
As thy days may demand shall thy strength
ever be."

This all-comprehensiveness of the divine provision is beautifully set forth by David in the 23rd Psalm, the first verse of which emphasizes the fact that because the Lord is our Shepherd we "shall not want." And what comfort there is in the assurance of necessary spiritual food, given us by the words, "He maketh me to lie down in green pastures." How refreshing the thought that, "He leadeth me beside the still waters."

The whole world is dying, and as Christians we are thus surrounded, as it were, by death. Furthermore, the Christian in his life of sacrifice is being planted together in the likeness of Jesus' death. (Rom. 6:5.) This means that without faith in the precious promises of God to direct, protect and finally to deliver us from death, the Christian would be, as the apostle has suggested, "of all men most miserable." (1 Cor. 15:19.) But how different the outlook when comforted by the promises of the One whom Paul designates, "The God of all comfort." (2 Cor. 1:3.) Now we can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

THE CHASTENINGS OF THE LORD

While human wisdom does not usually consider discipline as being in any way comforting, yet upon the basis of faith in God's dealings with us we are able to agree with and rejoice in the thought suggested by the Psalmist when he said, "Thy rod and Thy staff they comfort me." These symbolically suggest the idea of discipline, and the reason God's disciplinary dealings with us should indeed be a comfort is because, as the apostle says, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth will you as with sons; for what son is he whom the Father chasteneth not?"—Hebrews 12:6, 7.

When we realize that chastenings from the Lord are an evidence of His love for us, how comforting indeed it is to know that in His love He does not spare the rod on us as His children, but by means of its use corrects and trains us for future glory in the Kingdom. True, the flesh may cry out against such disciplinary treatment, for, as the apostle says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless," as the apostle so beautifully sets forth, "Afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.) The "peaceable fruits of righteousness" are evidently the same fruits described in 2 Peter 1:5-9 which, if they are produced in our lives under the influence of the precious promises of God will, according to the apostle, assure us an "entrance . . . abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

Thus we can see that even God's promises to discipline us are included with all of the other

blessed assurances which He has given, in the fulfilment of which we shall ultimately be made partakers of the divine nature. And we can depend upon our Heavenly Father's integrity in fulfilling these as well as all of His precious promises. While the Scriptures assure us that like as an earthly father pities his children, so the Heavenly Father pities us, yet this pity is not such that it causes Him to "spare the rod and spoil the child." He loves us too much for that, and to the extent that His spirit enables us by faith to grasp the immensity of the reward for which we are invited to strive, we will lift up our hearts in gratitude and thank Him for every trial of faith, and for every corrective stripe that His love and wisdom sees best, to prepare us for the place in His Kingdom provided by His high designs.

PROMISES OF GLORY

And to what height of glory we have been inspired to strive by God's precious promises! Jesus Himself promised, "Be thou faithful unto death and I will give thee a *crown* of life." (Rev. 2:10.) Our finite minds cannot grasp all that is implied by the "crown" of life. The Apostle Peter describes it as the "divine nature," but even this expression only very partially defines the glory of God in which the Christian rejoices to hope. (Romans 5:2.) What is this glory of God? We cannot grasp it. The Apostle John says, "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.) And there we leave it.

Then there is the glory of the high office to which we are called. The much-used expression "joint-heirship with Christ" comprehends it, but unless we consider the full scope of precious promises spread out in glorious array before us in the Word of God pertaining to what is implied by joint-heirship with Christ, this expression falls measurably meaningless upon our ears. Briefly, these promises assure the faithful that they shall reign with Him a thousand years; (Rev. 20:6) that they will be co-judges with Him during the thousand-year Judgment Day, (1 Cor. 6:2); that they will serve with Him as priests to administer the divine blessings promised to a sin-cursed and dying world, (Rev. 5:10); that they are to share with Him in the work of reconciling a lost world to God, (2 Cor. 5:19); that as His Bride they are to participate with their Bridegroom in the regeneration of the Adamic race, (Matt. 19:28); and that they are to serve with Christ as able ministers of the New Covenant in restoring Israel and all nations to covenant relationship with God. (2 Cor. 3:6.) The hope of this all-inclusive glory is based upon

our zeal now in laying down our lives sacrificially with Christ, being planted together in the likeness of His death.

In 2 Corinthians 6:1 Paul speaks of our being "workers together" in the divine program of reconciliation, and counsels us that we should "receive not the grace of God in vain." What grace, indeed, is displayed in offering members of the fallen and dying race the privilege of being co-workers, or partners, with God. We think of the marvelous opportunity enjoyed by the Logos in being the active agent of the Creator in the original work of creation, but from some standpoints the opportunity that He has offered us of being co-workers with Christ in the re-creation of the lost race is even more wonderful. How foolish it would be, through unfaithfulness along any line, to fall short of such a glorious provision of divine grace.

And how shall we be assured of attaining that for which we have been "apprehended of God"? The apostle answers in our text, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." This is the beloved apostle's way of admonishing that every precious promise of God; every expression of His will for us; every purifying and correcting instruction of His Word; every faith-strengthening message of comfort He has given; and every disciplinary experience which He permits to come into our lives, be humbly accepted, zealously and resolutely used to separate us more and more from the things of the world and the flesh, and to bring us each day a little closer to that standard of holiness without which no man shall see the Lord.

Greatness the Reward of Service

"The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."—Mark 10:45.

IT WAS at the close of Jesus' ministry. For more than three years the Master had been calling His disciples and instructing them. They had come to recognize Him as the Messiah, the heir of all God's promises, the one through whom the Messianic Kingdom would be set up, which would bless all the families of mankind—the dead as well as the living.

The Master had particularly assured them, that if faithful they should sit with Him in His throne. However, He had not told them that His Kingdom would be a spiritual one, and that they would need the change of the first resurrection before they could be sharers of it. He had not yet made clear to them the fact that a whole age would intervene before they would be sharers in the Kingdom, and the Kingdom itself be established among men. But He had hinted all this. He had said, "I have many things to tell you, but you cannot bear them now. Howbeit when the Spirit of truth is come, it will bring My Words to your remembrance and show you respecting future things."

Jesus did, however, begin to break to the disciples a part of the news necessary for them to know and appreciate, lest they should be entirely overwhelmed and discouraged. He told them that He was going up to Jerusalem, and that the result would be that He would be delivered to the Gentiles to be crucified. St. Peter, always courageous, this time brought upon himself a severe rebuke.

He undertook to correct the Master, saying, "You are not telling us truth; these things shall not happen to You and Your saying them to us will only discourage us. You are as I have confessed, the great Messiah; You are to reign; You are not to be crucified at all. Give up that thought, dear Master; and let us continue to think about the glorious things of the Kingdom into which You will soon be ushered and in which we, as Your faithful disciples, will soon have a share. But Jesus rebuked St. Peter, saying, "Get thee behind Me adversary; for thou savorest not the things that be of God, but those that be of men."

And now in this lesson Jesus, in the same journey, again brought up the matter of the shame, ill-treatment and death which was to come upon Him. This time He included the thought of His resurrection from the dead on the third day. However, the matter was incomprehensible to the disciples; and they merely said to themselves, This is another of those dark sayings of the Master which seem so mysterious. Remember how He said to us on one occasion, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." That was a dark saying, and we could not understand it. But we hung on, although we did not then, neither do we now, understand the meaning of these words. Here we have another similar statement: the Master is representing Himself as receiving the treatment due to the vilest of criminals—crucifixion.

They could not comprehend the meaning of the Master's words; these thoughts seemed so different from what they had been expecting! How

could they receive them? Not until after Pentecost did they get the full grasp of the situation and of what Jesus had told them. There the Holy Spirit began to make plain the divine arrangement—that the sufferings of all the church must come first before the glories of the Kingdom would be revealed and the blessings to the world begin.

ON RIGHT HAND AND LEFT

Another of the Gospels tells us that the mother of James and John came with them and voiced their plea for them. They believed that the time for distributing the honors of the Kingdom was very near at hand. They wanted to speak for prominent places. We need not assume that these two dear disciples sought the positions closest to the Master merely for ambition's sake. Rather, let us suppose that they loved the Lord very dearly, and therefore thought that they could appreciate a nearness to Him more than could some of the others. Indeed, they evidently appreciated being near to the Master in His hour of suffering and deepest experiences; and they were permitted to come nearer than the majority of The Twelve. On several special occasions the Lord took with Him the same James and John, and Peter. They were with Him in the holy mount, and at the awakening of Jairus' daughter, and in Gethsemane's Garden. They were glorious characters whom the Lord greatly loved.

Let us mark carefully the words of Jesus. He did not say, My dear disciples, there will be no throne to sit upon, but on the contrary He declared that while there would be a throne, and while there would be places of prominence in that throne, they would not be distributed by Himself, but by the Father.

The Father stands as the representative of absolute justice, while Jesus stands as the representative of mercy, compassion, forgiveness. Places in the Millennial Kingdom are not to be given on the score of mercy or favoritism, but absolutely on the score of quality. The Lord Jesus Himself will have the highest place, because He is worthy. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The Father will give these to Him, as He has promised. Indeed, He has given our Lord honor and great glory, even though this Kingdom glory still waits until the church, the body of Christ, shall have been completed by the change of the first resurrection.

WHAT KINGDOM IS MEANT

For many centuries confusion has prevailed amongst Christian people respecting the Kingdom of Messiah, so frequently mentioned by Jesus and

the apostles, and the basis of this lesson. There was no confusion at first, nor for nearly two hundred years after Jesus' day. The early church understood very well the promise that Messiah would come a second time, would receive the church to glory with Himself and establish the Kingdom of divine power for the rule of the world and the subjugation of all things to the will of God; and that this Messianic Kingdom would require a thousand years to fulfil its mission. But by and by a theory sprang up to the effect that the church was to be organized as Messiah's Kingdom and was to conquer the world before Jesus' second advent.

This unscriptural view changed the whole course of church history. Instead of longer preaching the Gospel merely with a view to calling out and perfecting the saintly few who would have a hearing ear and an appreciative heart, to make these ready for Kingdom honor and glory, the course changed. Thereafter the endeavor was to grasp civil power. Intrigues were begun, false claims were asserted and the endeavor was made to obtain control of kings and nations along the lines of superstition. Additionally, persecutions were used; and as much as possible civil rulers were cajoled, threatened, induced, to become the tools of ecclesiasticism, for the purpose of establishing a world-wide dominion of the church.

For a time—through inquisitions, etc., etc.—these things flourished; but ever since 1799 all thought of ecclesiastical dominion of the earth has given way. In their confusion many have lost all faith in the Messianic Kingdom, and few are looking for it at Christ's second coming. Many in perplexity discuss a spiritual Kingdom in the hearts of believers. Others believe that Christ's Kingdom is now represented in the great governments of the world, and yet are abashed and confused when asked whether certain portions of Messiah's Kingdom are building dreadnaughts to destroy other portions of the same Kingdom.

By the majority of Christian people, the teaching of the Bible seems to be regarded as not consistent nor logical; otherwise, they would see that St. James, St. John, and other apostles could not sit upon twelve thrones without there being a ruling Kingdom. They would also see that the Kingdom must be future, in harmony with the Lord's prayer, "Thy Kingdom come, Thy will be done on earth, as in heaven." What we need is to cease handling the Word of God deceitfully. We must learn to read our Bible reverently and to understand it by comparing Scripture with Scripture. Bible students who do so are receiving great blessings and are perceiving that Messiah's King-

dom is not only future, but apparently nigh—even at the door.

"ARE YE ABLE?"—"MY CUP, MY BAPTISM?"

To the two dear disciples who requested places of special nearness to the Master in the Kingdom, Jesus made known the fact that any position whatever in the Kingdom would require the fulfilment of certain conditions. It was not enough that they had been called to discipleship. It was not enough that they had surrendered all to follow the Lord; that they had been with Him, had learned His teachings and had assented to them so far as they could understand them. There must be something more; else they might not get into the Kingdom at all.

These conditions the Master declared, saying, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" What did He mean? Did He mean, Would they be able or willing to eat the Passover supper, and there partake of the unleavened bread and drink of the Memorial cup which He would institute? They had already been baptizing many. Did Jesus mean that they should be baptized again in water? What was the purport of the words, My cup, My baptism?

We reply that Jesus' "cup" was the one to which He elsewhere referred, saying, "The cup which My Father hath poured for Me, shall I not drink it?" In the divine plan God had already marked out that whoever will be of the great Messiah, and entrusted with the Messianic Kingdom glory, honor, and power for the blessing of the world, must demonstrate worthiness of that honor and glory. In the case of Jesus Himself the cup meant all those experiences of ignominy and shame, including crucifixion, which He experienced during the three and one-half years of His earthly ministry and which He fully accomplished at Calvary when He cried, "It is finished."

Of that cup the Master said to His disciples, "Drink ye all of it." In other words, whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master in His Kingdom glory, honor and power, must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master, must prove His love, loyalty and faithfulness unto death—walking in the footsteps of Jesus.

The Master made no reference to water baptism, but to His baptism into death, of which He spoke a few days later, saying, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The Master's baptism in the beginning of His ministry was merely a symbol, or picture of the real baptism. His going down into the water, His burial in it and rising up from

it symbolically represented His going down into death and His resurrection therefrom. His real baptism into death progressed for three and a half years, from Jordan to Calvary; and when He cried on the cross, "It is finished," He meant that His baptism into death was completed. He was raised up out of that death-baptism on the third day by the Father's power, to the Father's right hand, which position He will always occupy.

This was the Master's baptism. It meant the full renunciation of all earthly rights. And now He asked those dear disciples whether or not they were ready, able or willing to follow Him to this extent—to be sharers of His cup of ignominy and His baptism into death. Only by faithfully following Him thus might they hope for any share in His Kingdom. The same principle must apply to all the followers of Jesus. It is for each of us to decide whether we will drink of His cup or not; whether we will share in His baptism into death or not. Only the lowly, self-sacrificing, will be able or willing to endure such an experience.

Let us now apply these thoughts to the incorrect views of the Kingdom so frequently held. How could these sentiments be applied to any Kingdom of God in the heart, or how could they apply to the various kingdoms of earth? Is it necessary for the kings of the earth to partake of Christ's ignominy and sacrifice unto death, by consecration, before they can reign? Or, applying the matter to the church systems at the present time, as some do, is it through great difficulty that any attain membership in the earthly institutions called the church of Christ? Does it require self-denial to get into these? Are all who are in them buried with Christ in baptism—into His death? Do they all partake of the cup of His sufferings? Surely not! Only a right view of the Kingdom dovetails into these various statements. We must see that the Kingdom is the pearl of great price, to obtain which all else must be sacrificed.—Matthew 13:46.

"WE ARE ABLE"—"YE SHALL INDEED"

In the other account of this incident the disciples answered that they were able, that is, willing, to undertake to share the Master's cup and His baptism. Of course they did not know clearly what all this meant; but they were able, or willing, ready, to do anything that the Master would command. So it must be with all who, like those faithful apostles, shall come off conquerors and share with the Redeemer in the glory, honor and immortality promised to His Kingdom class, the bride class.

Concluded on page 26.

DIVINE PLAN BEREAN LESSONS

RESTITUTION, A GLORIOUS PORTION

(Lesson 98)

Text Book: The Divine Plan of the Ages, Page 190, last paragraph to middle of Page 192.

Key Sentence: "Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act."

Main Text: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45:18.

In our lesson what is Isaiah 45:11, 12 intended to prove? "Ask Me of things to come concerning My sons, and concerning the work of My hands **command** ye Me. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded." This text is given to show us that the proper attitude to follow in approaching God, is one of humility. We should consider that we are only creatures and that He is the Creator. Each one of us takes up only a little room on this earth. How foolish for us to "command" God, to dictate to Him who made not only the earth but the heavens also. What is meant by God commanding the hosts of heaven? It means that not only do the inanimate things in God's universe obey His instructions but all the multitudes of spirit beings delight to fulfil His every wish.

"But," says one of our Berean Students, "why does it say in this text concerning 'My sons and concerning the works of My hands?'" It is referring to mankind. They lost their sonship by Adam's disobedience but will have the privilege to regain it in the Millennium. The thought in the text is that we should not tell God what He should do about mankind, but we should seek to find out what are His plans.

Does the Lord go on, in this text, to indicate what His plans are? Yes, in the 18th verse He says, "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." He thus shows that He intends to have this earth filled with a race of restored, perfect men. Has any one the right to tell God that He is unjust to make an exception to this general rule by giving some a change of nature from human to the divine nature? No, it would be presumptuous for one to dictate to God that He should follow out that person's ideas. Would any one of God's children knowingly dictate to God? No, but it is easy unless we are alert, to fall into this error.

Give some Scriptures to show that God's plan for mankind is to restore them to human perfection.

originally created a little lower than the angels but crowned with glory and honor. David clearly implies that all of mankind will be restored to that glorious condition of human perfection that Adam

(1) **David.** In Psalms 8:4-8, he shows that man was had.

(2) **Paul.** In Hebrews 2:6-9, he implies steps taken by which man and his dominion are to be restored. He quotes in part from the Psalm of David mentioned foregoing.

(3) **Peter.** In Acts 3:19-21 he tells us that all the prophets united in their testimony to show that the human race will be restored to their original perfection as a result of Christ's Kingdom. He calls it "times [years] of restitution."

The last paragraph on page 191 is considered by many as one of the gems of Brother Russell's writings. Like Paul caught up to the "third heaven" and getting a vision of God's plans, so Brother Russell here gives us a beautiful and inspiring pen picture of the glorious earthly phase of the Kingdom. "Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth." We then see all the traces of sin and its effects fading out of the picture and in their place see men and women restored to perfect health—mentally, morally and physically. No more bitterness, and no more ill health. "The inward purity and mental and moral perfection will stamp and glorify every radiant countenance." As the sunshine dances and plays on the dark blue waves of the ocean, so this inward peace, joy and love will be reflected in the eyes of each one of mankind. It would be a wise investment of our time to memorize this paragraph not only for our own benefit but also for others when we are witnessing to them.

RESTLESSNESS NOW —COMPLETE SATISFACTION THEN

(Lesson 99)

Text Book: The Divine Plan of the Ages, pages 192, par. 1, to 194, middle of page.

Key Sentence: "The restless desire for something new, that now prevails, is not a natural but an abnormal condition, due to our imperfection, and to our present unsatisfactory surroundings."

Main Text: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."—Eph. 1:4,5.

In our previous lesson, we saw that, in the Millennium there will be a great change in society. Will there be any change in the earth? Yes, indeed! The

Bible tells us that the whole earth will be a paradise restored. What Scriptures support such a thought? Isaiah 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Psalm 67:6: "Then shall the earth yield her increase." Ezekiel 36:35: "This land that was desolate is become like the Garden of Eden."

How will the lower animals act in the Millennium? They will be perfect, willing and obedient servants. Isaiah 11:6: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Will this text also have a figurative fulfillment? Yes, it also refers to men with wolfish and lamb-like dispositions. The little child could picture meek, teachable people. It thus pictures the great transformation of mankind from characters of selfishness and pride to characters of love and humility.

Will mankind always be restless and dissatisfied? No, the restless desire for something new is an abnormal condition. Why is it an abnormal condition? Because mankind now have unsatisfactory circumstances and because they themselves are imperfect. Do we find God to be restless and dissatisfied even though many things are old with Him? No, He rejoices most in those things which are old and perfect.

Will the perfect man prefer the glory of a spiritual being? No, because he will be so absorbed and enraptured with the blessings on the human plane that he will have no desire for a change to the spiritual nature. He will be even as was the first man, "of the earth, earthy." (1 Cor. 15:47.) Reference is now made in our text book to Mark 10:21-23—"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about and saith unto His disciples, How hardly shall they that have riches enter into the Kingdom of God!" Why is this text quoted at this time? To show that if a Christian with a little riches in these imperfect conditions finds so much difficulty in keeping his affections set on things above and in resisting the allurements of the world and the flesh and can do so only with the special help of the Lord, how much more attractive will the perfect human conditions be to man restored to Adamic perfection.

How does Ephesians 1:4,5 support the thought that the Christian church is an exception to God's general plan for mankind? It states that God "hath chosen us in Him [Christ] before the foundation of the world." It shows that even before Adam fell into disobedience, God had a plan which not only contemplated restitution for the world but also provided for the selection of the church. Did God also plan the steps by which the church would be saved? Yes, in His plan He arranged for their justification, sanctification, and glorification in and through Jesus Christ.

What will be the reward of the church class? They are called to be conformed in character to the image of Jesus Christ (Rom.8:29), to receive the divine nature (2 Pet. 1:4) and to be joint-heirs with Jesus

Christ in His Kingdom (Rom. 8:17) and to reign with Him a thousand years as kings and priests.—Rev. 20:4.

We have seen that the election or choice of the church was a predetermined thing on God's part. Does this imply an unconditional election of the individual members of the church? No, they were not predestinated as individuals but as a class. Some one will here speak up and ask, "Are you limiting God by implying that He does not have sufficient foreknowledge to foresee the action of each individual member of the church?" No, we are not limiting the Lord's ability to identify the individuals who would compose the elect class, but merely that, whatever His power in this direction, He has established the principle upon the basis of which the selection of the elect class is to be made.

Will those who become members of this elect class be required to meet any conditions? Yes, each one will be individually tested and each one must be an overcomer. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) "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."—Rev. 3:21.

MANY CALLED—FEW CHOSEN

(Lesson 100)

Text Book: The Divine Plan of the Ages, middle of page 194, to middle of page 195.

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Key Sentence: "Wedding garments [the imputed righteousness of Christ] are provided, but some will not wear them, and must be rejected; and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature, some fail to make their calling and election sure by faithfulness to their covenant."

Main Text: "For many are called but few are chosen." —Matt. 22:14.

Our lesson opens with a reference to Romans 8:30: "Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." What does the word "glorified" mean as used in this text? It comes from the Greek word *doxazo* and means "honored." Those who are invited to this position of being joint-heirs with Jesus Christ have been highly honored by God. Did Jesus take this honor unto Himself without first being invited by God? The Apostle Paul tells us that just as Aaron did not presume without being asked by God to be the High Priest of Israel so Jesus did not take the position of the spiritual antitypical High Priest without being asked by God. Note his words in Hebrews 5:4-6: "And no man taketh this honor unto himself, but He that is called of God, as was Aaron. So also Christ glorified [honored] not Himself to be made an high priest but He said unto Him, Thou art My Son, today have I begotten Thee. As He said also in another place, Thou art a priest forever after the order of Melchisedec."

When does this honor to the church begin? We begin to share in this honor when we are begotten of the Holy Spirit. In a fuller sense, we will enter

into this honor when we are born of the Spirit in the first resurrection—raised to the divine nature—all of us then being images of Jesus Christ.

But some one will here speak up, and ask, "Why is the honoring put in this text after (1) the predestinating, (2) the calling, and (3) the justifying?" We answer that the apostle is here tracing the development of the church backwards. He here views the church as finally completed. He shows that none will reach the grand position of the glorious elect of God except those who are called to it by God's grace. He also shows none could be called without previously being justified because none but believers justified from sin by faith in Christ are invited. These justified ones must previously, before their justification, have been "honored" by God in having sent to them a knowledge of Himself and of His dear Son—the Way, the Truth, and the Life.

In Matthew 20:16 we read, "Many be called but few chosen." What lesson can we get from this text? We can see from this text that all are not called. We can also see that all who hear the call and accept are not among the ones finally chosen because few of the justified make the necessary covenant of sacrifice. Revelation 17:14 speaks of those who "are called and chosen and faithful." Why are the words "and faithful" added to "called and chosen"? Because the final overcomers must be faithful to their covenant of sacrifice. Only these are worthy to appear with the Lamb in glory.

The words, "Many are called but few chosen," were spoken by Jesus just after giving the parable of the penny. In this parable those who had worked one hour received the same wages as those who had worked all day. "And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and Thou hast made them equal unto us, which have borne the burden and the heat of the day." This parable shows that some develop a wrong spirit even if they have been a long time in the vineyard and that they are in danger of losing the prize of the high calling. We should not let our hearts be angry because of His graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them the same blessings that we enjoy? It is not how much service we do but the degree of love and thoughtfulness which prompts the service that will have a big bearing on the final outcome for each one of us.

What lesson can we learn in this connection from the parable of the wedding garment? This parable is found in Matthew 22:1-4. A certain king representing Jehovah has arranged a marriage for his Son. He sends forth his servants to call them that were bidden to the wedding. This represents the Jewish people who as a class did not respond. "Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." This represents the call of the Gentiles by reason of an insufficient number of worthy ones being found among those which were originally bidden—the Jews, the natural seed of Abraham.

This call among the Gentiles has progressed for more than nineteen centuries. The parable introduces another feature—for it was after the wedding had been furnished with a proper number of guests, that "the king came in" and began the inspection of the guests. He finds some without their wedding garments. This would represent a class who deny the necessity, value or merit of the great, atoning sacrifice—the robe of Christ's Righteousness. To receive the reward they must not only retain their faith in Christ's blood as the means of their justification but they must also faithfully carry out their covenant of sacrifice. At the end of this parable, as well as at the end of the parable of the penny, Jesus says, "For many are called but few are chosen."

GREATNESS THE REWARD OF SERVICE

Continued from page 23.

In that account, Jesus is represented as replying, "Ye shall indeed drink of My cup, and be baptized with My baptism." That is to say, willingness on the part of all is as much as the Lord could reasonably require of His disciples. We have not the power that He possessed: we are sinners by nature. He was "holy, harmless, undefiled and separate from sinners." We can merely, therefore, will to do right; and the Lord must needs take us under His care and into His school of affliction and experience, giving us the lessons necessary to prove our loyalty and faithfulness even unto death. How gracious, how Godlike, that because of our weakness as members of the fallen race we could not do all ourselves, God has provided for us in the Savior whom He has appointed! Our imperfections are accounted as imputed to the Redeemer, while His perfections are accounted as imputed to us. Thus through Him only may we hope to gain the Kingdom and glory and honor and immortality.

CHIEF SERVANT—MOST HONORED

The other apostles were indignant that St. James and St. John should have made such a request. However, the incident afforded Jesus opportunity for laying down the rules which must govern in respect to greatness in the Messianic Kingdom. Whichever one will serve the others most will thereby be demonstrating to God a greater fitness for a higher place. This is different, as Jesus says, from the ordinary course of affairs, where a lordship is exercised according to some arbitrary rule.

The rule of the Kingdom will be that the one who serves most will have the highest honor. Thus Jesus Himself is preeminently Servant of all. His position is the highest in the Kingdom by divine appointment, and others will range next to Him in proportion as they have His spirit of love, service, obedience, and loyalty.

—Reprints, page 5483.



International Sunday School Lessons



BIBLE TEACHINGS AGAINST DRUNKENNESS

March 7—1 Sam. 30:16, 17; Isa. 28:1-4, 7;
Gal. 5:19-21

GOLDEN TEXT: Strong drink shall be bitter to them that drink it.—Isa. 24:9.

THE Scriptures are opposed to drunkenness resulting from the use of strong drink, and to intemperance of every kind. In addition to pointing out the evils of literal drunkenness the Bible employs its characteristics to illustrate various kinds of symbolic intoxication, such as the intoxication of pleasure, of riches, etc. Drunkenness is also employed in some of the prophecies as a symbolism of the reeling to and fro of the present evil world order as it totters to its fall. (Isa. 24:20.) The unholy union of church and state is depicted in the book of Revelation by a harlot woman uniting with the kings of the earth, and it is said that all nations drank the wine of her fornication.—Rev. 14:8; 18:3.

The portion of our lesson taken from 1 Samuel, well illustrates how the use of strong drink results in irresponsibility and defeat. The enemies of Israel, flushed with temporary victory, tarried to indulge in a drunken revelry and this gave David an opportunity to destroy them. While this portion of the lesson is a literal statement of fact, yet it serves well to illustrate the symbolic meaning of drunkenness employed in some of the remaining portions of the lesson.

The Golden Text is taken from a chapter which is a prophecy of present chaotic world conditions, national, political, and religious. Verse 10 (the one following the Golden Text) declares, "The city of confusion is broken down: every house is shut up, that no man may come in." The "city of confusion" is apparently another name for symbolic Babylon of Revelation, for the name Babylon means confusion. The confusion of Babylon has been caused by her use of the wine of false doctrines.

Babylon's doctrine that Christ's Kingdom was operating through

the church-state governments of Europe not only confused her, but bewildered the kings with whom she committed spiritual fornication.

And how "bitter" that wine must be to her now in view of her utter failure to maintain such an institution of harlotry! Some of both the spiritual and political participants in this unholy alliance are now trying to rise in their still drunken stupor, but the prophecies reveal that even though they may be able to stagger on a few steps more, the end of the way for the counterfeit Kingdom of Christ is at hand, and in its place Christ and His pure and faithful church—the Lamb's wife—will rule for a thousand years.—Rev. 21:2-4, 9, 10; 20:6.

Isaiah 28:1-4, 7, presents further drunkenness of spiritual Babylon, her leaders being here identified as the "drunkards of Ephraim." In verse seven these are spoken of as the "priest and the prophet" who have "erred through strong drink" and who are "swallowed up of wine." Because of this, it is further stated that they are "out of the way," and "err in vision." Also, the prophet continues, "they stumble in judgment."

Thus the characteristics of literal drunkenness are graphically used by the Lord to describe the effect upon these false religious leaders of the wine of false doctrines. For the most part all of Babylon's doctrines have been false, causing the people to err on practically every fundamental teaching of the Bible. And how seriously they have erred in vision, and how very far they have been turned out of the way!

Instead of one God, they have had three gods. Instead of teaching that the wages of sin is death, they have taught that the wages of sin is eternal torment. Instead of teaching that God will restore paradise upon the earth, they have taught that the earth will be destroyed. Instead of teaching that the church's reign with Christ is a future one, and encouraging Christians to wait for their heavenly Bridegroom and to their future

union with Him in the real Messianic Kingdom, they have taught that Christians should now conquer the world through union with earthly governments.

No wonder Christendom is confused. No wonder the symbolic earth reels to and fro like a drunkard. How thankful we should be that soon a new day will dawn when all the individuals who have participated in the revelry of spiritual intoxication will awaken and have their vision cleared up for them under the healing and enlightening influences of the Sun of Righteousness.

Galatians 5:19-21 lists drunkenness as one of the works of the flesh. While it is difficult to understand how a follower of the Master could be addicted to literal drunkenness, all who have named the name of Christ need to be on the alert against becoming intoxicated with the spirit of the world, the love of ease or of wealth, or along any line, for intoxication dims spiritual vision, confuses spiritual objectives and leads away from God and from the doing of His will.

How beautiful in contrast is the fruit of the Spirit as listed by the apostle—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "Against such", says Paul, "there is no law." (Gal. 5:22-24.) It requires the pure wine, or doctrines of the truth, received into a good and honest heart, to produce such a wholesome fruitage. Christians, then, should be careful in their study of the Bible that they might rightly divide its teachings, and be guided by them, thus showing themselves approved unto God.—1 Tim. 2:15.

QUESTIONS:

Is there more than one kind of drunkenness referred to in the Bible?

How do the characteristics of literal drunkenness illustrate the effect of false doctrine in the lives of the professed followers of Christ?

What do the Scriptures mean by the "wine" of Babylon's "fornication"?

IN THE UPPER ROOM

March 14—John 13:12-20; 14:1-14.

GOLDEN TEXT: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.—John 14:6.

TODAY'S lesson can be best appreciated by taking note of the surroundings. Jesus, together with His disciples, were gathered in the upper room to celebrate the Passover. Preceding this had been the feast in Bethany followed by our Lord's triumphal entry into Jerusalem, His preaching in the temple to large crowds and the coming of the Greeks to inquire for Him. All this seemed to indicate a growth in popularity; and the disciples, unable to comprehend the Master's declaration that He was shortly to be put to death, were full of ambitious thoughts respecting the immediate future when they hoped to be reigning with Him in the Messianic Kingdom.

Had our Lord and His disciples been the guests of some host on this occasion it would have been considered the duty of the host to have sent a menial servant to wash their feet. This was the custom of the country, and very necessary to comfort. They were not guests in this house, however, but merely had the use of the room, hence no servant appeared to wash their feet. In this case it would have been properly the duty and the custom for one of their own number to have performed this much needed service for the others.

The disciples, however, were too much concerned with what high rank they would have in the Lord's Kingdom, hence no one volunteered to render the service, nor had any of them the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. Had they comprehended fully the spirit of the Master's teachings, they would have realized that this left the greater opportunity for some of them to have volunteered this service to the others. What an opportunity they all lost in not doing so!

The loss of opportunity on the part of the disciples, however, furnished the Master with a wonderful opportunity of giving them a much needed lesson in humility, so He arose and gladly performed this

humble service for all present. We can well imagine the consternation of the apostles as they watched this procedure and later heard Him instruct them in the great importance of humility and the fact that the one who would be greatest among them should be servant of all. He said, "Know ye what I have done to you? Ye call Me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—Verse 14.

After washing the disciples' feet, and after the sop had been given to Judas, and he had gone out; and after telling the disciples that they all would be offended that night because of Him, and answering Peter that he would deny Him thrice before the cock would crow, we may well suppose that the hearts of the eleven were heavy with fearful forebodings. It was hard for them to get the idea that Jesus was to die, and much less did they comprehend that in order for them to share in His future Kingdom they, too, would need to follow Him faithfully into death. They had not yet learned the meaning of the words which early in His ministry our Lord had addressed to Nicodemus, "Except a man be born again he cannot see the Kingdom of God."

Without the aid of the Holy Spirit they could not then grasp the truth concerning the spiritual phase of the Kingdom. Nevertheless Jesus did set forth thoughts which, following Pentecost, would be recalled by them and aid in their deeper understanding of the plan of God. He explained that in His Father's house there were many "mansions." The Father's "house" is really the universe and the many mansions are the many planes of being which had already been created. Among these were the earthly plane, although the human sons of God had fallen under the weight of sin.

Jesus said to His disciples that He was going away to prepare a place for them, indicating that an additional mansion or plane of life was to be created. In keeping with this thought the apostle refers to the church as being a new creation. (2 Cor. 5:17.) The period between the first and second advents of the Master is the time when

this new creation is developed. He returns to resurrect and exalt His church, symbolically illustrated in Revelation as the New Jerusalem, of which the twelve apostles are the foundation stones. The entire church will share the divine nature with Him and as the spiritual phase of the Kingdom will dispense the blessings of life and happiness which the disciples mistakenly thought were due to come at the first advent.

QUESTIONS:

What lesson did Jesus teach His disciples by washing their feet?

What did Jesus mean by the many "mansions" in His Father's house?

What is implied by the Master's promise that He was going away to prepare a place for His church?

OUR LORD'S INTERCESSORY PRAYER

March 21—John 17:1-8, 18-26.

GOLDEN TEXT: Holy Father, keep through Thine Own name those whom Thou hast given Me, that they may be one, as We are.—John 17:11.

ON THE NIGHT that our Lord instituted the memorial of His death, He was far from being concerned wholly with Himself and His approaching crucifixion. On the contrary, He seemed specially to be thinking of and praying for His disciples. Following the closing words of John 16, in which He encouraged His disciples to faithfulness, He lifted up His eyes to heaven in prayer for them saying, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them."

In addition to being solicitous for the spiritual well-being of His disciples, the Master also was concerned about the glory of His Father. Realizing that His earthly ministry was nearing completion, He indicated in His prayer that He would be satisfied merely to return to His pre-human condition, hence did not ask for any special reward of glory for the humiliating service He so gladly had rendered on behalf of fallen man.

He had come into the world in order that the world through Him might have life, but He realized full well that His ability to assure the people of eternal life depended

upon their learning to know His Father as well as to accept Him as the one whom the Father had sent to be their Redeemer. He said, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

How truly did Jesus say of His Father, "I have glorified Thee on the earth." In all that the Master had said and done He had given God the glory. The words which He had spoken were His Father's words. The works which He had performed were His Father's works. So wholly was this true that He could truly say, "I and My Father are one."

It was His Father's name that Jesus sought to impress upon His disciples rather than His own. He said, "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word." What an impressive lesson in humility this should be for all the followers of the Master! By it Jesus is impressing upon us the fact that even though He is the Head of the church, that God is His Head and that even His followers should consider the Heavenly Father's will as the supreme issue in their lives. He wants us to follow Him because He is at one with the Father and because His teachings reflect the will of His Father for His followers.

The church's partnership with the Father and with the Son is beautifully expressed in verse 18 which reads, "As Thou hast sent Me into the world, even so have I also sent them into the world." The Father sent Jesus into the world in order that the world through Him might have life. It is the privilege of all of His followers to have a partnership in this glorious project of giving life to mankind. The church does not share in the redemption of mankind but does have the privilege of laying down her life sacrificially with the Master and of bestowing upon all who will accept when the day of their visitation comes, the blessings of life purchased by Him.

In praying specially for His disciples at this time Jesus revealed His clear understanding of the times and seasons of the divine plan. In

Psalm 2:8 the Heavenly Father in a promise to His Son says, "Ask of Me, and I shall give Thee the heathen [nations] for Thine inheritance and the uttermost parts of the earth for Thy possession." Jesus knew, however, that this was a request that He would have the privilege of making at His second advent, and that meanwhile the divine plan called for the selection and development of His church, so His prayer was in keeping with that plan.

The Master's words, "I pray not for the world," do not indicate that He was not interested in the world. The fact is that He had come to die in order that the world might have life. It was merely that the time for the world to receive its blessings was still future. The work in hand was that of a further preparation for the blessing of the dying race. That work has gone on successfully throughout the entire age. It is now nearly complete, hence the time is near when all the world will know comprehensively of the great gift of God's love that was represented in Christ, the Redeemer.

QUESTIONS:

What was one of the things which concerned Jesus the most as He neared the close of His earthly ministry?

What was another important concern of the Master as expressed in His prayer recorded in today's lesson?

Was it a lack of interest in the welfare of mankind that caused Jesus to say, "I pray not for the world"?

THE APPEARANCES AFTER THE RESURRECTION

March 28—John 20:19-31

GOLDEN TEXT: I am alive for evermore.—Revelation 1:18.

AS THE news of our Lord's resurrection spread among His disciples, it naturally drew them together seeking for fresh evidence respecting it. There no doubt arose the fear that in spite of all they had heard concerning the fact that Jesus had been raised from the dead, there might still be some misunderstanding concerning it. They also knew the bitterness of the priests, which while seemingly satisfied in the crucifixion of Jesus, would now extend to His disciples, especially in view of the news that was circulating to the effect that their Master had been restored to

life again. No wonder, then, that when they met in the upper room that first Sunday night, the doors were shut for fear of the Jews.

Scarcely had the two from Emmaus finished their account of how Jesus had appeared to them and opened up to them the Scriptures, showing that the Christ first must suffer and afterward enter into His glory, when they saw a stranger standing in their midst. It was Jesus. He came into their midst, not by opening the doors, as some have suggested, but miraculously, "the doors being shut."

This in itself is a clear proof that in His resurrection Jesus was not limited by human flesh as He was before His crucifixion. The disciples, of course, were natural minded men, the Holy Spirit which came upon them at Pentecost, not yet being given; hence the only evidence of His resurrection that would satisfy their human reasoning was just that kind of evidence which Jesus provided.

Later they would be able to put together the various facts concerning His many appearances to them, and realizing that on each occasion He appeared differently than on the other occasions, they would know that they had not actually seen Jesus' glorified and divine body, but that He had manifested Himself to them in the flesh, in order to converse with them and assure them of the fact that He had indeed been raised from the dead.

In 1 Corinthians 15:3-8 the Apostle Paul mentions the various appearances of Jesus and how He was seen of different ones following His resurrection, and then Paul concludes, "Last of all He was seen of me also, as of one born out of due time." This is a reference to Paul's experience on the Damascus road. He did not see Jesus in any of the various fleshly manifestations as formerly given to His disciples during the days immediately following His resurrection. Paul caught a glimpse of the Master as a divine being, and even this brief and probably obscured glimpse of the heavenly glory, cost Paul the loss of his eyesight.

Jesus explained that those who were born of the Spirit are able to come and go as the wind, that is, invisibly. In His resurrection Jesus was born of the Spirit, and

that is the reason why He was present with His disciples for forty days yet only on a few brief occasions did they see Him, and then because He specially manifested Himself to them.

The Apostle John explained that the hope of the church is to be made like Jesus and to see Him as He is. John further explains that we do not know as yet what we will be like in the resurrection, only that we shall be like Him. Paul tells us in the text already quoted, that he saw Jesus as one born before the due time. What Paul means by this is that he caught a glimpse of Jesus' glorious divine body as all the church will see Him when they are born of the Spirit in the resurrection. Paul had not yet been born of the Spirit; hence his glimpse of the Master's divine body was as one born before the due time.

Jesus' expression to His disciples that a spirit does not have flesh and bones as they saw him manifesting at the time, should not be understood to mean that the Master was not then a spirit being. What He meant was that a spirit body is invisible; hence what they were witnessing was not His spiritual body, but as He said, flesh and bones, which was the manner in which He manifested Himself to them, even as angelic spirit beings of Old Testament times on occasions appeared in human form to deliver messages.

The Golden Text (Rev. 1:18) presents a vitally important truth. In the full text Jesus not only gives assurance of His being alive for evermore, but declares that He has the "keys" of hell and of death. By virtue of His death as man's Redeemer—the acceptableness of which was demonstrated by the fact that the Father raised Him from the dead—Jesus now has the legal right or authority to unlock the prison house of death and set its captives free. This He does on behalf of the church in the "first resurrection," and later on behalf of all mankind.—John 5:28.

QUESTIONS:

What lesson is taught by the fact that Jesus appeared to His disciples in so many different forms?

Explain what the Apostle Paul means by his statement that he saw Jesus as "one born before the due time."

What is meant by Jesus' statement that He has the keys of death and of hell?

PETER AND JOHN BECOME DISCIPLES OF JESUS

April 4—John 1:29-42; Mark 1:16-20

GOLDEN TEXT: And Jesus said unto them, Come ye after me, and I will make you to become fishers of men—Mark 1:17.

TODAY'S lesson begins a new quarterly series dealing with the life and epistles of Peter and John. It is thought that a period of about a year elapsed between Jesus' temptation in the wilderness at the beginning of His ministry and the scene of this lesson on the Lake of Galilee. In the meantime some of John the Baptist's disciples and others had accepted Jesus as their teacher and were more or less in His company, becoming acquainted with Him and learning something of the wonderful words which proceeded out of His mouth. Among these were Peter and John.

As the narrative shows, Jesus was on the shore of the Lake of Galilee—mentioned in Luke's account (Luke 5:1-11) by its other name, Lake of Genesareth. The accounts of Mark and Luke present different details of what occurred in connection with the call of these apostles into the ministry, yet they are, nevertheless, in agreement. While these fishermen had been more or less in association with Jesus for a time, the Master evidently thought it necessary in connection with His call for them to become His apostles, to give them a firm foundation of faith in His Messiahship by performing a miracle.

When Jesus put in an appearance this particular morning Peter and John were washing and mending their nets after having toiled all night without results. Jesus suggested to Peter that he take the boat to deep water and let down his net for a catch of fish. Peter's response was that there was no use doing this, but if the Master wished they would try again. The result was a net full of fish the weight of which began to break the meshes of the net.

There was at the time a great multitude on the shore who heard the Lord's teachings but these did not comprehend its import as did the disciples of our lesson. Only a few were specially chosen and called, not because the Master was not interested in the multitude but

because the time had not yet come for the blessing of all mankind.

It was not enough that Peter and John were part-time associates of the Master and in a casual sort of way believed Him to be the Messiah and were blessed by His teachings. True discipleship means more than this. The false idea that becoming a Christian is a means of escaping eternal torture has led millions into professing discipleship who in reality do as little about it as they possibly can with safety. This however is not the purpose of the Christian life.

True Christians are those who follow in the footsteps of Jesus, suffering and dying with Him in order that they may live and reign with Him in His Kingdom, for the blessing of all mankind. To be thus true followers of the Master and co-workers with Him, nothing short of full time devotion is acceptable, as illustrated in the course of the disciples who, when they were invited by the Master to follow Him and become fishers of men, forsook all they had in order to respond to His invitation.

It is not always possible for those who make a full consecration to the Lord to give up their business or home in order to follow the Master. Jesus takes into consideration the natural handicaps with which one is hindered from actually devoting all his time to the service of the Lord. The basic principle of discipleship, however, is full time service and all-out devotion of all that we have and hope for to the divine service.

The Golden Text is specially meaningful in that it shows that the call to discipleship is not merely that the individual called might be "saved," but rather that he might be used of God for the reconciliation of others. True Christian discipleship is primarily a service of others, helping them to know and serve God better. While rejoicing in the richness of divine grace as it has reached us, let us never forget that we are called to be instruments through which that same grace may be extended to others.

QUESTIONS:

Why was it important that Jesus perform a miracle in connection with His call of the disciples into the ministry?

Is Christian discipleship a part-time or full-time occupation?

What is meant by the Master's statement concerning "fishers of men"?

Talking Things Over

PUBLIC MEETINGS STILL BEING BLESSED

AS ANNOUNCED in the January issue of *The Dawn*, the Brooklyn Ecclesia of Associated Bible Students arranged for a series of public meetings to be held in the Brooklyn Academy of Music on Sunday evenings, January 10, 17, 24, and 31. Now these meetings are a matter of history, but the happy memories of blessings received by the friends in this further effort to show forth the praises of Him who has called us out of darkness into His marvelous light, remain as a source of inspiration and stimulus to further effort in the King's service. The average attendance of the public, exclusive of Bible Students from the New York district, was a little over 300 for each meeting. The attendance of the public at the last meeting was slightly larger than at any of the preceding ones, due partially to the fact that the subject used for the concluding meeting had its appeal to Jews as well as Gentiles. A considerable number of Jews were present at this meeting and evinced a great deal of interest in the truths discussed.

The interest at the meetings is well represented in the fact that 425 new names were received for literature. Many of these were handed in more than once because of the fact that a different booklet was offered at each of the meetings. When we say new names, we mean names which had not previously been in the files of the Ecclesia. As a result of the broadcasting effort in the New York district and former public meetings held throughout the last few years, the Ecclesia has a large list of names and addresses of interested people, many of whom also attended the meetings and left their names for additional literature, but 425 new names were received in addition to these.

Three follow-up public meetings have since been held in the regular meeting place of the Ecclesia and these have been exceedingly well attended. Many of the public who attended throughout the series at the Academy of Music continue to come Sunday afternoons to these follow-up discussions and some have even shown up at other evening meetings of the Ecclesia. All in all, the Brethren of the New York district feel greatly encouraged with the effort and express their appreciation to all who have cooperated in any way to make this public witness the success that, by divine grace, it proved to be.

While on the subject of public meetings, we take pleasure in publishing the following letter received from the Secretary of the Detroit, Michigan Ecclesia telling of a blessed experience enjoyed by the class there on the occasion of Brother George Wilson's visit on Sunday, January the 31st. The letter speaks for itself as to the appropriateness of the public-meeting method of making known the glad tidings:

"Dear Friends: Peace and joy be unto you from our Father on high! May He ever continue to bless you in your work.

"It would be our desire at this time to let some of the friends know about our last public talk in Detroit, Michigan. The speaker was Brother Wilson of Pittsburgh, Pa., and his topic, "Armageddon Before World Peace." Truly the Lord fully revealed unto us that there is still a vast number of people who will sacrifice time and convenience to go quite a distance to hear more about the Word of God. It was indeed good to see 160 of the public turn out for the meeting at 3:00 P. M. Sunday, January 31. Some forty names were handed in requesting literature; although a great number requested and received booklets at the hall. Four of the public bought First Volumes. The meeting, which was part of a regular month-end convention, was held in the regular meeting place, the Maccabees Building. The hall was filled well over its capacity; many extra chairs had to be brought in to accommodate all that were present. Again the Heavenly Father brought forth the lesson that the world truly is groaning and travailing in pain awaiting something better, something that will bring them joy and happiness and security—God's Kingdom, with our Lord at its head.

"The advertising for the public talk consisted of several mediums. We had an advertisement in one of the leading newspapers in the city. This advertisement was located on the Radio Page. Five thousand cards advertising the meeting, were distributed from door to door. The friends also sent out 500 post cards to interested parties (people who had previously requested literature) inviting them to the gathering. Nevertheless, we found that our street car advertising brought the best results. We had 300 large cards, hanging from the ceilings of street cars by a short string, advertising Ernest (of Frank and Ernest) in person. These street cars carried these advertisements throughout most of the city for one week. Then, too, the meeting was announced over the regular broadcast of Frank and Ernest.

"Truly the Father is continuing to bless those who endeavor to proclaim His Word unto all. Please pray for us that we may continue to be used of Him in the spreading of His Word in this present day. May our Father ever continue to be with all His precious jewels; blessing them, being merciful unto them, and permitting His face to shine upon them."

SPEAKERS' APPOINTMENTS

BROTHER F. A. BRIGHT

Lehighton, Pa. March 14

BROTHER N. T. CONSTANT

Philadelphia, Pa. March 21

BROTHER A. C. FREY

Brooklyn, N. Y. (109 Remsen Street, 3 p.m.) March 21

BROTHER W. J. HOLLISTER

Paterson, N. J. March 14

BROTHER PETER KOLLIMAN

Albany, N. Y. March 7
New Haven, Conn. (morning) 21
New London, Conn. (afternoon) 21

BROTHER R. A. KREBS

Atlanta, Ga. March 2, 3
Chattanooga, Tenn. 4
Knoxville, Tenn. 5-7
Hendersonville, N. C. 8
Greensboro, N. C. 9, 10
Enfield, N. C. 11
Richmond, Va. 12
Washington, D. C. (morning) 14
Baltimore, Md. (afternoon) 14
Wilmington, Del. 15
Jersey City, N. J. (3 p.m.) 21
Brooklyn, N. Y. (71 Remsen Street, 7 P. M.) 21
Laurelton, L. I., 130-33 228th Street 25
Paterson, N. J. 28
Allentown, Pa. 31
Lehighton, Pa. April 1, 2
Hazleton, Pa. 3
Wilkes-Barre, Pa. 4

BROTHER J. Y. MAC AULAY

Ogden, Utah Feb. 28, March 1
Provo, Utah 2, 3
Omaha, Neb. 5
St. Joseph, Mo. 7, 8

Topeka, Kans. 10, 11
Kansas City, Mo. 12, 13
Wichita, Kans. 14-17
St. Louis, Mo. 21
Indianapolis, Ind. 23, 24
Muncie, Ind. 25, 26
Richmond, Ind. 27
Cincinnati, Ohio 28
Piqua, Ohio 30, 31
Dayton, Ohio April 1, 2
Columbus, Ohio 4

BROTHER W. S. MARSHALL

Dexter, Me. March 7, 21
Guilford, Me. 14
Ellsworth, Me. 28

BROTHER EDWARD MAURER

East Liverpool, Ohio March 14

BROTHER R. E. MITCHELL

Paterson, N. J. March 21

BROTHER T. G. SMITH

Wilton, Me. March 14

BROTHER G. M. WILSON

Duquesne, Pa. March 7

BROTHER W. N. WOODWORTH

Newark, N. J. Feb. 28, March 1, 14, 21
(Mosque Theatre Building, 1020 Broad Street, 3 P. M.)
Easton, Pa. (A. M.) March 21

BROTHER C. W. ZAHNOW

Houston, Texas March 5
Galveston, Texas 7
San Antonio, Texas 14
Dallas, Texas 18
Fort Worth, Texas 21
Oklahoma City, Okla. 28

PUBLIC MEETINGS IN NEWARK, N. J. Feb. 28, March 7, 14 and 21

A series of well-advertised public meetings is now being held in the Mosque Theatre Building, 1020 Broad Street, Newark, N. J., at three o'clock in the afternoons on the dates shown above. Brethren in the general district who find it convenient are specially invited to attend, and to invite their friends to attend.

These meetings are sponsored by the Paterson Ecclesia, and the brethren there will appreciate all the help they can get for the distribution of advertising matter. Experience has proved that a house-to-house distribution of cards is one of the best means of advertising, and it is desired to make as wide a distribution as possible. Those who are in a position to help should communicate with the Secretary, Mr. Julius Bednarz, 151 8th Street, Passaic, N. J. Brethren in the New York district may communicate with The Dawn, if it is more convenient.

CONVENTION ANNOUNCEMENTS

SAGINAW, MICH., Mar. 7. Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street.

ALBANY, N. Y., Mar. 7. Y. W. C. A., 5 Lodge Street.

DETROIT, MICH., Mar. 28. Meetings and month-end conventions will be held in the same hall, Maccabees Bldg., Woodward Ave., at Putnam, with opening at 10:00 A. M.

CHICAGO, ILL., Mar. 28. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

PHILADELPHIA, PA., April 11. Pre-Memorial Convention. Y. W. C. A., 18th and Arch Streets.

WEATHERFORD, TEXAS, May 30. Zion Hill School House.

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MEMORIAL SUPPER DATE

The date for the observance of the Memorial this year, according to the Jewish calendar, will be after sundown, Sunday, April 18.

INTERESTING LETTERS

"Dear Brothers in Christ: I am a constant listener to your programs and get a blessing every time I hear you, for my understanding of the Bible increases not only my knowledge but my faith in the Word of God. I am a Christian but desire to know the Bible to the fullest of my capacity. Therefore, I am writing you for your free book, 'Good News,' and any other literature that would help me to a better understanding of God's Word. Thanks for the book, and prayers for your continuance in spreading the good news. Yours for Christ's second coming to end all this world's struggles and give us peace on earth and good will for all men. M. E. M., Ind."

"Dear Friends: Enclosed is \$1.00 for the Dawn Magazine another year. I just can hardly wait for them to come. I get so much comfort out of them and enjoy your talks every Sunday morning. I tell my friends and pass the magazines to them to read. I love the friends. I pray for you all and want your prayers also. I know you have the truth, for we had it proved so often since 1918. With Christian love, J. S. W., Ohio."

"Dear Sirs: I surely would appreciate receiving your booklet, 'Christ Has Returned,' as I too find so much seemingly conflicting and never heard anyone before explain so clear and understandingly for my dull mind to grasp. I shall surely listen for you over the radio (yesterday was the first time I heard you), and if you have any more books or can recommend any to help me understand my Bible better, I will surely appreciate your kindness. May our Heavenly Father shower you with blessings always in your good work, M. B. M., Pa."

"Dear friends Frank and Ernest: I am sorry for delaying in subscribing for the Dawn Magazine. I will enclose \$1.00. The Dawn Magazine is the great light. It has enlightened me so that I see clearly what the Bible means. I have no more fear about the Bible. I have learned the truth about it—about hell, death, heaven, paradise. I am in the light now. I was in the dark. The book which I have, 'The Divine Plan of the Ages,' has helped me so much to learn of the true God of heaven. I want you to send me the book, 'The Battle of Armageddon,' Series Four; and if you have a booklet on 'The Father, the Son, the Holy Spirit,' dealing with 'Who is God?' 'Who is Jesus?' and 'What is the Holy Spirit?' please send it to me. If there is any more charge over the \$2.00 enclosed, please write and I will send it to you. W. S., Tenn."

"Dear Brothers in the Lord: We have just heard you over the air this morning. Sure was a fine lesson on the Bible. We are sending you \$1.00 to help you keep up the good work. We received the free pamphlets and were glad to get them. May the Lord bless you in the good work. We thank the Lord for the good talk you and Ernest had this morning. Your brother and sister in the Lord, G. S., Mo."

"Dear Sir: I was very pleased to get the letter concerning my subscribing for the Dawn Magazine. I have been a listener to your radio programs for more than nine months. I enjoy them very much, but now I can't get batteries for my radio and I miss the program very much. I am also a Sunday School teacher and your discussions helped me very much. I know the Dawn Magazine would be a great help in my home. Will you please send me a year's subscription and after I receive my first copy I'll mail you the \$1.00. Very truly yours, L. D. H., Miss."

"Dear Sirs: Please send me the book on 'The Truth About Hell.' I enjoy your broadcasts and learn so much from listening to them. Having been a Bible School teacher for many years, I now see I have made many mistakes. May God grant that you keep up the good work. Sincerely yours, G. S., Kans."

"Dear Friends: A slight illness has detained me from writing my thanks to you for the booklet, 'Hope Beyond the Grave,' which came all right. Am planning to subscribe for The Dawn Magazine in the near future, and hope to do so before the year is out. Thank you again and again for the booklets. I am a slow reader, like to look up references as they are given. I find them more interesting each day. With the very best wishes for you both and loved ones, I am, yours truly, E. H. D., Tenn."

"Dear Frank and Ernest: Please send me a copy of the booklet, 'Hope Beyond the Grave,' at your convenience. Enjoy your broadcasts when possible for me to hear them. Have been witnessing for about thirty years in my humble way, whenever the opportunity presents itself, and I believe the Lord actually makes these opportunities. Tough sledding at times, but cannot let go that which I have in the line of God's truth. I think the first came to me somewhere along about 1912, when I had the pleasure of hearing Pastor Russell utter it in my home at that time. I have had a strong desire for some time to meet you two gentlemen, that I might talk with you both concerning happenings since that time. However, in this I also wait upon the Lord. The enclosed 'mite,' Frank and Ernest, is to be used for the purpose of furthering the knowledge of God's plan. Wishing you both His blessings, I am, Cordially yours, W. C., N. J."

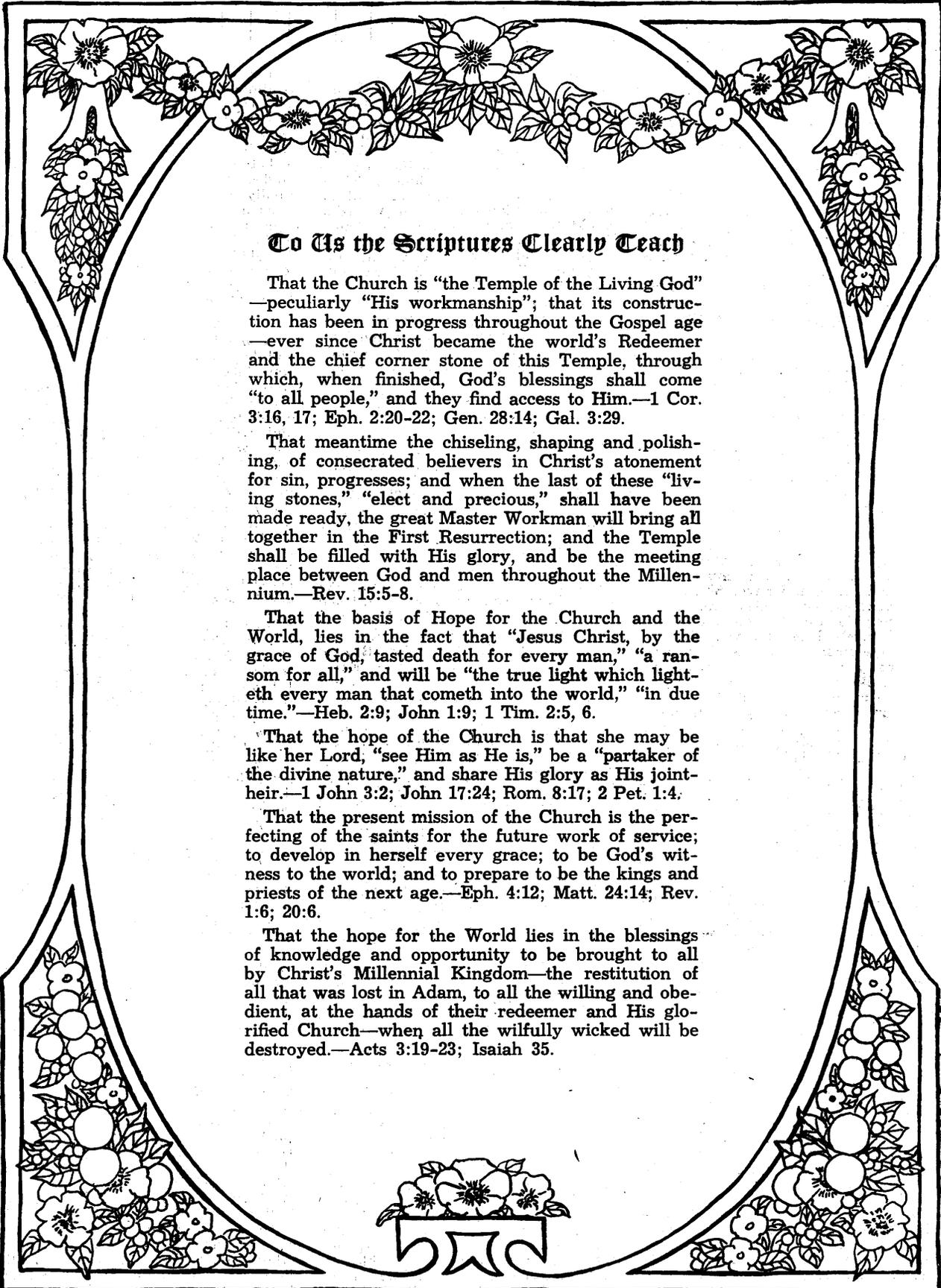
"Dear Workers-For-Our-Lord: Your Lord's Day program over WJJD has been a very instructing as well as interesting program. I often wish it were possible to get your dialog to review and study. I believe you have always sent everything I requested, and thank you. You sent me The Dawn, July number, containing your article, 'Hope for the War-stricken,' which I have re-read many times, especially after someone on the radio has announced a new casualty list. . . . The magazine is a nice Christian paper and I am sure I shall be inspired by the coming issues. May God continue to use you to expound the Scriptures, and may every blessing of our blessed Christ be on you. Yours in the Spirit of Christ, I. M. S., Ill."

"Dear Mr. Frank and Ernest: Enjoyed reading your spiritual books, especially The Dawn, which I get every month. It helped me so much in my church work; also it helped my husband in church work—so much so that I have a better Christian home from many angles. The Dawn has made me spiritually strong. I don't hear your broadcasts any more. Please tell me why. I miss it every Sunday morning. So enclosed you will find a money order for \$1.00 for The Dawn for one year. Yours in Christ. May God's richest blessings ever abide with both of you. L. A., Tenn."

"Dear Frank and Ernest: We heard your wonderful drama Sunday. We sat and hardly got our breath while you were talking about Adam and Eve, and were glad to hear they also have a chance to enjoy life again. So many people think they have had their chance and will never live again. In fact, once we thought the same, but you have made it so plain and given Bible proof, that we know there is hope for them. Your drama is enjoyed by us every Sunday morning and is helping us all through things that have been hard for us to grasp by our poor, weak minds. We wish everybody could listen to your talks. Please send us the booklet you spoke about Sunday, 'God and Reason.' Mr. and Mrs. J. F., Tenn."

"Dear Publishers of Good Tidings: A few months ago I subscribed for The Dawn Magazine and it seems that every issue is better than the previous one. I have read my last publication with thanksgiving and rejoicing, and sincerely wish that a copy could be sent to every Old Folks' Home, and wherever else Bible truth is appreciated and enjoyed. I have read the booklets and pamphlets which you sent me and wonder how so much blessed truth could be compiled into such small space. They are brief and to the point; easy to read and pass on to another."

"When I sit by my radio and listen to Frank and Ernest unfold and explain the Scriptures, I just don't see how they could be made plainer, or taught in a more simple and commonsense way. And I should like so much to be able to give financial support to this phase of the work. I am not physically able to distribute literature as I have had two nervous breakdowns within the last few years, and have spent about three years out of five in bed. I am a widow and cannot help very much financially, as my illness has been so expensive, but my income is more than the brother who wrote from Georgia, stating that his only income was an old age pension of \$6.50 per month for himself and wife. (Page 31, June Dawn.) I am sure there are others of the Lord's people who are willing to carry these spiritual vitamins to the languishing ones if they were supplied with them, without cost, so I want to help them serve. I am enclosing \$10.00. Please use it where you think it can best serve the Lord and His cause. With Christian love, E. C., Okla."



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; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "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.