

THE
DAWN

*ABLE MINISTERS OF THE NEW COVENANT
THE HOPE OF UNIVERSAL PEACE
UNDER HIS WINGS*

SPEAKERS' APPOINTMENTS

BROTHER C. P. BRIDGES Boston, Mass. Dec. 13	BROTHER WM. MacALLISTER Duquesne, Pa. Dec. 6	Roanoke, Va. 16, 17 Atlanta, Ga. 20 Jacksonville, Fla. 21 Tampa, Fla. 22 St. Petersburg, Fla. 27
BROTHER C. F. GEORGE Beaver, Pa. Dec. 20	BROTHER O. MAGNUSON .. Hartford, Conn. Dec. 20	
BROTHER EMIL HERRSCHER Los Angeles, Calif. Dec. 27 Paso Robles, Calif. 28 Stockton, Calif. 29 Sacramento, Calif. 30 Portland, Ore. Jan. 1-3	BROTHER C. W. McCOY Cheney, Wash. Dec. 13	BROTHER JAMES L. SEERY Hawthorne, Calif. Dec. 20
BROTHER W. F. HUDGINGS Passaic, N. J. Dec. 20	BROTHER N. M. MOLENAAR San Bernardino, Calif. Dec. 13	BROTHER J. I. VAN HORNE Duquesne, Pa. Dec. 13 East Liverpool, Ohio 27
BROTHER J. C. JORDAN Duquesne, Pa. Dec. 20	BROTHER WALTER SARGEANT Wilmington, Del. Dec. 6 Chester, Pa. 7 Newark, Del. 8 Baltimore, Md. 13 Washington, D. C. 14 Richmond, Va. 15	BROTHER W. N. WOODWORTH Jackson, Mich. Dec. 3 Ypsilanti, Mich. 4 Detroit, Mich. 6 Pen Argyl, Pa. 13
BROTHER E. W. KEIB East Liverpool, Ohio Dec. 13		

COMING CONVENTIONS

HOUSTON, TEX., December 20. The classes in Houston and Galveston, Texas, meet together in convention on the 3rd Sunday of each month, alternating between the two cities. In December the gathering will be in Houston, at the home of Mrs. O. W. Wilcox, 4312 Jacinto Street. Further information can be obtained from Sister Wilcox. In January this monthly meeting will be held in Galveston.

PORTLAND, ORE., January 1-3. The Portland friends write us as follows:

"The brethren of the West Side Ecclesia are arranging a New Year Convention, to be held at 528 S. W. 11th Avenue, Portland, January 1-3, 1937. We gladly extend a hearty welcome to all the brethren of the Northwest who desire to fellowship with us and come apart and rest awhile at the feet of our dear Lord. . . . For further information write to E. E. Morehead, Sec'y. 4326 S. E. 73rd Avenue, Portland, Oregon."

TAMPA, FLA., January 30, 31. The brethren in Tampa and St. Petersburg, Fla. are arranging for this mid-winter gathering in the South, believing that it will afford an opportunity for many of the friends to

gather for mutual encouragement in the narrow way. Details are not yet complete, but information may be obtained by writing to Mr. A. L. Muir, 4007-16th Street, Tampa, Fla.

GENERAL CONVENTION IN LOS ANGELES NEXT SUMMER. The friends of the Los Angeles, Calif., Ecclesia are planning to hold a 3-day General Convention next July 3-5, 1937. This early announcement may enable more of the friends to make arrangements to attend. A hearty welcome is given to all believers in the Ransom and to all those who love God and our Lord Jesus Christ. The friends of Los Angeles extend their invitation in these words:

"Come to Southern California and join with us in a happy season in vacation land at vacation time. Come and fellowship with old time acquaintances, join with all in the spiritual uplifting that comes with association with those of like precious faith. Pass the word on to all earnest Bible Students everywhere, that they may also have this opportunity."

Further details will be announced from time to time. Inquiries may be addressed to the Class Secretary, A. W. Abrahamsen, 2432-1/2 Rimpau Blvd., Los Angeles.

REAL GIFTS FOR THE HOLIDAYS

What could be a more valuable holiday gift for anyone than God's everlasting truth? The Truth message, in its various phases, is now available in convenient form in the following books and booklets which we have in stock, or can furnish. Also, how about sending **The Dawn** to some friend who would appreciate its hopeful message? In addition thereto, we are glad to recommend the following publications:

THE DIVINE PLAN OF THE AGES: The text book supreme for outlining the loving purposes of God in detail, showing the manner in which He will fulfil

the prophetic statement of the angels, "Peace on earth and good will toward men." Cloth bound, pocket edition, 30 cents post paid to any address.

GOD AND REASON: A brief outline of God's plan, presenting it as a solution to present world problems, showing how God will fulfil that heart-cheering announcement concerning "glad tidings of great joy which shall be unto all people." Paper bound, 20 cents each, 7 copies for \$1. Delux cloth, 50 cents each to any address.

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The DAWN

A Herald of Christ's Presence

Vol. 5, No. 3

DECEMBER 1936

One Dollar a Year

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FOLLOWING THE LAMB

This article, which was promised for this month, will positively appear in the January issue. It is a continuation of the discussion on "In His Steps" which began in the November issue, and deals with our privileges and responsibilities as consecrated Christians from the standpoint of Biblical doctrines.

THE NEW YEAR IN PROSPECT

An interesting analysis of the past year and a preview of what evidently lies ahead, as indicated by world conditions as they are shaping up in fulfilment of Bible prophecy. Events past, present and to come, in the light of the sacred Word.

THE FACT FINDER

Another series of questions and answers which will prove of particular interest to all readers who are desirous of knowing more about the divine Word and way.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1897. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British address, Bible Students Committee, 20, Darwin Road, Welling, Kent, England; Australian Address, Berean Biblical Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

Roosevelt's America



WHEN a president, during a depression era and in the face of the greatest aggregation of capital ever arrayed against any candidate, can poll the greatest number of popular and electoral votes ever cast for any political leader anywhere in the world, as did Franklin D. Roosevelt on November 3rd, it becomes an event of historical significance. But it is now too late, and altogether superfluous, to enter upon a discussion as to why organized American capital sought to defeat the popular president in this recent campaign.

It is encouraging, however, to note that all the large corporations which were arrayed against him before the election, now, since he has received the people's mandate for another four years, have turned right-about-face and, instead of longer asserting that his continuance in office will "ruin the country," they are, contrariwise, declaring that prosperity is now well on the way. And in a burst of new confidence, they are now employing more men, raising wages, and declaring extra dividends.

Perhaps it had been planned to release all this glowing evidence of confidence in a returning prosperity shortly after the election of their own candidate Mr. Landon; but since he was so signally defeated, Wall Street must have decided to make the best of the situation and go ahead with its pre-arranged plans. Thus, ironically enough, all credit for this new confidence must now go to the Roosevelt administration, which these corporations had fought so zealously throughout the campaign as "a menace to prosperity."

Is prosperity now really coming around the corner, behind which it has so sullenly lurked for the past seven years? And if so, will it be lasting? It is probable that the depression era is now definitely receding and that better times are ahead, both here and abroad. But if so, it will not be lasting; because divine prophecy indicates otherwise. It will be but a temporary "easement" between the spasms of travail incident to the birth of the new and better order—Messiah's Kingdom.

Paul predicted that the day of the Lord would come "as travail upon a woman with child." Jesus, in Matthew 24, foretold the World War and indicated that it would be but "the beginning of travail." In natural birth the spasms grow more severe, and the easements between them become shorter, as full birth approaches. And this great "time of trouble" is certainly running true to form.

The first *spasm*, the World War, was severe, but it did not bring as much worldwide suffering as did the Depression; nor did it last as long. The War

continued for four years, but the Depression has already lasted seven years. The first *easement* lasted for ten years, from 1919 to 1929. But the next easement, according to the picture of literal childbirth, should be much shorter—possibly very short—and will be followed by another spasm which also may be short, but nevertheless more severe than anything that has been experienced heretofore.

Yes, Roosevelt may be allowed his measure of credit for returning temporary prosperity to America; and other leaders may be given corresponding credit in other countries. But Bible Students know that regardless of who may occupy the seats of the mighty anywhere on earth today, the divine plan will go on to completion either with or without their co-operation. It is a comfort to know that all things must work out according to the counsel of His will, and that beyond the final spasm will come everlasting peace. The invisible Christ, the Prince of Peace, will then be in absolute control, to usher in the blessings of His Millennium.

Palestine Immigration Curtailed

BRITAIN'S Royal Commission of six members has arrived in Palestine and has begun the task of holding hearings on the Arab uprising against the Jewish Zionists. It is now taking testimony from both Arab and Jewish witnesses, also from Government officials. It will then return to London and recommend legislation intended to placate both sides.

But it is doubtful if the Arab radicals will be placated with anything short of complete stoppage of Jewish immigration into the holy land. On the other hand the Palestine mandate will not be carried out if Britain refuses to allow Jews to go there and continue to rebuild their national home which they have so nobly begun.

Colonial Secretary Ormsby-Gore has just announced in London that the British government will hold down Palestine immigration to a new low figure of only 1800 Jews per month for the next six months. But no restriction has been placed upon Arab immigration into the holy land—from Syria, Transjordan, Arabia and Iraq. This of itself gives the Arabs an upper hand and places the Jews at a great disadvantage in this mandated land which was to have been reserved for them as a Zionist national home.

But the Arab leaders were not satisfied even with this announced curtailment of Jewish immigration. They have just submitted a new memorandum of protest to the British High Commissioner demanding that no more Jews be allowed to enter Palestine, and have threatened to boycott the hearings of the Royal

Commission unless their demands are met pending this governmental investigation.

Meanwhile the Jews continue to be oppressed in Poland, Germany, Roumania and elsewhere. The Polish ambassador to London recently called on the British Colonial Secretary, urging that Polish Jews be allowed to go to Palestine in great numbers so as to prevent further pogroms in his own country. German Jews are finding it hard to make a living. The Reich now forbids newspapers to accept Jewish advertising, even of Jewish religious services. All religious schools and churches in the Reich are exempt from taxation, but the Supreme Court of Saxony has just ruled that this exemption does not apply to Jewish institutions; they must pay the dwellings tax.

Soviet newspapers are declaring that Mussolini and Hitler have reached an agreement whereby Italy is shortly to begin drastic repressive measures against Jews, purging all Italian industry and commerce from Jewish influence. This indeed has already been hinted in statements which recently have appeared in dispatches from Rome. If such Jewish persecutions continue on a large scale it may cause Great Britain to open wide the immigration gates of Palestine to Jews of all lands—as a practical means of settling the Jewish problem. When the Jews are in the majority there, even the Arab problem of Palestine may become greatly reduced.

In any event, Bible Students can have complete confidence that God's promises to Israel will be fulfilled, and that Palestine will shortly be given to Abraham's natural seed "for an everlasting possession." Both the "fisher" and the "hunter" methods are being used to insure their return to the holy land, as the Prophet Jeremiah accurately foretold.—Jeremiah 16:14-16.

The Spanish Situation

THROUGHOUT the month thus far, it has been impossible to tell from one day to the next what may happen in Spain. The siege of Madrid looked like certain victory for the Fascist rebels two or three weeks ago. But somehow the Socialist government forces continued to hold out, even attempting counter offensives in the capital's suburbs. New help from Soviet sources were given the Loyalists at the last moment. Had it come sooner the rebellion may have been quelled long ago.

But in that event all Europe may have been plunged immediately into a Red-Fascist war of extermination. Only Moscow's delay in giving aid to the Spanish people's government until after the Fascists had aided the rebels, prevented a general conflagration ere this, say close observers. But regardless of how the Spanish situation finally adjusts itself, it seems clear that the ever increasing armaments of all the major European nations are not being accumulated for naught.

This mad race for supremacy, in the air and on land and sea, cannot be pushed much further until something happens. When powder has been collected

into a magazine it takes but a small spark to set it off. That's what occurred in 1914. When it happens again the explosion will be greater, more spectacular, more destructive. Only those enlightened by the sure Word of divine prophecy are able to see the silver lining to the dark cloud that now hovers over Europe and over the whole world. Beyond this great time of trouble a new day dawns for humanity—"peace on earth, good will among men."

Although this conflict in Spain is called a Civil War, it is by no means of local significance. It is but a sporadic outburst of an international struggle between classes—fascism or dictatorship on the one hand, and popular government on the other. It so happens that the Spanish government is socialistic; but it came into power through orderly processes of democracy, the ballot. A goodly majority of Spanish voters in the last election voted the socialists into office.

Peoples in democratic countries would say that if the majority of Spaniards wanted a Socialist regime, they should be allowed to have it. Here was a duly constituted government, functioning peaceably, with embassies in all lands; and suddenly the minority, disgruntled by the results of the election, precipitate a war to wrest the government out of the hands of the men whom the people had elected to office, and to force upon them the will of a dictator. It is as if the Republican party in this country should start an armed rebellion because they lost out in the recent Democratic landslide.

And what is going on in Spain today is brewing in many other countries. Some have already suppressed all democracy and have set up absolute dictatorships. Others are trying to do so. Where the people want it so, it should be nobody else's concern. But the fact is that all fascist countries are now in a tacit line-up against those that are not fascist. This class struggle is apparent everywhere today, even in America, as shown in the recent campaign. But in this land it has not progressed beyond the ballot box.

As evidence of the international character of the Spanish War, both sides are receiving support from other countries. Dispatches declare that many of the bombs dropped by the insurgents over Madrid failed to explode because stuffed with sawdust instead of powder. In the nose of one of these, of German origin, was a note written by a German workman, stating that no bombs turned out by him would kill any Spanish workman.

While planes, tanks and bombs from foreign fascist lands are being used by the rebels, Russian armament is now being used by the loyalists; and a foreign legion composed of Russians, Germans and French are now fighting on the side of the socialists in the outskirts of Madrid. What the end may be nobody knows. This Spanish war may even be concluded ere this issue reaches our readers. But that will not end the international conflict, nor check the steadily onward tramping of the hosts toward the ultimate Armageddon of Biblical prophecy.

THE EVERLASTING GOSPEL

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

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

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

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

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

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

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Rev. 21: 2-5

Thy Kingdom Come



HE model prayer which Jesus taught to His disciples contained these clauses: "Thy Kingdom come, Thy will be done on earth as it is in heaven." This was because Jesus knew the divine plan of the ages. He knew that it was God's purpose to eventually establish a worldwide Kingdom of righteousness on the earth. Jesus also knew that this great Kingdom of the future was the one and only hope for the entire human race. He Himself had come from heaven, where all was unmitigated happiness and peace; but here on earth He had found conditions of selfishness, pride, vanity, emulation, bitterness and strife; and this after four thousand years of man's efforts at self-betterment. He knew there was no hope that man would ever extricate himself from the tangled skein of events, or from sin in its multifarious forms, and from its bitter fruitage which is death itself.

When therefore the Master asked His followers to pray for the coming Kingdom of God, He wanted them to hold the hope of this Kingdom before men's minds as the great panacea of the future. Many earthly kingdoms had played their part, had been weighed and found wanting. Still others would arise and play a part in human affairs in days to come. But all would alike fail to bring happiness to the human race. Where sin abounds happiness simply cannot exist. The *cause* of human misery must first be removed, and that can be accomplished only at the hands of a higher power than any that man alone can exercise. Evidently man's extremity would be found to be God's opportunity.

The Prophet Daniel, in his vision of earth's governments, said that there was portrayed before him the casting down of all the thrones of the world, and that The Ancient of Days then assumed authority. The garment of this mighty Being, he says, was white as snow; the hair of His head was white like pure wool; His throne was like the fiery flame; and His wheels was as burning fire. A fiery stream issued and came forth before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set and the books were opened.—Dan. 7:9, 10.

This highly symbolic representation is full of mean-

ing. The whiteness of the garment and of the hair suggests purity, and pictures the fact that the Messianic Kingdom will be without contamination or corruption. Its governmental agents will function with absolute integrity. This same fact is set forth in Revelation 20, in these words: "And I saw a great white throne, and Him who sat upon the throne, before whose face the heavens [present powers of control] and the earth [social elements of the present evil world] fled away, and there was found no place for them." In every respect this divine Kingdom will be righteous, pure and true; and thus it will be different from each and all of the kingdoms of men that have ever existed on the earth.

The Day of Judgment

The "fiery flame" in Daniel's vision, signifies fiery judgments. Here, as elsewhere in the Bible, fire used symbolically, denotes forces of destruction. These forces will operate against everything that is evil. The Prophet Isaiah says that he who is a sinner at a hundred years of age will be accursed and cut off from life. The "ten thousand times ten thousand" who stood before Him represent the vast throng of earth's inhabitants, who will dwell on this planet at that time.

"The judgment was set." This means that the great day of judgment, which will be a thousand years in length, will be so conducted that all the millions of humanity will be placed on trial for life under conditions calculated to lift them up to a plane of virtue where they will appreciate the Lord and all He has done for them. Then the wonderful books of truth will be opened, so that the people may gain a knowledge of the great plan of the ages and know that the reward of obedience to God will be everlasting life. There will be no false creedal systems at that time; just one grand and general knowledge of the truth throughout the earth.

In the 25th chapter of Matthew's Gospel our Lord set forth the era of the divine Kingdom from another important viewpoint. He said, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another

as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on His left."

This separating of the people will not take place in a twenty-four hour day, but in a day of a thousand years duration. It will be a gradual work, and the final decision will be rendered according to the obedience that men and women shall yield to God's law in a time when "the knowledge of the Lord shall fill the earth as the waters cover the sea." We find this decision set forth in the following words: "Then shall the king say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink: I was a stranger and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

A Fair Trial for Humanity

This passage reveals the fact that the final judgment will be conducted according to obedience rendered under conditions of light and knowledge. At the present time the world does not know what is the law of God. The prophet wrote, "Darkness shall cover the earth, and gross darkness the people." Amid the thousand and one conflicting creeds, theories and opinions spread abroad by both the learned and the unlearned, how are the people to know what to believe? But it will not always be thus. During the coming Kingdom God will dispel the darkness and cause the clear light of heavenly knowledge to shine through.

When the divine will is thus revealed, God will expect the people to faithfully minister to one another. There will be multitudes of persons still enfeebled by the Adamic fall, and these will need assistance up the highway of holiness. The kind and considerate ones of earth will do this work, and will be rewarded by the inheritance of the restored Edenic kingdom "prepared for them from the foundation of the world." Men, then restored by righteousness during the Messianic reign, will not be taken to heaven; for the heavenly part of the Kingdom (the church) will all be complete ere that time arrives. Men will dwell on the earth, right where God placed man at the beginning, saying to him, "Be fruitful, and multiply, and fill the earth, and subdue [cultivate] it." That will be a most congenial environment for them; it will be the restored paradise.

As the signs and tokens around us proclaim the proximity of this foretold world-wide revealing of the Sun of Righteousness, today is manifestly a time for getting ready for the Kingdom, a time to stand on the side of God. Back during the dark ages the Bible was banned and caused to be put away. As far as the world is concerned it still knows little or nothing about the Bible. If people even dreamed that the Bible had a message of vital import for them, they would clamor to hear its teachings. But for a long time the real message of the Bible was lost sight of. Now at this, the dawn of a new day, God is causing

His truth to be made known to certain ones. He is telling that there is a real future for the world, a hope beyond anything that men have ever heard in the past. He invites them to consider this hope and to take courage and joy therein.

God knows that the people love the earth, and that this was intended to be their natural home. He knows that they have been debarred from many blessings that they might have enjoyed. He knows how sin and death have desolated the earth for six thousand years. He knows all about it. No one could tell Him anything that He does not know. His knowledge is commensurate with His power and His love. And now God intends to make a change in human affairs, and this change will be in favor of the common people, yea, in favor of all. It will be the most marvelous change of which we could conceive. God has had it in mind throughout the ages, and has spoken of it at various times. Indeed, in the 3rd chapter of Acts we are told that it was spoken by the mouth of all God's holy prophets since the world began. In view of this, it must be a wonderful change indeed!

A General Change Now Imminent

And what is this change? It is a change in the general conditions of the world. The poor world has failed in so many ways. It has failed to secure happiness for itself. It has failed to secure life. It has failed to inaugurate a system calculated to adequately dispense those social privileges and blessings that should be common to all. It has failed to solve its labor problem. In all these things it has failed because it did not start right, it has never got down to rock-bottom principles. At the outset of the incoming Kingdom God will begin right. On a sound and stable foundation He will establish the great and mighty structure of His righteous rule. He cannot use any part of this world's selfish foundations. These will all have to be cleared away. The battle of Armageddon, the last great struggle of the nations, will do this work. Then will come the righteous Kingdom foretold by the prophets, when Christ "shall reign from sea to sea and from the river unto the ends of the earth," and when "all nations shall call Him blessed."

All the prophets of Israel lived and died in hope of this Messianic Kingdom. Jesus said, "Abraham rejoiced to see My day, and he saw it and was glad." Jesus, of course, did not mean the day of His *first* advent, but the day when He would be the undisputed Lord of the earth. Concerning the other prophets, the Apostle Paul said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were pilgrims and strangers on the earth." And that is indeed just what they were—they were out of harmony with the conditions of things that then obtained. They wanted the law of love established, they wanted the law of equity and justice to prevail. Hence with the eye of faith they saw the divine promise and looked forward to the consummation of the divine program, during the eternal Kingdom of righteousness to be inaugurated eventually.

It was to bring about this Kingdom that Jesus died on Calvary, pouring out His life on behalf of mankind. It was to secure this Kingdom that the Master began to call from out the world the members of His church, His Bride. He did this because He knew that it was God's appointed way for the church to be the "seed of Abraham" that was to bless all the world and fulfil the divine covenant. It was to secure the Kingdom that Jesus ascended up on high and appeared in the presence of God for us, granting to certain ones the privilege of justification as members of His church, so that they might be placed on trial in this life and undergo experiences calculated to qualify them to constitute God's royal parliament of the future. And it was to secure this Kingdom that He sent forth the holy spirit to give comfort and power and joy to His people.

That is what the Bible says; and we too say it because the Bible says it, and for no other reason. If God's Word promises it, it must be true; and if it is true it should be proclaimed in no uncertain tones. So also should the statement of the prophet, that the divine Kingdom "shall not be left to other people, but shall break in pieces and subdue all other kingdoms, and it shall stand for ever." If these things are in the Bible, why avoid proclaiming them? Why are they not expounded and brought more to the

fore? Plainly the reason is that some persons do not want the Kingdom of God on earth, because it would upset their policies and plans; and not having real faith in God's arrangements, they prefer to see the old order perpetuated.

It is a great satisfaction to know that in the divine Kingdom grasping profiteers will no longer be permitted to oppress the people. Selfishness has taken such a hold on the human race that seemingly there are some who would bottle up the sunshine and fresh air, if such a thing were possible, and sell these necessities at an extortionate price. It is this total disregard of the rights and happiness of others that will bring about the overthrow of the systems that be. Those who have sown to the wind must reap the whirlwind, for the law that "whatsoever a man soweth, that shall he also reap," applies to governments, societies, parties, committees and classes, as well as to individuals. The manifestation of this divine law is especially in evidence today, and has been so for years. Be it remembered that no less than eighteen ruling potentates of Europe have lost their crowns since the beginning of the World War. The wise are taking heed to these things. "The wise shall understand," wrote the prophet, "but the wicked shall not understand"—until the establishment of the Kingdom for which we continue to pray, "Thy Kingdom come."

The Hope of Universal Peace

"Glory to God in the highest; and on earth peace, good will toward men."—Luke 2:14.

SUCH was the song of the angels as heard by the Bethlehem shepherds on the night of Christ's nativity. And never has there been any greater song ever sung within the hearing of human ears. Like music its words have been wafted down to comfort men through the past nineteen centuries of sorrows; and still it bears its note of highest triumph in spite of wars, rumors of wars, the overturn of dynasties and kingdoms, and the many other grave social and political problems that face humanity at the present time.

There is solace and reason in the angels' message, such as should appeal to every right-thinking mind. It naturally provokes the question, "Why should there not be peace on earth?" Surely man should prefer peace and life to suffering and death. There is peace in heaven where the holy angels dwell; and about the throne of the Eternal there is perpetual calm. Then why should not a similar condition obtain on this earth? Is it because God does not want peace on this planet, and be-

cause He takes satisfaction in seeing strife and bloodshed among various groups of the human race? Certainly this is not so, especially since the Bible assures us that God is love, and that He is all-wise in the carrying out of His benevolent purposes and plans.

His Birth Did Not Bring Peace

Another question that presents itself is this: Why did not the birth of Jesus, the Prince of Peace, bring the promised "peace on earth, and good will toward men"? We all know it did nothing of the kind. As a matter of fact the world at large knew nothing about the birth of Jesus, the Son of God, until a long time after His advent. To be sure, a good many heard of the miracle worker in Palestine during His brief ministry there; but at most they simply took Him for another prophet, if they seriously considered His mission at all. The world could not well fit Him into its affairs. Yet Jesus had a law applying to society, to home life, to public administration, and to the individual, which, if men had received, would have revolutionized the social order, destroyed pride and selfishness and exalted love in men's hearts—

and where love dwells, peace must necessarily exist; for no man deliberately fights with one whom he truly loves.

But at the first advent of Jesus the time had not come for the application of such principles. Many events must take place and numerous trials were to be endured before the world would learn lessons essential to its future happiness. The birth of Jesus was but one step in the divine program. Other steps were that He was to grow up to manhood's estate, preach the Gospel, perform miracles, die on Calvary as the world's great ransom offering for sin, then be raised from the dead, ascend into heaven, be made "Head over all things to the church which is His body"; and ultimately, as a glorious spiritual being of the highest order, return to earth, overthrow the kingdoms of this world in a great time of trouble, and then establish His own righteous reign of peace throughout all lands.

Speaking of this last mentioned event the prophet Isaiah wrote, "The government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of

His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, henceforth even for ever."

The World's Great Need

One of the greatest needs of mankind today is worldwide peace. Historians record that for thousands of years the restless tide of war has surged around the world, breaking on the coasts of every sea and resounding far inland wherever human beings dwell. There were some short, quieter periods during which the spirit of pious men were founding a Reformation, or in which intellectual power or love of learning and art precipitated a Renaissance—but only to be followed by more and greater wars.

The history of all Europe is mainly a record of bloodshed, both before and after the Reformation. Following the Seven Years' War came the Napoleonic campaigns which cost England alone a thousand million pounds and two million lives—to say nothing of her later conflicts. Nor has America escaped the power of the war god. After her revolution and her Mexican conflict came the devastating civil war between the North and the South. Then in Europe, in 1870, the nations there again indulged their desire for combat, which settled nothing. Then the Boer war, the Spanish-American war, the Balkan war; and finally, the great World War of 1914. In this gigantic struggle, which lasted over four years, crowns were wrested from seventeen European potentates, small states were trampled down, a great empire was reduced to fragments, and some twelve million men lost their lives before the armistice was finally declared.

World War and Its Aftermath

And what did the world gain by that great war? Did it furnish any solution to the problems facing the countries involved? Did it make conditions easier and better for the common people? Did it assist in relieving the congestion of our cities? Did it provide permanent employment for men who need work, thus making happy homes and creating real, dependable prosperity? Did it "make the world safe for democracy," giving greater confidence in governments and assurance to the people for the future? Did the World War do any of these things, or did it cause general and increased suffering which is still being felt throughout

the earth? The answer is obvious. Yet the nations are now preparing for another holocaust.

The aftermath of the World War has been tragic—worldwide poverty, unemployment, discontent, discouragement, political jealousy and unrest, and fear of another world conflict destined to destroy civilization as now known. The present amassing of armaments, the preparation of deadly gasses, and of fleets of aircraft capable of raining a deadly hail of bombs on the great cities thronged with human life is appalling.

The League of Nations has shown that it is impotent to prevent war. What did it accomplish in the case of Italy's unprovoked invasion and conquest of Ethiopia? All that the other nations did was to look on. Statesmen are beginning to realize that world peace today lies outside the province of any man or set of men. One reason why nations do not have peace is because they do not want it enough. When they want it sufficiently to cry out in all sincerity to God to send it to them, then peace will come. But that will not be until after the last great war, which the Scriptures call Armageddon, when the power of selfish nations shall fall not to rise again. Concerning this final struggle the psalmist David prophesied, "Come, behold the works of the Lord, what desolations He hath made in the earth." And then, speaking of the peace to follow, he said, "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear asunder; He burneth the chariot in the fire."—Psalm 46.

The Bible Message

The hope-inspiring theme of the Bible is a message of peace. In fact the Bible is the one dependable authority that holds out a hope of universal peace for mankind. That such peace for the human family was the original intention of the Creator is clearly indicated by the peaceful environment in which the Lord placed our first parents. In Eden there was no strife. Nor was there any curse upon man. The curse came later, after sin had entered. Then the Lord said, "Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth. In the sweat of thy face shalt thou eat bread till thou return to the earth, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

It was not long after Adam's fall

when strife arose in the earth. The first murder evinced the power of rage and jealousy that had entered the human heart. As man multiplied there came wars. We read about them in the days of Abraham. In due course of time came the establishment of universal kingdoms—Babylon, Medo-Persia, Greece, Rome. All came into being by means of wars. This was foreseen by the Prophet Daniel, who, standing by the great sea of human life, saw in vision four huge beasts rise up out of that sea.

These four beasts represented the aforesaid four world empires that were to hold sway over humanity. The sea from which they arose pictured strife, conflict, war. And all this is true to the facts of history, for it has been chiefly by means of wars that all empires have come into being and have been extended. "Might makes right" has been one of the maxims of the world, and this has been selfishly carried out in spite of the fact that it has ever spelled sadness and bloodshed for the human race.

Other Human Needs

But it is not merely a cessation of warfare that the weary world needs. Another thing it needs is rest from the economic struggle that millions have to endure just in order to exist. With the majority of men life is a battle, from the cradle to the grave. This is due to the unequal advantages accruing to men because of the fact that a few selfishly wield power over their fellows—the power of wealth. The earth is amply productive for all, but its products are cornered and controlled so as to make multi-millionaires of a few and paupers by the millions. That this unequal condition will cease to exist with the establishment of the incoming Messianic Kingdom, we are assured by God's inspired prophet, who wrote: "They shall build houses and inhabit them (not rent houses from others), and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labor in vain (as they do now), nor bring forth for trouble. . . . They shall not hurt nor destroy in all My holy mountain (Kingdom), saith the Lord."—Isa. 65:22-25.

The world also needs rest from sickness, suffering and death; and all this will come when the Prince of Peace begins His glorious reign. The Revelator tells us that at that

time the Tree of Life will be restored, and that its leaves will be for the healing of the nations. (Rev. 22:2.) He also says that there will be "no more death, neither sorrow nor crying, nor any more pain" (Rev. 21:4), when the divine plan of the ages is fully consummated. So, for the sorrow-stricken world of the present time the Bible indeed holds out a glorious vision of the coming of universal peace. That is why the angels sang their anthem on the night of Jesus' birth.

A Glorious Future

Can we imagine for a moment what a fulfilment of the following prophecies will mean for the world: "It shall come to pass in the last days that the mountain (Kingdom) of the Lord's house shall be exalted above the hills; and all nations shall flow into it. And many people shall go

and say, Come ye, and let us go up to the mountain of the Lord's house, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion (the divine Kingdom) shall go forth the law, and the word of the Lord from Jerusalem. . . . And they shall beat their swords into plowshares, and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4.

Ah, yes, when men cease to learn war they will cease to make war. When they cease to hate they will learn to love. When they cease to follow the ways of evil they will learn to follow the ways of God. When they become disgusted with their own failures all along the line of human endeavor, they will seek divine assistance. And man's extremity will be God's opportunity.

Then love will become the universal law, and hate will go down in defeat before it; for men will learn to think sanely, justly, kindly, purely and unselfishly; and, by the help of God, they shall rise up into a nobler realm of human existence. To accomplish this will be the stupendous task of Christ's universal Kingdom. But because God and Christ will be at the helm, we know it cannot fail.

All who have faith in the divine Word of truth and who are living in expectation of that great age of life and peace, can now lift up their heads and rejoice, for all the signs of fulfilled prophecy today indicate that that glorious Messianic era is at hand when God will fulfil to men the wondrous hope of universal peace on earth, even as He has promised.

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Note:— This article will be available in tract form in the near future.

REAL GIFTS FOR THE HOLIDAYS

(Continued from inside front cover)

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CHANGE OF BRITISH ADDRESS

Attention is called to the fact that the Bible Students Committee in Great Britain has a new address, which is as follows: 20, Darwin Road, Welling, Kent, Eng.

DAWN SUBSCRIPTION PRICE IN ENGLAND

Beginning with January, 1937, all new and renewal subscriptions to The Dawn in Great Britain will be 5 shillings. Subscriptions may be sent to the Bible Students Committee, but those preferring to order direct from America should send Money Orders, and NOT Postal Orders—the latter can not be cashed in America.

The Christian Life

Able Ministers of the New Covenant

"Who also hath made us able ministers of the new [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:6

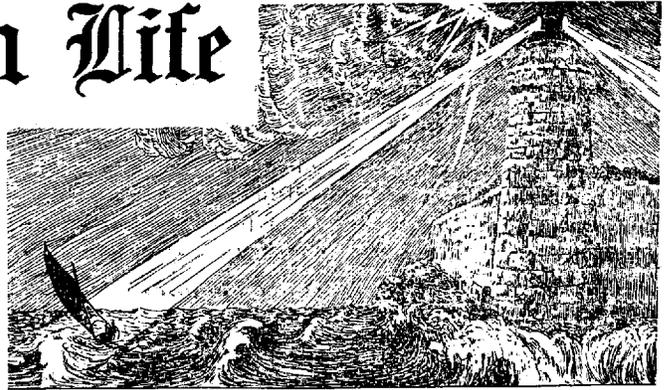


UNDAMENTALLY the Christian life is a ministry, a life of service for others. It is a life that must be sacrificed for the blessing of others now. Later it will be exalted to Kingdom power and glory, and then used for the still further blessing of others during the Kingdom reign. It is only as we come to clearly understand the manner in which this life service is directed by the Word and utilized in the divine plan, that we are able to cooperate with our Heavenly Father intelligently and in a manner in which He can fully approve. That is why we are admonished to "prove what is that good and acceptable and perfect will of God."—Rom. 12:1.

To get a clear perspective of how Christian service is related to the plan of God as a whole, there are certain basic facts in connection with that plan which we need ever to keep in mind. One of these fundamentals is the fact that the present life of the Christian is one of sacrifice and suffering; and coupled with this is the fact that present faithfulness in sacrifice will mean a future life of glory with Jesus in the Messianic service of the Kingdom. It is this fundamental fact that the Apostle Peter calls to our attention, when he says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. 1:10, 11.

The Scriptures show clearly that the church participates with Jesus in the foretold suffering, and that the faithful ones will share in His glory. This is the blessed hope of joint-heirship with Jesus, so emphatically set forth by Paul when he wrote, "The spirit itself beareth witness with our spirit, that we are the children of God: and if children then heirs: heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may also be glorified together." (Rom. 8:16, 17.) And in the next verse St. Paul, even as St. Peter, points out the sequential relationship between this foretold suffering and resultant glory, as it applies to the Christian life. We quote:

"For I reckon that the sufferings of this *present time* are not worthy to be compared with the *glory* that *shall be* revealed in us." (Rom. 8:18.) That this future *glory* of the church has to do with the



blessing of the world, is clearly shown by the apostle in the 19th verse, in which he says, "For the earnest expectation of the creature [creation] waiteth for the manifestation [of glory] of the sons of God"—those who become sons upon the basis of their faithfulness in being "crucified with Christ."

Sacrifice Now—Glory to Follow

Students of the Bible who are acquainted with the divine plan, as a rule recognize the importance of keeping in mind this fundamental principle of interpretation in their study of the Word. We may not always think of it in so many words, as set forth foregoing; nevertheless it has been the application of this principle that has enabled us to understand correctly many of the important features of the plan of God. For example, the fact that this is the age of suffering and not of glory enabled us to recognize the false claim of Christendom that the Kingdom of Christ was established at Pentecost; and hence to see that the work of the church now is not to conquer the world for Jesus, but merely to gather out the bride class; and that the accomplishing of this mission entails sacrifice and suffering as we lay down our lives for the brethren.

We now will also find that this same fundamental principle of truth relative to present suffering and future glory will help us with respect to certain points of doctrine upon which the brethren as a whole do not fully agree. One of these concerns the time of the operation of the New Covenant. In our text the apostle says that we (the church) have been made "able ministers of the New Covenant." Does this mean that this New Covenant is already made and in operation, and that the church is now being developed under it; or is Paul merely explaining that we have been invited to serve a covenant which is to be made with other people? And as servants, do we serve the covenant now, or in the future, or both? Upon the Scriptural answer to these questions depends the correct understanding of the whole subject.

Before seeking directly the Scriptural answer to these questions, let us note an interesting comparative thought that is suggested by the Apostle Peter in 1 Peter 2:9, where we read, "But ye are a chosen generation, a *royal priesthood*, a *peculiar people*." Peter does not here take the trouble to explain that we now are merely *called* to be a royal priesthood; nevertheless all know that there is no royalty at-

tached to the Christian life at the present time. True, we are now sacrificing priests while this side of the veil of death, but we are not reigning or royal priests—that belongs to the future, when the church shall 'be made kings and priests unto God, and shall reign on the earth.' Even so we will find that as ministers of the New Covenant, there is a present ministry of suffering and also a future ministry of glory.

Service Preparatory to the Covenant

Let us now note Paul's treatise on this point (2 Cor. 3), and endeavor to find out just what he does intend for us to understand in this matter. First, let us note well that he is emphasizing the fact that we are actually "ministers" of the New Covenant—not being developed under it but acting as servants of it. Then, in the next verse, he calls our attention to another ministry, a typical ministry—"the ministration of death, written and engraven on stone." Thus he shows that our relationship to and service of the New Covenant was illustrated by Moses' relationship to and service of the old Law Covenant.

Then the apostle goes on to show that there was a certain *glory* attached to the ministration of the old Law Covenant, a glory that was manifested upon the face of Moses, the *Mediator* or servant of that covenant. He shows further that the typical glory connected with the ministry of the Law Covenant, in the hands of Moses, finds its antitype in the *glory* that will ultimately be attached to the ministry of the New Covenant—for which ministry we have been made "able ministers."

Now are we to suppose that Paul is here violating the combined testimony of the spirit of God through the prophets, by telling us that Christians are now able to partake of any phase of the "glory that follows" their faithful suffering? There is no question in the minds of Bible Students generally but that the glory of kingship with Jesus is a *future* glory. We know also that the glory of judgeship with Him in the day of judgment is likewise a future glory. Now are we to deliberately and arbitrarily say, without Scriptural authority, that this glory of the mediatorship of the New Covenant typified by the glory on the countenance of Moses, the mediator of the old Law Covenant, is a present glory, a glory that we have already entered into, before our sacrifice and suffering is complete?

No, this would not seem to be a logical conclusion to reach. But then, we do not need to depend upon generalities with respect to this matter, because the apostle goes on to show, in no uncertain terms that the "glory" he is discussing is not the present inheritance of the Christian but the *hope* of a future reward. After assuring us that the typical glory relative to the ministration of the old Law Covenant was in reality no glory at all, as compared to the glory associated with the ministration of the New Covenant, he adds, "Seeing then that we have such *hope*, we use great plainness of speech."—2 Cor. 3:12.

There is no mistaking the meaning of these words. In Romans 8:24, 25, Paul himself says, "For we are saved by hope: but hope that is seen is not hope; for

what a man seeth, why doth he yet hope for? But we hope for that which we see not, then do we with patience *wait for it.*" These words are conclusive, showing that what we "hope" for is not now an actuality. Hence we see, as the apostle here shows, that our partaking of the *glory* attached to our being "able ministers of the New Covenant," as typified by the glory on Moses' face, is as yet but a "hope"; and it therefore follows that the New Covenant can not now be in operation for the simple reason that its ministers have not yet all been glorified. They must serve both in present suffering and in future glory before the New Covenant relationship between God and man can be brought about.

Yes, this is still the age of sacrifice and suffering. The antitypical and foretold glory of the completed Christ is still future, even as the Kingdom of glory is still future. Paul is still discussing this same general subject, when in chapter 4, verses 17 and 18, he says, "For our [present] light afflictions, which are but for a moment, worketh out for us a far more exceeding weight of glory ["the glory that excelleth." See ch. 3, verses 9 and 10]. While we look not at the things that are seen, but at the things which are not seen [not now realities]; for the things which are seen are temporal; but the things which are not seen are eternal." Yes, the hope of partaking with Jesus in the glorious future work of mediating the New Covenant is one of the things that as yet is "not seen," and will continue to be so with the Christian as long as he is this side of the veil.

But let us continue to follow the apostle's line of argument, as presented in 2 Corinthians 3. He tells us of the veil that was spread over Moses' face, and of the blindness of Israel with respect to their opportunities as God's chosen people. Then he continues, "But we all with open face, beholding as in a glass, the glory of the Lord, are changed into that same image, from glory to glory, even as by the spirit of the Lord."—Verse 18.

Here the apostle is pointing out that which constitutes our present relationship to the antitypical glory. Jesus of course has already entered into glory, and here the apostle tells us that we are now being changed into His image—that is, being prepared to partake of His glory. This preparatory work is being carried on through the influence of the Word of God in our lives; as it reflects, or mirrors, the glory of the exalted Jesus. We cannot actually see Christ in His glorified state, but we can behold Him through the eye of faith, looking thus, "not at the things that are seen, but at the things that are not seen." This faith-vision of the glory of Jesus is made up of the glorious things that are revealed in the Word concerning Him, and particularly those things which relate to His glory.

Now the question arises, What is this "glory" of Jesus into which we are being transformed? This seems clearly to be one of the many Scriptural references to the "glory that shall follow" the foretold suffering of the Christ. This glory, in the case of the Master, has its foundation in the virtues of Jesus' character, in the manner in which His whole being

responded to the will of His Heavenly Father. It is a glory that was made possible because of His faithfulness in doing the Father's will, even though that faithfulness resulted in sacrifice and suffering even unto death. In fact, it was through this process of suffering that Jesus attained His present exalted position of glory. Concerning this the apostle says, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons *unto glory*, to make the captain of their salvation perfect through suffering."—Heb. 2:10.

So it is that when we behold the glory of Jesus mirrored to us through the Word, we are beholding His faithfulness in doing the Father's will, and are also beholding the actual reward of His faithfulness in the glory to which He thus attained. And to the extent to which we now are beholding these "unseen" things in sincerity and humility, we are being changed into that same glory—not that we are now being glorified, but rather, are being prepared for glory.

How Do We Behold His "Glory"?

But, specifically, just how does the Word of God mirror the glory of Christ, so that it becomes a transforming power in our lives? It is not difficult to see how this is true with respect to the virtues of Jesus' character as a perfect man, as well as His perfection as a new creature. These virtues are a perfect example of righteousness to us, and a powerful transforming influence in our lives. It is evident, however, that when the apostle speaks of the "glory of the Lord" into which we are now being transformed, he is including much more than the Master's moral virtues while in the flesh. Jesus, being perfect, was glorious—even as a human being. Paul refers to this as the "glory of the terrestrial." This terrestrial glory is now well nigh obliterated in the fallen human race, but Jesus possessed it in full. And being perfect, He could render absolute obedience to the divine will. And thus it is that He becomes the perfect pattern to us.

But after His resurrection Jesus partook of a higher glory of nature, which Paul describes as the "glory of the celestial," or heavenly glory. Through the Word we are told of this glory also, and our hope of being made like Him becomes a transforming influence in our lives. True, we cannot comprehend the personal glory of Christ as a divine being. The Apostle John says, "Beloved, now are we the sons of God; and 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.) Certainly if the Apostle John could not grasp the reality of Jesus' glorious divine nature, then there is little hope that we will be able to do so. But there is still another phase of the "glory of the Lord," one that we can grasp to some extent, and we might refer to this as His *official* glory; that is, the glory of His official relationship to the great plan of God for the blessing of the people, which plan will become effective during the thousand years of His Kingdom.

This official "glory of the Lord" is mirrored to us through the Word, and in this vision we have revealed

the purpose of God with respect to our present preparation to share in that glory. The official glory of Jesus is reflected to us partially by the significance of the various official titles which are applied to Him in the Bible. For example, He is said to be the great King, in the future Kingdom of blessing. We have been invited to be kings with Him. The particular thought of kingship is that of exercising authority—rulership. The ultimate object of the Messianic rulership over the earth is to bring the world into subjection to the will of God—"He must reign until He hath put all enemies under His feet"; and again, "Thy Kingdom come, *Thy will be done*, in earth even as it is done in heaven."

Humility Precedes Exaltation

Now the condition upon which we may hope to share with Jesus in His kingly glory, being associated with Him in the work of subjecting the world of mankind to the will of God, is that we ourselves now be fully submissive to the divine will—that we "humble ourselves under the mighty hand of God"—even as Jesus did—that we be exalted in due time. This matter of subjecting ourselves to the will of God is a very heart-searching one. It strikes home to the most secret motives of our hearts; for surely God could not use anyone as a king with Christ who himself was not wholly and enthusiastically submissive to the divine will.

In this we have the noble example of Jesus, of how He was fully at-one with the Heavenly Father, becoming obedient unto death, "wherefore God hath highly exalted Him, and given Him a name that is above every name, . . . that at the name of Jesus every knee should bow and every tongue confess." (Phil. 2:8-10.) Thus does the Word reflect not only the official "glory of the Lord" with respect to His rulership of earth but also the basis upon which He attained that glory; and as we behold this reflected glory we are being changed into that same image, by ourselves becoming fully submissive to the divine will for us, enthusiastically using every opportunity we now have of demonstrating our whole-hearted desire to actively support the divine program even at the cost of sacrifice and death, in the hope and assurance that if we are thus faithful in a "few things" we will be "made rulers over many things," as joint-heirs with Christ.

Yes, there are various ways in which, even this side the veil, we have opportunities of practicing the art of rulership. We are told by the wise man that "he who ruleth his own heart is better than he that taketh a city." This is probably the most important aspect of our present training for future rulership: Are we, through the proper use of the "sword of the spirit," bringing our every thought into captivity to the will of God? While we pray, "Thy Kingdom come, Thy will be done, in earth even as it is done in heaven," are we now straining every nerve in our endeavor to have that divine will done in our own hearts and lives? It is by such obedience that we may be transformed into the kingly glory of our risen Lord; so may we continue to "behold" Him thus, and strive to follow more closely in His steps.

Jesus is also to be the great Judge during the future age of blessing, and we are now being prepared to be associate judges with Him. In this connection we suggest a careful study of Paul's words in 1 Corinthians 6:1-5. Here the apostle shows clearly how our present relationship to each other as Christians has a very practical bearing upon the matter of our future privileges as co-judges with Christ; that we are now being trained for that future office of glory with Him. Our present ability to deal with each other justly, depends upon the extent to which we are controlled by the principles of the truth and are thus able to exercise, unselfishly, the "spirit of a sound mind." In this, as well as in all other matters pertaining to our Christian life, we have Jesus as our example; and if we are living up to our privileges, we are being transformed into His image as future judges as well as future kings of the world.

Thus we might go on to examine every phase of the "glory of the Lord"—that glory that has its foundation in Jesus' full submission to the divine will—the submission that was whole-hearted and enthusiastic even in suffering and death—and we would find that to the extent we are now beholding that glory and humbly yielding ourselves to the divine will, we are being "changed into that same image." The close student will find that every office of Christ which has to do with the work of blessing the world during the Millennial age is to be shared by His church. For all of these offices we as Christians are now being prepared; and as the glory of Jesus is being mirrored to us through the Word of truth, and we yield ourselves to the blessed effect of that vision, we are being changed into that same image. In the present life it is but a character image, but ultimately, if faithful, we will share in His actual glory.

Work of Mediation or Reconciling

One of the official titles of Jesus is that of Mediator of the New Covenant. A failure to recognize that the church is invited to share that office as well as the offices of King, Judge, Priest, etc., has hindered some from seeing the real beauty and harmony of the wonderful lesson the apostle is setting forth in chapters 3, 4 and 5, of 2nd Corinthians, from which our text is taken. Our text says that we have been made "able ministers of the New Covenant," and this is often misinterpreted to mean that we are now being developed under the terms of the New Covenant; which would mean, of course, that the New Covenant has already been made or inaugurated. But a moment's reflection should show that to be a "minister" or servant of a covenant is quite different from being developed under a covenant. One cannot be under a covenant before it is made, and a covenant is never made until the parties thereto have been brought into covenant relationship. The New Covenant is to be made "with the house of Israel and with the house of Judah," when their sins shall have been removed (not forgiven through the exercise of faith in the redemptive work of Christ, as in this age), say the Scriptures.—Rom. 11:27.

As already noted, Paul tells us that the "glory" as-

sociated with our being able ministers of the New Covenant is merely, as yet, a hope, one of the unseen things that has not yet become a reality. But, some may contend, Does not the apostle in 2nd Corinthians 4:1 indicate that we already have this ministry? Yes, he does, but it should be remembered that there are two phases to this ministry. There is the present ministry of suffering, as well as the future ministry of glory. The suffering phase of this ministry is preparatory; and is carried on upon the same practical basis as is our preparation to be kings and priests with our Lord in the Kingdom age.

Two Phases of the Mediation

By a careful study of Paul's words in 1 Timothy 2:4-6 it will be found that one of the primary mediatorial works of Jesus will consist in the impartation of a knowledge of the truth to the world; even as this is one of the primary works accomplished by anyone who acts as a mediator between estranged parties. Now there are two major things that has estranged the world from God. On God's part the human race was under condemnation to death because of sin. This stood in the way of a reconciliation. Jesus' own ransom sacrifice settles this account; and in this great ransom work the church, of course, has no part.

But there is still something else that stands in the way of reconciliation. There was not only this actual sentence of death, from God's standpoint, but there was, and still is, a *misunderstanding* on the part of the world. Mankind knows not God. Through the blinding influences of Satan, they have been misinformed concerning His Love, His Justice, His Wisdom and His Power. They have been misinformed as to what constitutes God's law—as to how to serve Him acceptably. They do not know that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." Hence the second major work of mediation is to give to the world this true information concerning God, and the basis upon which they may return to harmony with Him. Yes, they must "come to a knowledge of the truth, for there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."

It would not be necessary, of course, that a mediator himself meet the obligations that might be demanded by the estranged parties for whom he acted as mediator; but in this case Jesus did—He Himself provided the ransom. And now the church is invited to share with Him in the work of making known the will of God to the world, in giving that testimony which "in due time" will inform the world of the provisions of the ransom; and that inasmuch as the original sentence of death has been set aside by the ransom, all who will may then obtain life by keeping the divine law—the law that will "go forth from Zion."

Thus we see that the work of a mediator is that of effecting reconciliation. So the apostle says that we have been given the "ministry of reconciliation." This is really what is involved in being "able ministers of

the New Covenant." But this does not mean that the "glory" of this ministration is now the present inheritance of the church, no more than it means that we are now reigning with Christ simply because we have been called to and are being prepared for kingship. It does mean that our preparation for that future office of glory is now going on upon the practical basis of our present faithful use of the "Word of reconciliation"—and in that sense we are already servants of the New Covenant.

Able Ministers, Now and Hereafter

Our present service in preparation for the coming New Covenant for mankind involves suffering and death. Of His disciples Jesus said, "I have given them Thy Word, and the world hath hated them." It is because of our faithful use of this "Word of reconciliation" that we now "fill up that which is behind of the afflictions of Christ, for His body's sake, which is His church." Yes, we are now "*laying down our lives* for the brethren." We are not ransoming our brethren, but we are, nevertheless, dying for them; and as we are dying for our brethren—laying down our lives in helping to make ready the future joint-heirs with Jesus, we are also, indirectly laying down our lives for the world—being "baptized for the dead."—1 Cor. 15:29.

So it is that the present preparatory work of the ministry entails suffering and death; while the future work of that ministry, when the terms of the New Covenant are being made known to the people, will mean glory, the "glory that follows" the suffering—the "glory that excelleth." (2 Cor. 3: 9, 10, 12.) It is this "ministration of glory" that the apostle assures us is as yet merely a hope—a hope that inspires us to faithfulness, and to realize that "these light afflictions which are but for a moment are working out for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things that are not seen."—2 Cor. 4:17, 18.

It is the preparatory phase of the ministry that Paul speaks of in his introduction of this covenant subject, as recorded in 2 Corinthians 3:3; in which verse the apostle says, "For ye are manifestly declared to be the epistle of Christ, *ministered by us*, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." This text has been erroneously associated with the promise of the New Covenant as given in Jeremiah 31:33, where the Lord declares that when it is fully made it will mean that His law has been written in the hearts of those who have come under its righteous terms. Some have thought that when Paul speaks of the epistle of Christ being written, "not on tables of stone but on fleshly tables of the heart" he is alluding to this statement by the Prophet Jeremiah.

But let us examine the passage a little more critically. Jeremiah makes a comparison between stony "hearts" and fleshly "hearts," whereas Paul's comparison is between "tables" of stones, and "tables" of the heart. It is thus that Paul introduces the typical lesson taught to us by the relationship Moses bore to the old Law Covenant, and the manner in which

God's law, through his ministration, became available to Israel. God wrote His law on tables of stone back in Moses' day, and that was *prior* to the inauguration of the old Law Covenant. So the apostle is here comparing the present work of Christ on behalf of His church, not with the operation of the old Law Covenant on behalf of all Israel, but with the preparatory work of writing the law on the tables of stone—the work that was accomplished before Moses came down out of the mount with the display of typical glory upon his countenance. Hence we see, that instead of this passage proving that the New Covenant is now operative, it proves the very reverse, for it shows that the preparatory work of ministry in writing the law of God on the antitypical tables of stone—in the hearts and lives of the saints—is not yet complete, and that this phase of the ministry must precede the making of the New Covenant. Paul tells us that these antitypical tables of the law are written upon by the spirit of God. This work began on behalf of the church at Pentecost.

Tablets were for Instruction

In Exodus 24:12 we read that the tables or tablets of stone were given to Moses in order that he might teach the people; these tablets being, as it were, the epistles of Moses. Thus in antitype, the associates of Jesus in the mediatorial work of the New Covenant are here styled the "epistles of Christ." Our present ministry for the covenant then is the writing or preparation of these epistles of Christ, which epistles are later to be used by the antitypical Moses in causing the "knowledge of the glory of God to fill the earth as the waters cover the sea"—to testify "in due time," all the glorious provisions of divine love.

Paul suggests another interesting thought in this 3rd chapter of 2nd Corinthians. He reminds us of Israel's blindness which prevents their recognizing the glory of the antitypical Moses as we are able now to see Him mirrored through the Word of God. But he tells us that when they turn to the Lord this blindness will be taken away. In the 11th of Romans Paul tells us *when* this will be; that it will be after the "fullness of the Gentiles be come in." Then, he says, "there shall come out of Zion the Deliverer, and shall *turn away ungodliness from Jacob*." Then, in a reference to the promise of the New Covenant as recorded in Jeremiah 31, he says that this is God's covenant with them when He takes away their sin.

Here again we have the proper order of events relative to the preparation for and inauguration of the New Covenant presented to us. The New Covenant is to be made with Judah and Israel, the very same Judah and Israel that brake the old Law Covenant. But this covenant will not be made until after "the fullness of the Gentiles be come in"—and the making of it will require the entire thousand years of the Kingdom period. The great Deliverer, or Mediator—Jesus and His church—shall come out of Zion, and, through an effective testimony of the truth embodying the law or will of God, shall "turn away ungodliness from Jacob." But this informative work of the Mediator will not be limited to the turning away of ungodliness from Jacob, but will also be on

behalf of all mankind, until it will no longer be necessary for any one to say to his neighbor, "Know the Lord, for all shall know Him, from the least unto the greatest." Yea, all mankind will become joined with Jacob by the end of the Millennium and will share with Israel the blessings of the New Covenant. As we read: "The strangers [Gentiles] shall be joined with them, and they shall cleave to the house of Jacob."—Isa. 14:1.

Yes, our present ministry in behalf of the covenant means suffering and death. We are privileged to drink the blood of the New Covenant—symbolizing our death with Christ—while we look forward to the fulfillment of the hope of sharing in the antitypical "glory of the Lord" foreshadowed in Moses, the mediator of the old Law Covenant. So far as the world

of mankind in general is concerned, the antitypical Moses is still hidden in the clouds of obscurity. True, Christ Himself is now exalted, but the world is still ignorant of what it is all about. In due time, however, He "shall appear in His glory," even as Moses did, and when that takes place, "we shall appear also with Him in glory" if we continue faithfully in the narrow way of sacrifice. Then the "glory" work of the New Covenant will commence, resulting, first in the reconciliation of Israel, and ultimately of the whole world—the covenant being fully "made" (the law of God written in the hearts of the people) by the close of the Millennial age. No wonder the apostle referred to this blessed prospect of the church as being "Christ in you, the hope of glory."

Under His Wings

"He will cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler."—Psalms 91:4.

* * *



OD took away my husband," exclaimed a grieving widow to a man who had great faith in the Bible; "and I can't understand it at all. My husband was always a good man. Those who knew him best respected him most. He was needed in the world as few people are needed, and his death leaves a terrible void in this community. I have to get along without him now, and have no one to lean on. I used to depend on his counsel and advice in everything. All I can say is that if God would take him away when he is so much needed, then it is unjust. I can't see why a God of love should do such a thing!"

The man who believed and understood his Bible listened patiently to the lady as she explained her mental reaction toward her late husband's demise. Then in kindly phrases he tried to point out to her the meaning of death and the place it occupies in the great plan or purpose of God. He told her how death first came into the world, and how it had been operating generally according to a fixed principle because it was a divine sentence against the human family for the violation of God's law. He then told her about the time when this death sentence shall be reversed because of Jesus' ransom, when the great resurrection process would begin, and when everlasting life and peace would return to the race of mankind once more. But somehow the lady could not grasp all this wondrous truth being set before her. To her it sounded too good to be true. She merely reiterated, "Well, all I know is that my husband is dead, and I cannot believe that I will ever have him back again. I have no one to lean on now."

The Christian pondered on these words of despair

by this poor woman who was trying to bear her burden of sorrow alone. He mused to himself, "How blessed it is just to have One upon whom we can really lean, in every time of trial and pain! How good it is to know that He is always interested in those who are His children, and to realize that He will not cause them a needless pang or unnecessary tear! How fully does such an assurance remove the disturbing element of fear from one's life! Not only do Christians realize that God is doing the best possible for them now, but they also know that He will do the best for them in the future. Therefore we can leave the future in His care. How glad I am that my mind and heart can find rest in such a comforting and strengthening truth!"

And verily every sincere Christian can re-echo the sentiments of this Christian gentleman. A knowledge of God through His Word, and a faith in the great verities of the Scriptures, never fail to give us a sure arm to lean on that has never known defeat. How completely fear flies away before the Christian as he stands on the holy ground of consecration, clad in the complete panoply set apart for the warrior of the Lord! Speaking of the great Father of love, the apostle says, "In whom we live and move and have our being." God's protecting watchcare over His people is also beautifully expressed in the words of that sweet, sacred song,

"In God I have found a retreat
Where I can securely abide.
No refuge, no rest so complete,
And here I intend to reside.
Oh what comfort it brings!
My soul sweetly sings;
I am safe from all danger
While under His wings."

This poetic picture is evidently taken from the life of a bird. What a comfort it must be to the young eaglets to see the powerful, spreading wings of their mother. Even if the nest is stirred up and the young

birds are thus compelled to try their own powers, yet they soon find that their mother is ever close at hand, ready to swoop beneath them in case of danger and to bear them to safety on her broad, strong pinions. Thus do wings become a symbol of protecting might, and thus are they used in the Scriptures.

As the Eagle Care for Her Young

In the Old Testament we find the simile of the eagle, as used in Deuteronomy 32:9-13, "For the Lord's portion is in His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttering over her young, spreadeth abroad her wings taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him."

Again, when Boaz commended Ruth for what she had done in leaving her kindred, he said to her, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." And we also find the following expressions in the Psalms: "Keep me as the apple of Thine eye, hide me under the shadow of Thy wings. . . . How excellent is Thy lovingkindness, O God: therefore the children of men put their trust under the shadow of Thy wings. . . . I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings. . . . He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."—Psalms 17:8; 36:7; 61:4; 91:4.

And in the New Testament we find that Jesus also used this same figure of speech, when He said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her children under her wings, and ye would not." (Matt. 23:37.) Yes, Jesus would have gathered Israel together more completely than had ever been done in their experience. We know how the Lord had gathered them together under Moses, also under Joshua, and others; and had given them various victories. But Jesus would have brought them to a place of abiding security, had they but followed His instruction and taken heed to the wondrous words of wisdom which He spake.

But this was not to come to the Jews at that time, for they were utterly unworthy of such a boon. The nation of Israel was cast off from favor, and the blessing that might have been bestowed in the manner indicated by the Master was subsequently granted to God's people of the Gospel age, individually and in the highest sense, giving them not immunity from suffering in the flesh but protection from spiritual dangers such as are mentioned in the 91st Psalm. Let us glance at this beautiful Psalm as it is translated by Isaac Leeser:

"He that sitteth under the secret protection of the Most High shall rest under the shadow of the Almighty. I will say of the Lord, who is my refuge and stronghold, my God, in whom I ever trust, that He will surely deliver thee from the snare of the fowler,

and from the pestilence of destruction. With His pinions will He cover thee, and under His wings shalt thou find shelter: a shield and buckler is His truth: Thou shalt not be afraid of the terror of the night: nor of the arrow that flieth by day: nor of the pestilence that stalketh in darkness: nor of the deadly disease that wasteth at noonday. There shall fall at thy side a thousand, and ten thousand at thy right hand; unto thee (however) shall it not come nigh. . . . Because thou hast (said), The Lord is my protection; the Most High hast thou made thy refuge: no evil shall befall thee, nor shall any plague come nigh thy dwelling. For His angels will He give charge concerning thee, that thou mayest not dash against a stone thy foot."

Who the great fowler is can easily be discerned by every follower of the Master. It has ever been Satan's endeavor to catch and entrap the unwary. If we knew exactly where his snares are laid it would be a relatively easy matter to avoid them. A wild animal is never looking for a snare. That is the last thing it expects to find. Something just suddenly springs from its hiding place, and lo, the unsuspecting animal is caught. The element of surprise is highly effective in such cases.

Two Wings to Protect Us

Likewise, when people are surprised they are very prone to act along the lines of their previously established habits of thought. Hence the value to the Christian of having his thought habits shaped by the divine Word of truth. In a certain sense, then, our protection is found in those "wings" which are the two portions of the Scriptures—the Old and the New Testaments. Thus in Revelation 12:14 we read, "And to the woman [the church] were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time from the face of the serpent." Here it seems very evident that it was the two portions of holy Scripture that bore the woman away from the face of the serpent.

The thought suggested here is that if we wish to have divine protection we should not expect the Lord to perform miracles for us, but should faithfully employ the means that He has assigned to us for the maintenance of our spiritual well-being. The most important of these means is His Word, wherein He points out the rule of life and practice for His people and warns them concerning the besetments of the great adversary of the truth and the perils of the way. If we keep in close touch with this Word we shall not be caught off our guard.

"Building up yourselves in your most holy faith [by means of the Word], praying in the holy spirit, keep yourselves in the love of God," wrote the Apostle Jude to the church. And again, we read, "Your adversary, like a roaring lion, goeth about, seeking whom he may devour. Whom resist steadfast in the faith." The only way to be steadfast in the faith is to keep ourselves built up in the elements of truth, by studying the Scriptures. What a boon it would be to us if we could realize that in all matters God knows more than we do, and that by following the instruc-

tions of His Word we can never come to grief. On the other hand the ignoring of His admonitions and counsels ever leads to heartache and sorrow.

A Lesson from Life

We once knew of two brethren in present truth who illustrated this matter. Let us call them brothers A and B. A was told something evil about B. It sounded very unsavory to him. But it at least bore the semblance of truth; and moreover, various circumstances seemed to corroborate it. He concluded that the information was correct, and he therefore decided that he could no longer hold fellowship with such a man as B. So Brother A stayed away from the class for several months, making the excuse that his wife was in poor health and needed him at home. However, in time the secret came out. It was Brother C who learned about his real reason. Brother C then said to Brother A, "I do not think that you are right in your conjecture about Brother B. I am practically certain that you are not, for Brother B is not that kind of a man. Anyway, why don't you go to Brother B and tell him what you have heard, and thus give him a chance to defend himself or else to acknowledge his guilt and express his sorrow, if he is guilty? That would be only fair; and then, too, it is the only Scriptural way, for the Master said, 'Tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother.'"

"Oh, but I would not like to do that," replied Brother A.

"I see," said Brother C. "The fact is, you would prefer to indulge in unjust suspicions, and in your mind condemn a brother without giving him the right of defense. I did not believe that of you, Brother A. I thought you more fair-minded than that. When the Bible thus plainly tells us what to do in such circumstances, do we dare to put its counsel away and say that we prefer to take our own course? Is that what our consecration means to us—our own way rather than God's way? How can we expect God's blessing if we do such things? You say you don't like to speak to the brother; and yet you like to think evil of him, and you stay away from the class when the Lord tells us that we ought to assemble ourselves together. Forgive me if I have spoken too plainly and, perhaps, bluntly. I have done so because of my love for you."

Well, the outcome of the matter was that Brother A did call on Brother B and told him what he had heard; and in about ten minutes the whole affair was cleared up to the complete satisfaction of Brother A. The circumstances were easily understood when explained. The result was the restoration of confidence and harmony. Once again the Lord's instructions had proved to be wise and dependable as the Christian's guide and protection. Yes, the Christian who takes proper heed to the divine Word, who both trusts and obeys that Word, can sing in all sincerity,

'His truth is my buckler and shield,
His love He has set upon me;
His name in my heart He has sealed,
E'en now His salvation I see.

I dread not the terror by night,
Nor arrow can harm me by day;
His feathers have covered me quite,
My fears He hath driven away."

Trust in God Dispels All Fear

Do we ever dread the terror of this night of sin? A woodsman and his young son were following a path through the forest one night. Although the moon was up, its light did not penetrate beneath the great trees, so that it was very dark along the woodland trail. The father held the boy's hand in his own. As they went along the father asked, "Son, would you be afraid if you were out here alone?" "Sure," replied the boy, "I would." "Well, would you be afraid if your brother Tommy were with you?" "Yes, dad, I would." "Well, Willie, why aren't you afraid when you are with me?" "Oh, dad," replied the small boy, "I am never afraid when I am with you, for you are so strong that I know nothing could harm me when you are near."

What this little boy said very well expresses the proper attitude of the Christian toward the Heavenly Father. Who indeed would not be afraid of life's perils if he were called to face them alone? And as for our friends, while they would like to help us in our times of need, generally they are unable to do so. The great thing about the Lord is that He not only has the purpose to assist us, but He has the power as well. It is this thought that is suggested by David's words, in the 27th Psalm:

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came against me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise up against me, in this will I be confident. . . . For 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."

Full confidence in the Lord's guiding and protecting power removes all fear from the heart and mind. Fear is one of the greatest banes of humanity, and especially of the Christian. People fear they will lose their invested money or their positions. They fear the power of their enemies. They fear the coming of old age. They fear sickness, they fear death. Just think what it would mean to the world if all fear were taken away! We know that some day it will be taken away, for under the conditions of the incoming Messianic Kingdom there will be nothing to fear except one's own wrong-doing. At that time people will come to realize that God is their great friend, that they can depend on Him and on the unerring operation of His laws, and will find their happiness in keeping those laws—not seek it through breaking them, as they do at the present time.

The Christian has every reason to believe that God is taking care of his highest interests. As we look back over the way of life we can see how it has been in the past, how the Lord fulfilled His Word to us

and stood by us when we were in perplexity and trouble! While we felt that we did not have the wisdom and the power to work out our circumstances for good, we knew that the Lord could do so; and we can see already that good has resulted from our trials.

What unusual experiences natural Israel had in the wilderness! And how they could look back and see that every trial of their faith meant some manifestation of divine power and revealed the undeniable fact that the Lord was leading them. Always their extremity was God's opportunity. And thus it is today in the case of spiritual Israel. Hence in the words of the Prophet Isaiah the Christian can say, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation."—Isa. 12:2.

The Christian life is a life of faith, and for that reason we are not permitted to see clearly all that is involved in each advance step of the way; we only know that divine love will not permit us to be tested beyond that which we are able to bear. So on we go, not knowing, yet believing and trusting fully. Because of this trusting under the shadowing of His wings we do not hesitate at any experience into which we may be led whilst following the Lamb. We should not draw back from any way simply because we have

not gone that way before; but press forward, needing only to be assured that it is God's way for us. And if we go and do what we are assured from His Word is His will for us, we can depend on it that the riches of His grace will ever be a sure, abundant source of strength and peace to us.

Ah yes, "Ye are of more value than many sparrows," said the Master. Then why be over-anxious about the morrow? "Sufficient unto the day is the evil thereof." "For if God so clothed the grass of the field, which today is, and tomorrow is cut down and cast into the oven, will He not much more clothe you, O ye of little faith?" Will He not provide for us, care for us, protect us? Surely He will; for He is working out a great purpose in those who are truly His children. He intends to give them the heavenly Kingdom, with the riches of "glory, honor and immortality." When sorrow "like a gloomy cloud" comes upon them, He will not forsake them; His face will smile out upon them through the canopy of gloom. He will send them comfort, hope and cheer, even though they may not expect such help from Him. And as they come toward the journey's close they will come to rely upon Him more and more, and will find themselves able to sing with a heart full of faith and love:

"I am safe from all danger
While under His wings."

Sowing and Reaping

(Contributed)

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting."—Gal. 6:7, 8.



OWING is an act of planting done with a view to obtaining an increase, a resultant development, in the future. The sower knows that some day the harvest will come. All of our thoughts, words and actions have a definite part in our character development. Little by little our characters are built up; each thought, word or action contributing to the building process. The sowing of today will bring the reaping of tomorrow. If our thoughts and attention are given to earthly matters the result will be an increase or development along earthly lines; but if our thoughts and attention are centered upon heavenly things then the development will be along spiritual lines. Let us stop and consider just how we are sowing today for our reaping tomorrow.

Sowing to the flesh, minding the things of the flesh, means the gratification of the desires of the flesh, catering to the things which are craved for by our fallen flesh. If these cravings of our fallen nature are yielded to they will grow stronger and stronger day by day. What a mistake it is to suppose, as some do, that a reasonable gratification of the fallen flesh is proper for us! We want to bear in mind contin-

ually that every gratification of the fallen flesh satiates only the animal propensities; and those who yield to these continually will ultimately reap corruption, death—the second death. Those who mind spiritual things set their affections on things above and not on things of earth, and those who seek to develop themselves along spiritual lines will progress in spiritual attainment. Yes, in due time, they will reap a characterlikeness to their Lord and Master and become copies of God's dear Son, sanctified more and more through the truth. To such is promised the gift of eternal life.

The words of the Apostle Paul in Galatians 6:7, 8, are addressed to the church, the Little Flock, and therefore relate to those who have made a covenant with the Lord by sacrifice. If these live after the flesh they shall die, says the apostle; for they have surrendered their human life-rights and cannot recover them. If by earnest and prayerful endeavor they seek to lay down their lives and to develop the new life—by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they have inherited—ultimately they shall become rid of all impediments and be clothed with a new and spiritual body; then they shall be like their Lord.

Relatively few seem to realize to what degree we form our own character—to just what extent our minds, our affections, are "gardens" in which we may plant either thorns and thistles of sin and selfishness, or good moral qualities—which might be compared

to useful *vegetables*; or sow those seeds which produce the fragrant and beautiful flowers and luscious *fruits*—which relate to the heavenly or spiritual graces. “Whatsoever a man soweth that shall he also reap”—whether he sows to the flesh or whether he sows to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the Kingdom, must plant, or set out in his own mind and individual affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be “meet for the inheritance of the saints in light.”—Col. 1:12.

Work Out Your Own Salvation

Thus it is that the Heavenly Father throws upon all those whom He calls to this “high calling,” the responsibility of attaining success or reaping failure in respect to the heavenly prize. Through His Word God informs them of their own natural weaknesses and imperfections, and shows them how He has provided a full off-set, or counterbalance, for these imperfections, in the merit and sacrifice of the dear Redeemer—the robe of Christ’s righteousness. He shows them also just what are the fruits and graces of the holy spirit—Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance (Gal. 5:22, 23)—all of which they must possess, in heart at least, if they would be joint-heirs with Christ. He shows them also, in the Master’s life as well as in His teachings, the pattern which all must follow who would reach the same glorious station and be His joint-heirs. O, what a blessed privilege has been granted us of being transformed by the the renewing of our minds, that we may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable, for the doing of that which is merely our “reasonable service”—the doing of that which would bring us even now a very large measure of joy and peace, aside from any future reward.

There is for all mankind a natural attraction toward earthly things; even though during this reign of evil the earthly things are blemished and in many respects distasteful to those who have learned to love righteousness and hate iniquity; nevertheless, there is still a very strong attraction toward the marred and blemished things of earth. Look around your gardens and, no matter how careful you are, the weeds will always keep putting in an appearance. And so, like weeds, earthly affections and desires spring spontaneously from seeds which come from we know not where. The Christian, therefore, who would keep his heart in the love of God must not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep continually rooting out the weeds of earthly desires and earthly attractions. As a well-kept and beautiful garden is always one that is thoroughly weeded, so a beautiful Christian life is one that is continually weeded of all that is out of harmony with the Lord and His teachings.

Our new life in Christ is not manifest to all—nor upon all occasions to any. The Apostle Paul inti-

mates this when he says, “Your life is hid with Christ in God.” It is a life of new desires, new aims, new aspirations, which the world can neither experience nor fully appreciate, even though it may see some outward manifestation of the new life in our daily conduct. Even our own brethren may not be able to fully appreciate the progress of the new life in us. We ourselves may at times be perplexed respecting the apparent slowness of its growth. We may have to look back over weeks, or months, or perhaps years, in order to determine that we are actually growing.

“Judge Nothing Before the Time”

Our new life, manifested by our endeavors to follow the will of Christ, is thus “hidden” in Christ and in our Heavenly Father, and they will continue to care for us as long as we continue faithful. In harmony with this thought, the Apostle Paul says that neither the world nor the brethren were capable of judging him or anyone else—that only the Lord who can read the heart and know all the conditions, testings and weaknesses to be striven against, could accurately judge. He also declares, “Yea, I judge not mine own self.”—1 Cor. 4:3.

What an excellent thing it is not to condemn others who claim to be walking conscientiously as the followers of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord’s will. We should simply press along, day by day, doing the very best we can to cultivate the heavenly graces and to faithfully serve our Master, and leave all the results with the Lord. We have the assurance that “He careth for us”; and so long as our hopes, our aims and our object of life are centered in the heavenly things, and our lives are thus “hid with Christ in God,” we need fear no evil; for the Lord will be with us and will bless us and keep us from falling, and ultimately present us to the Heavenly Father, blameless and spotless, through the merit of His precious blood.

Coming down to particulars, and singling out some of the changes which take place in those who have consecrated themselves wholly to the Lord, the apostle enumerates certain alterations of disposition which should be attempted by us—and so far as possible accomplished—namely, the putting away of anger, wrath, malice, evil-speaking, evil-surmising, impurity of language, and falsehood in every form. (Col 3: 8, 9.) One might be inclined to think, at the first consideration, how unnecessary for Paul to make such a plea, how useless to even mention evil traits to consecrated Christians, traits which are coarse and entirely opposed to the Christian life and to Christian principles. But as we scrutinize the matter more closely we find that the Apostle Paul was right; and he has really taken into his list nearly all the weaknesses of the flesh which continue to beset those who become new creatures in Christ.

Here is what he says in Colossians 3:8-10—and notice very particularly that he is addressing Christian brethren: “But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds,

and have put on the new man, which is renewed in knowledge after the image of him that created him." Now let us think seriously for a few moments: What is more common with Christian people than to become angry? Again, think how many there are, among those who have named the name of Christ, who nevertheless have malicious and unkind thoughts respecting others, and who harbor these, permitting them to influence their conduct.

How very often in our daily lives we snap back some sharp or sarcastic reply to someone we do not like—forgetting that in doing so we are bringing discredit upon the truth. Let us search our own hearts. How many are there who indulge in evil-speaking, in slander—translated in our King James version, "blasphemy." Often it is done in such a smooth manner as to deceive not only the hearer but also the speaker, as respects his real intention in speaking of others unkindly. Do we ever stop to consider what a wonderful world this would be if all evil and impure language were avoided? Each one of us should see to it that every word that proceeds from our mouths shall "minister grace to the hearer"—being such as will be good and be edifying. Our constant prayer should be, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."—Psalms 19:14.

"First Pure"—Then "Minister Grace"

Furthermore, how much need there is not only to have good intentions in our hearts, but also to express those good intentions truthfully one to another, without deception; without hypocrisy. Notice that the apostle urges, first, the purifying of the heart, and then general candor; because it is incumbent that one's heart be very pure and full of love if he would be really truthful. Otherwise it would lead to continual trouble. Just try to imagine what would be the result if unloving, ungenerous, unkind hearts—those full of evil-surmising, malice, hatred and strife—were to express themselves frankly openly and violently. What an immense amount of trouble, conflict and grief that would let loose in the world. Hence the Apostle Paul, speaking with the wisdom which comes from above, urges first, the *purifying* of the heart; and afterwards, general *frankness*.

Having in mind the thought of the oneness and equality before God of all those who have been accepted into the body of Christ, the apostle urges us to put on, to cultivate, the graces of the spirit as exemplified in our Head. He says, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies [compassionate sentiments, generosity], kindness, humbleness of mind, meekness, long-suffering. Forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be thankful."

Notice that the apostle specifies among the various graces of the spirit compassionate sentiments—a dis-

position of largeness and generosity of heart toward everybody and everything, towards the saints, towards our neighbors, toward our friends, toward our relatives—yes, toward our enemies and even toward the brute creation. He goes on to show that this would imply kindness to all; humbleness of mind—the very reverse of boastfulness, headiness and arrogance; meekness or gentleness of disposition; and long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with one another's peculiarities of temperament and disposition; freely forgiving one another if there be found cause of offence in each other; learning continually to correct ourselves, as we see our own blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us; certainly He has been very generous, kind, forbearing and forgiving toward us.

And let us notice very particularly how these injunctions are addressed to the church only. The apostle brings to the attention of the elect, the holy and beloved, the fact that he is not attempting a reformation of the world along these lines, but merely a transformation of those who have entered into a special covenant relationship with the Lord. All of us who thus have made a covenant with the Lord, and who hope to make our calling and election sure to membership in the glorified church, will not only seek to cultivate these fruits of the spirit in our own lives but will also assist in the cultivation of these same qualities in the lives of others as we have opportunity.

"Above All, Put On Love"

The Apostle Paul, as the mouthpiece of the holy spirit, is a very thorough instructor. He not only tells us what *disgraces* to put off and what *graces* to put on; but, viewing the Lord's body, the church, arrayed in these various qualities of heart—namely, compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness—he adds, "And above all these, put on *love*, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds and holds in place the folds of the robe of Christ's righteousness, with its various graces. In other words, the apostle would have us see that forbearance, meekness, patience, etc., must not be merely matters of outward courtesy or policy, however-much they might appear thus to be in the beginning. Christians can't be perfected in heart not fitted for the Kingdom until they have reached the place where these various graces of their wills, of their intentions, are firmly bound to them by the cords of love—love for the Lord, love for righteousness, love for the brethren, and also a very sympathetic love for the whole groaning creation. Yes, love is indeed "the bond of perfectness"—the very spirit of the Lord.

The apostle says, "Be not deceived." From this statement the question very naturally suggests itself, Is there not danger that we may not always know whether we are sowing to the spirit or sowing to the flesh? Perhaps there is a danger of being deceived along this line for a time. The Scriptures tell us that the flesh is very crafty, that the natural mind or heart

is "deceitful above all things, and desperately wicked"; and that the new mind needs to be on guard continually lest it fall into a trap of the old nature. If one is living according to the flesh he may expect to reap accordingly, whether he fully realizes it or not. Though others may be deceived, God cannot be mocked by mere outward service to Him and to His truth, while inwardly we live according to the flesh. No, God cannot be deceived.

"Whatsoever a man soweth, that shall he also reap." If we plant corn, then it is corn that we shall gather. If we sow wheat we shall most assuredly harvest wheat. In all the affairs of our lives we are either building up the old nature that we agreed should be destroyed, or else we are faithfully seeing to it that the deeds of the flesh are being mortified, killed, in order that we may prosper as new creatures. We sow to the *flesh* every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to hold sway in our hearts and lives; and each such sowing makes more sure the tragic end of the way, which is death—the second death. Likewise, each resistance of the desires of the flesh toward selfishness, and each exercise of the new mind or will toward the things that are pure, the things that are noble, the things that are good, the things that are true, the things that are spiritual, is a sowing to the *spirit*, which, if persisted in, will ultimately bring the attainment of the Lord's gracious promises to us—everlasting, immortal life, and joint-heirship with our dear Master in His glorious Kingdom. Hence each day we should realize, more and more, the forcefulness of the apostle's statement, "Now is our salvation nearer than when we [first] believed." Each morning we should say:

A Helpful Morning Resolve

"My earliest thought I desire shall be, 'What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Most High.' Remembering the divine call, 'Gather My saints together unto Me: those that have made a covenant with Me by sacrifice,' I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer. I will strive to be simple and sincere toward all. I will seek not to please and honor self, but the Lord. I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all. I will seek to be faithful to the Lord, the truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life. Trusting myself to divine care, and His providential over-ruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement. I will neither murmur nor repine at what the Lord's providence may permit, because faith can firmly trust Him, come what may."

In our daily striving to sow to the spirit, we should ponder over this daily resolve. What shall I render,

what shall I return, what shall I pay back unto the Lord? And the Apostle Paul tells us in Romans 12:1, "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." The apostle says, "I beseech you" because *now* is the "acceptable time," and because there is no other possible way by which we can become new creatures; and because whoever accepts this call is at once accepted as a prospective member of the church of the first born. Be it specially noted that the apostle does not address his words to the unbelieving world, but to those no longer sinners and aliens, to members of the household of faith. He calls them "brethren." He says, "I beseech you, therefore, brethren, by the mercies of God," by which He has covered your sins because of your faith in Christ.

Is Not Our Sacrifice Reasonable?

Since we have imperfect bodies, whose sacrifice would not be acceptable to God because of blemishes—sinfulness, imperfections—we need first of all to be justified by the great ransom sacrifice of our Lord. By the merit of His atonement the sins and imperfections of our mortal bodies are covered and no longer are imputed to us; and thus in a reckoned sense our bodies were made acceptable as sacrifices when we consecrated ourselves. When we consecrated to God's service every power and talent we possess—not merely abstaining from sin for no one ever had the "right" to *sin*, but faithfully exercising our ambassadorship unto God, to whom the price was paid—this is indeed but a "reasonable service." What else can we render, or present, to the Lord for all His benefits towards us?

The Psalmist says, "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." (Psa. 103:1-3.) And again, "O give thanks unto the Lord, for He is good: because His mercy endureth forever." (Psa. 118:1.) Yes, "What shall I render unto the Lord for all His benefits?"—for all His *benefits*—for all His acts of kindness, for all His manifestations of His precious love, for all His innumerable favors conferred upon me? Shall we not take, through faith in Christ our Redeemer, the cup of self-denial and abasement in this present life—His cup of sacrifice, of ignominy, shame and reproach? This was the cup which the Master made reference to when He said, "The cup which My Father hath given Me to drink, shall I not drink it?" And again, when its bitter dregs were to be drained to the last drop, He prayed, "O My Father, if it be possible, let this cup pass from Me, nevertheless, not as I will, but as Thou wilt. O My Father, if this cup may not pass from Me except I drink it, Thy will be done." It is a cup of sacrifice even unto death. And not only is it the sacrifice of life, but it is also the sacrifice of our reputation, yea, of all that humanity holds dear.

This is the Lord's cup, which we are given the privilege of sharing with our Master—and His words are, "Drink ye *all* of it." (Matt. 26:27.) What a blessing falls on those who thus far have faithfully

partaken of the Lord's cup, on those who can say, "The reproaches of them that reproached Thee have fallen on me!" Whoever does not drink of this cup, whoever does not share in the suffering of Christ—shame, sorrow, indignity, self-denial on behalf of others, ignominy and death, the very self-same kind of suffering which He experienced—cannot share with Him His millennial throne of glory; for it is only "if we *suffer* with Him [that], we shall also reign with Him."—2 Tim. 2:12.

His Help is Ever Nigh

Let us take the cup of salvation presented to us, realizing it to be a loving gift from our Heavenly Father. It will redound to our everlasting joy and happiness, when we have drunk its last dregs. Then we shall become members of our Father's royal household in heaven and behold Him face to face. Yes, "Face to face, in all His glory, we shall see Him by and by." Then let us call upon the name of this great Heavenly Lord for grace to help, in all our trials and temptations. We fully realize that in the drinking of the bitter dregs of the cup, we, like our beloved Master, will be often torn with grief, pain, sorrow and shame; and sometimes may have to cry aloud, as did our Saviour in His Gethsemane hour, "O Father, if it be possible, let this cup pass from Me." And we shall need added grace and strength to say, with our Master, "Nevertheless, not as I will, but as Thou wilt, O My Father; if this cup may not pass from Me except I drink it, Thy will be done."

We should call upon the name of the Lord continually, because He has promised that whosoever shall thus call upon Him, sincerely and persistently, shall be saved. (Zeph. 2:3.) He also has given us this added assurance, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." (Isa. 43:2.) And then the richest promise of all is called to our attention by Paul, "My grace is sufficient for thee, for My strength is made perfect in weakness." (2 Cor. 12:9.) This is just the strength we need, for we are so very weak in ourselves. Again He says, "I will never leave thee nor forsake thee." (Heb. 13:5.) O what sweet consolation! How these precious promises fill our souls with peace and rest!

Truly, "God is our refuge and strength," and a very present help in these days of trouble and distress. "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the seas"—thrown down and tossed about by the restless masses and lawless elements of humanity. Truly we are living in a time when the existing order of organized society is being disintegrated. The kingdoms of the earth are being swept away by the ungovernable masses of humanity and the infuriated roar of these masses is being heard all over the world. A great Armageddon conflict between labor governments and big business dictatorships is now threatening, and men's hearts are failing them for fear. But, because God is our refuge and strength, therefore will *we* not fear, for our hearts

are stayed on Him. He is our Rock and our Fortress, and in Him will we trust.

"I will pay my vows unto the Most High"—I will fulfil my covenant of consecration. We fully realize that a vow is a very solemn promise—a sacred pledge to our Heavenly Father. It is not a law, it is a glorious privilege to make this voluntary binding agreement with Him; to set apart, to dedicate, the whole of our lives—all our time, all our talents, to God's service; and to accept God's plan and way and time for doing His great work—even at the cost of every earthly friendship and social tie. We are called "peculiar people," and we are separated from the company of the world and are despised and counted as fools for Christ's sake—because "they know us not, even as they knew Him not." We have vowed to follow on to know the Lord, through evil and through good report; and we are willing to forsake all and follow wheresoever He leadeth.

"One step I see before me; 'tis all I need to see.
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes His loving,
'Follow Me!'"

"Where He may lead I'll follow,
My trust in Him repose;
And every hour in perfect peace
I'll sing, He knows! He knows!"

Pay That Which Thou Hast Vowed

The sincerity of our vow or covenant of sacrifice will be tested to the full, and will prove us to be either worthy or unworthy of membership in that little flock which shall receive the honors of the Kingdom. We read in Ecclesiastes 5:4, 5, "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." And again, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee." (Deut. 23:21.) And in the 23rd verse we read, "That which is gone out of thy lips thou shalt keep and perform . . . according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Hence, let us determine and declare, "I will pay my vows"—I will fulfil my covenant of sacrifice—"unto the Most High."

"Lord this vow that I have taken I could never keep alone;
When I think of self I tremble—when I look to Thee
I'm strong.

Leaning on Thee in my weakness, trusting Thee for promised grace,
I will take this vow and keep it, 'till I see Thee face to face."

"Remembering the divine call, 'Gather My saints'—the wheat class—'together unto Me'"—into oneness with the Lord and each other in His heavenly

garner. Yes, "they shall gather together Mine elect from the four winds, from one end of heaven to the other." "They shall be Mine, saith the Lord, in that day when I make up My jewels." Who are these who are going to be the Lord's jewels? Why, all those who have made a covenant with God by sacrifice and have been faithful to it—not merely by the lips, but by actual *sacrifice*—those who have faithfully carried out the solemn covenant of entire devotedness to the Lord unto death. "I resolve"—I determine—"by the Lord's assisting grace," because in no other way could I accomplish anything; for, of myself I am weak and helpless, but He has promised that His grace is all-sufficient for me; and so "I am resolved that by His assisting grace, I will to-day, as a saint of God"—as one of those who are called to be partakers of the divine nature, which is the glorious hope of our calling.

"Called to be Saints"

Paul commenced his epistle to the Romans by saying, "To all that be in Rome, beloved of God, *called to be saints*." (Rom. 1:7.) Likewise, in his introduction to the epistle to the Corinthians he says, "Unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ." (1 Cor. 1:12.) The exclusiveness of this call is still further emphasized when the apostle declares, in verse 9, "God is faithful, by whom ye were called unto the *fellowship* of His Son, Jesus Christ our Lord." This call unto fellowship implies an association, a oneness with Him; and those who cannot think of themselves called to saintship—as holy ones because of His merit and grace, called to be partakers in the joint-heirship with the Lord—cannot apply to themselves the precious promises of God's holy Word to this select class.

Therefore let us say, "I will today, by the Lord's assisting grace, as a *saint of God*, fulfil my vows; continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer." And let us remember that we each have but one sacrifice; as the Psalmist says, "For thy sake we are killed all the day long: we are counted as sheep for the slaughter." (Psa. 44:22.) This sacrifice we are to render to the Lord day by day, improving every opportunity that comes to us to serve Him and His dear followers. When we give our wills we give our all; and any holding back in any of the little affairs of life—any refusal to sacrifice that which we think would please the Lord—is a keeping back of that much which we devoted to Him. The Lord is very gracious to us, and He gives us repeated opportunities to accomplish the work of sacrifice. But it *must be accomplished*; our wills *must* be slain; they *must* be submitted to the Lord. We *must* be beheaded; have no other head but our Lord, no other will but our Lord's will; otherwise we shall never attain to joint-heirship with Him in His Kingdom, never become members of the overcoming royal priesthood.

"I will strive to be simple and sincere towards all"—to be true, honest, genuine, frank, upright, pure.

"Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) This refers to perfection of intention—pure heart intention. Our chief desire and effort must be for perfection—in thought, word and deed. The standard set before us, to which our hearts and wills must give loyal assent, is the divine standard; and that is, "Be ye perfect, as your Father in heaven is perfect." (Matt. 5:48.) God has set no lower standard than this absolute perfection; but He has provided for us grace, mercy and peace, through Christ Jesus our Lord. If we walk in His footsteps the precious robe of Christ's righteousness will continue to cover all our unwilling mistakes.

"I will seek not to please and honor self but the Lord"—so that, with the Apostle Paul, I can say, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever." (1 Tim. 1:17.) And with the Psalmist, "Give unto the Lord the glory due unto His name. Worship the Lord in the beauty of holiness."—Psa. 29:2.

Honor Him With Thy Lips

"I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all." How much we do need to pray continually, "Set a watch, O Lord, before my mouth. Keep the door of my lips." "Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."

"I will seek to be faithful to the Lord, the truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life." It is well for us to bear in mind that while we have but *one* general sacrifice, yet it consists of many little sacrifices—some of them too small to mention or even to consider—nevertheless, it will require all of these to complete the *one* sacrifice which we made at the beginning of our induction into His family. The Master said, "He that is faithful in that which is least is faithful also in much." (Luke 16:10.) We should, therefore, scan our earthly duties and obligations, day by day, to see in what manner we could justly and properly cut off moments from the service of earthly things and earthly interests that might be given to sacrificing in spiritual things, efforts helpful to ourselves and to others. As we seek to be faithful in the little things of life, improving the moments as they swiftly fly, using them as far as possible in the Father's business, let us touch but lightly the things of earth. Let us dwell more and more with the Lord in the heavenlies, keeping our hearts and minds fixed on the glorious prize, meanwhile "looking unto Jesus, the Author and the Finisher of our faith."

"You may help a load to lighten as you go,
Making lonely faces brighter as you go.
You may cheer a heart that's broken by a kindly
message spoken;
You may give a loving token as you go.
"You may fill some life with beauty as you go,
Every moment find some duty as you go.
And the Master's name confessing—and the
glorious truth dispensing,
You may make your life a blessing as you go."

"Tho' the way be often dreary as you go,
 Let your heart grow never weary as you go.
 Let the joybells e'er be ringing in the darkest
 hour—and singing,
 To the Cross of Christ keep clinging as you go."

"Trusting myself to divine care and the providential over-ruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement." The apostle says, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound." (Phil. 4:11, 12.) If we find our experiences in life very checkered we may conclude that our Heavenly Father sees that we need both the heights and depths of prosperity and adversity, to properly instruct us for the position He designs for us in His Kingdom. And we must learn, as did the Apostle Paul, to be content and not allow anything or anyone to swerve us from our consecration vows. We know that "All things work together for good to them that love God . . . the called according to His purpose." (Rom. 8:28.) Knowing this, we can, with absolute confidence, be content with the lot which our Heavenly Father marks out for us; for He is all-wise and all-loving and doeth all things well.

"Ye fearful saints, fresh courage take,
 The clouds ye so much dread,
 Are big with mercy and shall break,
 In blessings on your head."

"I will neither murmur nor complain at what the Lord's providence may permit, for faith can firmly trust Him, come what may." The apostle says, "Do all things without murmuring." (Phil. 2:14.) We all have in our natural dispositions, to a certain extent, a tendency to repine, to fret, to complain, to grumble, to murmur, to bemoan the afflictions which come upon us—even in the service of the truth; but, as we become more and more developed in the heavenly character, the Lord expects of us that we shall gradually attain more and more nearly to the standard which He sets for us—in which event the trials and afflictions of the present life will be more than offset, more than overbalanced, by His gracious prom-

ises and by the witness of the holy spirit, that all these things are working together for our good—working out for us a greater glory, by making us ready for that glorious future inheritance of joint-heirship with Christ in His Kingdom. So let us "sow to the spirit"—knowing that if we do so faithfully—"we shall of the spirit reap life everlasting."

MY DAILY RESOLVE

When morn shall break my sweet repose
 My earliest thought, I pray, shall be
 What shall I render to my Lord
 For all His gracious gifts to me?

The cup He pours I'll gladly take
 And trusting in His grace so free,
 Its mingled joy and sorrow drink;
 It is my Father's choice for me.

My vow of sacrifice to God
 I'll gladly pay, my life lay down,
 For if I carry not my cross
 How can I hope to gain the crown?

I'll strive to be sincere and pure
 And daily seek to please my Lord.
 Forgetting self, I'll honor Him
 With every thought and deed and word.

Whate'er may come I'll faithful be
 To God, the Truth, my brethren here.
 In all things, whether great or small,
 I'll seek to serve the Master dear.

So, trusting to His loving care,
 I'll gladly say, "Thy will not mine."
 Still pure in heart I'll journey on,
 And never murmur nor repine.

For faith can trust Him come what may,
 In weal or woe, come storm or strife,
 Until I reach the heavenly shore,
 And there through death find glorious life.

—Contributed

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CONVENTION REPORT

1936

The Official Report of the Eighth Annual Reunion Convention held at Pittsburgh, Pa. October 30 to November 1, will be ready early in December. This will make a splendid Christmas present. Excellent for friends, whether free or in bondage. The discourses, testimonies and other good things therein will thrill

the reader with true "joy in the Lord." Price 25¢ post paid. Five copies for \$1, also postpaid. The report is published by the sponsors of the convention, hence all orders should be sent to

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International Sunday School Lessons



JOHN'S VISION ON PATMOS

December 13—Revelation 1:9-18.

I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it to the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyratira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake unto me; and, being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment unto the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass as if they burned in a furnace, and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death.

GOLDEN TEXT: Fear not; I am the first and the last.—Rev. 1:17, 18.



JOHN was imprisoned on Patmos because he had been faithful in witnessing for the truth. Had he compromised truth with error, or been possessed of the idea that God's work was over and there was nothing to do, he would doubtless have been enjoying his freedom. But, like all God's faithful witnesses, he was glad to suffer persecution and to "endure hardness as a good soldier of Jesus Christ." And the Lord stood beside him, giving him "songs in the night" as well as wonderful visions of things to come in future times.

By the expression, "I was in the spirit on the Lord's day," it would seem that John was caught down the stream of time to the day of the Lord's second presence, and to the time when He will be reigning over the earth. Many Bible students believe that John represents the church in our day. Certainly much of what John saw in vision, the church today sees by faith or in actual fulfilment. It also hears the great voice of the Lord, as a trumpet, behind it. Indeed the great trumpet voice of the prophetic sayings, covering the entire period of the Gospel age, is what the church chiefly hears at the present time.

John turned around to see what was behind him, and then it was that he saw seven golden candlesticks. Since he was told that these candlesticks pictured the seven churches, we know that he had not turned around to face the Jewish era, for in that case he would have seen the ritualism of the Jewish law instead of the church of Christ. The latter did not come into existence until the time of Jesus. Therefore, if John had to turn *backward* in order to face the Gospel age, that shows that he was viewing matters from the latter end of the Gospel age. And this is further evidence that he represented the church of today in the vision that it now beholds.

In the midst of the candlesticks was "one like unto the Son of man," which undoubtedly was our Lord.

He was the great High Priest, doing the work of the sanctuary, taking care of the candlesticks, trimming off the wicks, supplying the oil, so that the proper degree of light might be produced, and that is exactly what the Head of the church has been doing throughout the Gospel age. He has not left it to others; it is too important for that. His golden girdle symbolized the fact that He was the great divine Servant to the church, serving its members with the necessary oil and taking care of their highest interests.

The Lord's eyes being "bright" signified that He could see all that was going on. His countenance, radiant as the sun, revealed how gloriously He shone with the light of truth. The two-edged sword proceeding from His mouth also represented the truth in its power to destroy superstition and error. The long garment down to the feet would suggest that the Christ was hidden to a large extent throughout this age, from about the second century to the "time of the end" of this age. The head was visible, and so were the feet; but the other parts of the body were covered.

We are given the information that "the seven stars are the angels to the seven churches." In Zechariah's vision, as given in the fourth chapter of his prophecy, they are represented as seven conducting pipes. They are the special messengers that God has used, giving to them in each case the message that He had for the church in their particular day. If we are to bring forth the light that God requires of us, we must be connected up with the golden candlesticks by means of the conduit pipes. And we should recognize the stars as God's special mouthpieces, whom He has been using even as He used the apostles and the prophets of old.

Practical lessons to be derived from this vision are: (1) that we should in all things recognize Jesus as the great and exalted Head of the church, and realize that there is no other Head; (2) that we should

clearly discern the means by which the Lord carries on His work, beholding the fact that it is a systematic work, and must be done in the Lord's way; and we should pray to be part of the instrumentalities which He employs.

QUESTIONS:

What did John mean by, "I was in the spirit on the Lord's day"?

What was the trumpet voice that spake to John? When he turned around what did he see?

Who was in the midst of the candlesticks? Describe this wonderful being.

What things were represented respectively by the girdle, the garment, the whiteness, the eyes, the sword, the stars, the feet, the brass, the furnace, the sun?

What practical lessons does the vision furnish us today?

* * *

THE SUPREME GIFT OF GOD

December 20—Luke 2:4-16, 18.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David);

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

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

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men!

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. . . .

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

GOLDEN TEXT: Behold, I bring you good tidings of great joy, which shall be unto all people.—Luke 2:10.



OD'S supreme gift came into the world in very lowly guise! Verily the divine ways are not as man's ways; but, as the prophet says, they are as high above us as the heavens are above the earth. Princes are born in kings' palaces; but it was not so with Him who was to become "Lord of lords and King of kings" in God's due time. Before His high exaltation should take place He was to walk the pathway of humility, leaving the heavenly courts and coming down to this sin-stained world, condescending to be born as a helpless babe in a manger. Truly the love that would stoop so far down in the carrying out of the divine will was a wondrous love indeed.

The miraculous manifestation of divine favor to the shepherds serves to show how the Lord has ever revealed Himself to the simple and truly humble ones of humanity. Those who have rejoiced in God's supreme gift to the world have not been the great ones among men. The apostle says:

"Ye see your calling, brethren, how that not many wise men afte-

the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."—1 Corinthians 1:26-29.

The shepherds were humble Jews who cherished the ancient hope of Israel, believing that the salvation of their nation lay in the advent of a great Messiah of promise. This expected Deliverer was to free the Jews from Roman bondage and exalt them to the foremost place of power among the nations of the earth. And some of the Jewish rabbis and leaders had been doing some chronological calculating and had come to the conclusion that the time was about ripe for Christ to appear. Consequently the sacred record informs us that "All men [all Jews] were in expectation of Him."

In Luke 3 the genealogy of Jesus is given, through His mother Mary back to Adam. There it says that Joseph was the "son" of Heli, manifestly meaning the son-in-law; for Joseph was actually the son of Jacob. Verse 23 of chapter 3 says (referring to Jesus), "being (as was supposed) the son of Joseph."

Had Jesus actually been the son of Joseph, He could not have given Himself a ransom for the world, for He would have been contaminated by heredity with the world's imperfection and hence would have had to die for His own sin. This is one of the very important facts of the Scriptures. Those who deny that Jesus was the Son of God, and not of Joseph, likewise deny the value of the ransom; and their theory, if true, would leave the world in its sins, without any prospect whatever of salvation.

"Fear not," said the angel to the shepherds, "for behold I bring you good tidings of great joy, which shall be to all people." And this message agrees with many other scriptures. For instance, in Luke 3:5, 6, we read, "Every valley shall be filled, and every mountain and

hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

Verily God's glory is to fill the earth in due time, for He said to Abraham, "In thee and in thy seed all nations of the earth shall be blessed." The world is still waiting for what the poet called, "That one far-off divine event, to which the whole creation moves." But, thank God, the indications are that that event is not any longer far off, though it seemed far off to Tennyson, who wrote that line.

The popular translation, "peace to men of good-will," which is frequently seen, is not allowed by the Greek text; for the word for "good will" is in the nominative case—a noun. The thought is that peace, good-will, will be to men of every nation, and will be manifested when the divine Kingdom is established. The story of the birth of Jesus is of the highest interest to the Christian.

QUESTIONS:

Why was Jesus born in a humble place? Why was the angel's announcement made to humble shepherds?

Why is Mary's genealogy given? Why is the fact that Jesus was not the son of Joseph of great importance?

Has the "good tidings of great joy" been to all people yet? When will this take place?

Is the translation, "Peace on earth, good-will toward men," a correct one? Or should it be, "Peace on earth to men of good-will"?

Of what importance is the doctrine of the birth of Jesus to us today?

* * *

THE CHRISTIAN'S RESPONSIBILITY

December 27—Hebrews 2:1-15

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him;

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy spirit, according to His own will?

For unto angels hath He not put in subjection the world to come whereof we speak.

But one in certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visited him?

Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands:

Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him?

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

For both He that sanctifieth, and they that are sanctified, are all of one: for which cause He is not ashamed to call them brethren.

GOLDEN TEXT: Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Hebrews 2:1.



T IS possible to let the truth slip away from us. In order to hold onto it we must keep on the alert. If a man were grasping a rope that was to pull him out of the water he would hold on to it with all his strength, lest it be drawn away and he perish in sight of aid.

To get the truth away from us is the one thing that Satan would like most of all to do. In order to off-

set the adversary's power we should take heed to the injunction of the Apostle Jude, who said, "Building up yourselves in your most holy faith, praying in the holy spirit, keep yourselves in the love of God." And then, too, we need to have on the full armor of God for the Christian warfare.

The "so great salvation," referred to in the text, is the special salvation extended to the church of this Gospel age—the salvation to "Glory, honor and immortality." This is far greater than the world's salvation—which common salvation is to the plane of perfect human nature for all the willing and obedient of mankind.

It was Jesus who first clearly announced this "so great salvation" of His followers to immortal heavenly glory. The Old Testament prophets had spoken of the earthly blessings of restitution that should come to men during the reign of the Messiah. But Jesus is said to have "brought life and immortality to light, through the gospel." The prospect of immortality was a new thing, and the attainment of this glorious reward means faithful compliance with the terms laid down by the Master. The theory that man is inherently immortal, or possesses an immortal soul, is disproved in every respect by the Word of God.

"For unto angels hath He not put in subjection the world to come, whereof we speak." No, indeed, God will not put the angels over the world as judges and administrators, but will install the select members of the church in that position. "Know ye not that the saints shall judge the world?" asks the apostle. And again, "Know ye not that the saints shall judge angels?"

The saints in glory will be well qualified for this judging work, for they will have the possession of a good knowledge of human nature, and will have had experience with enduring trials and resisting temptation. Having been in the world themselves, they will have developed great love and sympathy for fallen humanity, and will be able to uplift mankind and assist the people as they endeavor to struggle up the great "highway of holiness," with the goal of perfect manhood shining ahead.

When God made man He put all earthly things under him, saying, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." But man forfeited this glorious dominion, and came under the power of sin and death. However, this earthly dominion is to be restored in God's times of restoration, or restitution.

But the Scriptures say, "Now we see not yet all things put under him." No, indeed, man in his present fallen state is not now worthy of his original reign; and the recovery of this lost dominion will not come about until man himself is uplifted, physically, mentally and morally, and has come to an appreciation of the fact that God's laws are supreme and must be obeyed.

In what way did Jesus become "perfect through suffering"? We may say that Jesus had three perfections; namely, the perfection that He had before coming into the world; the perfection of manhood that He had while in the world; and the perfection that was His when "God highly exalted Him, giving Him a name that is above every name." The words of the text relate to the last mentioned perfection. It was the Master's perfect obedience under conditions of suffering that fitted Him for His high exaltation—perfected, or trained to be the Captain of our salvation.

And those who follow Him must manifest their fidelity through a similar course of testing. "That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried by fire, may be found unto praise and honor and glory at the appearing of Jesus Christ." Thus it is that the Christian must accept his responsibility in standing for the truth, until the time comes when he shall lay his armor down and be asked to "Come up higher."

QUESTIONS:

How can we best hold onto the truth? How could we let it slip?

What is there that is "so great" about the salvation that the Lord has extended to us? Compare it with the world's salvation.

Why has God not put the world

to come under the administration of angels?

Mention the various things that man lost when he broke the divine law.

How was Jesus made perfect by the things which He suffered? What is the ministry of suffering in the case of the church?

* * *

THE SON OF GOD BECOMES MAN

January 3—John 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him; and without Him was not anything made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness, and the darkness comprehendeth it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness to the light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by Him, and the world knew Him not.

But as many as received Him, to them gave He power to become the sons of God, even to them which believe on His name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth.

John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is

preferred before me: for He was before me.

And of His fulness have all ye received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath revealed Him.

GOLDEN TEXT: The Word was made flesh, and dwelt among us.—
John 1:14.



HILE Jesus was a God (a mighty one) before He came to the earth, and has been a God since His ascension to heaven, yet He has never at any time been THE God, THE Mighty One, Jehovah, of whom it is said, "From everlasting to everlasting, Thou art God." Jesus was not His own father, for He said, "My Father is greater than I." (John 14:28.) He is called "the beginning of the creation of God." —Rev. 3:14.

In John 1:1 the Greek article *ho* precedes the first word "God," but is not used before the second word "God." The first two verses of John's Gospel therefore properly read: "In the beginning was the Word, and the Word was with the God [*ho theos*], and the Word was a God [*theos*]. The same was in the beginning with the God [*ho theos*]."

The "beginning" referred to is plainly not the beginning of Jehovah's existence, because He never had a beginning. (Psa. 41:13; 90:2; 106:48.) So, then, evidently the beginning of creation is meant. Jesus, as the mighty Logos, or Word, was with the Father in the beginning of creation. The Apostle Paul calls Him "the firstborn of every creature." (Col. 1:1, 15.) And He is also called "the only begotten Son of God." The word "begotten" signifies having a beginning.

In His pre-human existence the Logos was used as the honored agent in the works of creation. "All things were made by Him." This would include the worlds, the ang-

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CHILDREN'S HOUR



Soldiers of the Cross

HAVE you ever suffered for the sake of truth?" asked Uncle Eb, as we found ourselves awaiting our Bible story. "Perhaps sometime or other you have suffered because you refused to tell a lie. That is one way of suffering for truth. But to live for grand, true things, which people around us do not believe, and to speak of these whenever we have the opportunity, and through doing so to bring upon ourselves blame and reproach and even bodily injury, is a still higher way of suffering for the truth.

"It is not just one instance of telling truth that brings suffering, but it is a life lived according to the divine principles of divine truth, faith, devotion and love that makes worldly people angry. Jesus lived such a life as this, and because He aroused the jealousy of the leaders of the Jews He was put to death—and a cruel death on the cross at that. Now a Christian is one who follows Jesus, who was the great founder of Christianity.

"After Jesus had arisen from the dead and had ascended to heaven, His followers began to increase in number. The apostle and early disciples had the power to perform miracles—such as giving sight to the blind, hearing to the deaf, and even life to the dead—and of course such wonderful doings helped to interest others in the faith.

"Well, one day, Peter and John, two of the apostles, went up to the temple of the Jews; and there outside of the gate, they saw a lame man who had been carried there by his friends and laid down so that he might beg for money from the people who were going in and out of the temple. This poor man had been born lame; he had never been able to walk like other people. However, he had his eyesight; and when he saw Peter and John approaching, he asked them for a penny or two, as was his custom.

"And then a strange thing happened. Peter said to him, 'Look at us.' And the lame man did as he was told. Then Peter said to him, 'I have no silver or gold to offer you, but I'll give you what I have. In the name of Jesus Christ of Nazareth rise up and walk.'

"Then Peter took him by the hand and raised him up, and the strength came back into his limbs and he was not only able to walk but also to leap and to run; and he went with the apostles into the temple, walking and praising God. And all the people were

amazed when they beheld what had been done, for this man had never walked before in his life.

"Well, this miracle gave Peter a chance to tell the people about Jesus. He tried to make it clear that it was no power that he himself possessed that had healed the crippled man, but that the miracle had been wrought in the name of One whom they had put to death. He reminded them that they had pleaded for the release of a robber and had given him his liberty, but they had crucified the Son of God. But then he went on to say, 'I know that you did this wicked thing in ignorance; and the best thing you can now do is to repent and confess the wrongdoing which you have committed, and then some day your sins may be blotted out—in the great times of restitution, which God has promised by the mouth of all His holy prophets since the world began.'

"So you see how plainly and nobly Peter talked to the people. But while he was still talking, some of the priests of the temple appeared on the scene. These men were very much annoyed to find that the apostles were preaching about Jesus. Also there were some Sadducees, and these likewise were offended. Now do you know what a Sadducee was? Well, chiefly he was a faithless man who did not believe in the resurrection of the dead. Now these priests and Sadducees put Peter and John under guard in some sort of jail till the next day.

"When the morrow had come, the high priest and some of his relatives and others came together and had Peter and John brought before them and asked the apostles by what authority they had performed the miracle. Then Peter preached them a great sermon about Jesus, saying that His was the name by which the miracle had been wrought, and that there was no salvation in any other. So, when the priests and others saw the courage of Peter and John, they knew that they had been with Jesus.

"However, it was hard for them to know what to do about it; for there, right before them, was the man who had been healed; and there was no question about the greatness of the cure. What they finally decided to do was to command the apostles not to teach or preach any more in the name of Jesus. But Peter and John said to them, 'You can judge for yourselves whether it is right for us to obey God or to obey you. For we cannot help speaking of the things that we have seen and heard.' So, when the

priests and Sadducees had laid further commands upon the two soldiers of the cross, they let them go.

"So the Word of God increased with power, and the disciples rejoiced when they saw the great things that God was doing among them. There was one young man who was very zealous for God, and who was sent out by the church to preach the gospel. His name was Stephen. Not only did this man preach, but he also performed great wonders and miracles. But Stephen had his enemies, men who did not want the gospel preached. These wicked men determined to stop Stephen in the good work he was doing. So, what do you suppose they did? Why, they paid certain ones to swear falsely that they had heard Stephen speak evil words against Moses and against God. The young man was then brought up before the council, and the high priest asked him if these things were true.

"Stephen's face shone with the light of truth, as though it had been the face of an angel. However, his enemies could not appreciate the beauty of his countenance. When the high priest gave him an opportunity to say something, he spoke to the council about God and the things that God had done in the past. He reminded them of God's dealings with Abraham, and of the great promise that He had made to bless the world in due time.

"Continuing his discourse, Stephen told these Jews that they were opposing God in opposing Jesus the Son of God. Now the ones who hated Stephen thought that they were the friends of God and did not like to be told that they were His enemies. But this young soldier of the cross was not afraid to tell them just where they stood, and he drove home the fact to them with all the power at his command. He declared that their fathers had resisted the holy spirit of the Lord, and that they were now doing the same thing.

"But Stephen was not moved by their rage. There he stood before them, at their mercy, the object of their hate. But he saw something that they did not see; for he looked up to heaven and saw a vision of the glory of God and Jesus standing at the right hand of God. Then he gave expression to this wonderful vision that God had granted to him, for he said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' And the Jews thought that this was a terrible thing to say. They pronounced it to be blasphemy, and they put their fingers in their ears and cried out against Stephen.

"Then all at once they rushed upon him and took hold of him and led him out of the city; and, picking up great stones, they threw them at him and killed him. And what a triumphant death this was! Stephen had the honor of being the first Christian martyr, the first one who had so faithfully followed Jesus that he suffered death for the cause he loved. Truly God was pleased with him, and Jesus was pleased.

"There is no doubt that Stephen will be one of those faithful ones who so loyally confessed Jesus before men that Jesus will in turn confess them before the angels of God: for Stephen died in the spirit of love, praying for his enemies with his last breath.

And so this noble martyr passed away, to await the resurrection call of the church, when all true Christians will be changed into beings having the nature of God Himself.

"While Stephen was being stoned to death, a certain man was looking on, not feeling at all sorry at what was taking place. The name of this man was Saul, who came from a city called Tarsus, which was quite a notable city of those days. Now Saul did not love Jesus, for he believed the latter to have been an imposter. Saul was an ardent Jew. He believed in the Law and the prophets of Israel, and accepted the religion of his fathers as being the only true religion. He therefore regarded the Christians as out-and-out heretics; and some time before this he had set himself to persecute the followers of the Master.

"Being a person of influence and authority, Saul had laid violent hands on various Christians haling them before the magistrates, having them put in prison, and driving them forth to strange cities. And while doing all these things, Saul actually thought he was serving God. He was not doing it for any gain to himself, but purely through loyalty to the Jewish religion in which he believed. He felt that if Christianity were not put down it would destroy faith in Moses and in the Law and the prophets of his nation.

"Now this Saul went to the high priest and asked for letters giving him authority to enter into the synagogues in Damascus, and if he found any Christians there to bind them and bring them to Jerusalem. Then with a small following of men, he himself set out for the city where he purposed conducting his persecution.

"There is a saying that 'Man proposes, but God disposes.' Before Saul entered Damascus something happened to him. Suddenly there shone round about him a light from heaven, and he fell to the earth and heard a voice saying to him, 'Saul, Saul, why are you persecuting Me?' And Saul replied, 'Who are you, Lord?' And the voice answered, 'I am Jesus, whom you are persecuting.' And Saul then asked, 'What will you have me to do?' And the Lord replied, 'Go into Damascus and it will be told what you must do.' So Saul was led into Damascus, and for three days he was blind and did neither eat nor drink.

"At the end of the three days the Lord sent a disciple named Ananias to Saul, and this man said, 'Brother Saul, the Lord, even Jesus, who appeared to you in the way, has sent me to you to give you back your sight.' Then his sight came back, and the holy spirit of God came upon Saul; and he arose and went forth and spent certain days with the Christian disciples that were at Damascus.

And straightway he preached Jesus in the synagogues of the Jews, saying that He was the Son of God. And all who heard him preach were amazed, saying, 'Is not this the man who tried to destroy all the Christians, bringing men and women bound unto the high priest?' It was hard for them to understand Saul's sudden conversion. But Saul had joined the Lord's army, and he continued to stand for the truth to the end of his life. He became one of the most valiant of all the soldiers of the cross, the chiefest of the apostles of our Lord."

Outline For Berean Study

THE DIVINE FAMILY

Text: To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.—1 Corinthians 8:6.

First Part—God, the Father (continued)

- (8) How was God's power displayed in CREATION? Job 26:12-14. *Watch Towers*—1895, page 120, mid. col. 2—page 121 (*Reprints*, page 1814, col. 2, page 1815, col. 1); 1913, page 101, col. 2 (*Reprints*, page 5210, par. 5-7).
- (9) In what limited ways has His power been exercised?
- (a) Toward the fallen race: *Watch Towers*—1890, page 5 (*Reprints*, page 1272, par. 5-11); 1895, page 59, par. 3 to page 60, par. 3 (*Reprints*, page 1780, col. 2, par. 3 to page 1781, par. 5).
- (b) FLESHLY ISRAEL—Deuteronomy 4:37; Nehemiah 1:10.
- (c) SPIRITUAL ISRAEL—1 Cor. 1:18, 24. *Scripture Studies*—Vol. 5, page 281, par. 2; *Watch Towers*—1901, page 126, par. 2 (*Reprints*, page 2797, par. 2).
- Romans 1:16; *Watch Towers*—1893, page 284, par. 4 (*Reprints*, page 1582, col. 2, par. 4).
- Ephesians 3:20; *Watch Towers*—1905, page 193, par. 5 (*Reprints*, page 3586, par. 2).
- Acts 1:8; John 16:12, 13. *Scripture Studies*—Vol. 2, page 120 foot note. Vol. 6, page 222.
- 1 Peter 1:5; *Watch Towers*—1903, page 440, par. 3, 4 (*Reprints*, page 3280, last paragraph).
- (10) What will be the results of the full exercise of God's power?
- (a) THE GLORIFIED CHRIST—1 John 3:2; *Scripture Studies*—Vol. 6, page 721, par. 1, 2.
- (b) RETURN OF FAVOR TO ISRAEL—Isaiah 2:3; 52:9; 65:18; 66:10-12; Jer. 3:17; *Scripture Studies*—Vol. 1, page 294, par. 1; page 295, par. 2, 3.
- (c) RESTORED MANKIND—Rev. 21:1-5; *Scripture Studies*—Vol. 1, page 191, par. 2; page 192, par. 1.

CONCLUSION OF PART ONE: *Watch Towers*—1894, page 238, par. 4-7 (*Reprints*, page 1681, col. 2, paragraphs 4-7).

NOTE:—The next installment of the Outline for Berean Study will appear in the February issue.

THE SON OF GOD BECOMES MAN

(Continued from page 27)

els, and mankind. While all power originally came from the Father, who has the ultimate control of all power, He was pleased to use His Son as the channel or agent for all His creative work. The Apostle Paul makes clear the relationship existing between the Father, the Son, and the church, saying, "To us there is one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."—1 Cor. 8:6.

"In Him was life." Yes, perfect life was in Jesus, for He had received that life not from Joseph but directly from His Heavenly Father. While all those around Him were contaminated by sin and were physically debilitated, Jesus was perfect. Thus being without flaw or stain, He was in a position to offer Himself to God acceptably for the fallen race—a sacrifice without blemish, as prefigured in the Passover lamb of the Jews as well as in the unblemished bullock of the Atonement Day sin offering.

"And the life was the light of men." The word "life" is here

used figuratively. The full meaning of the sentence is that the hope of men lay in Jesus, because He possessed unimpaired life to lay down in their behalf. While our Lord was on earth He was a great light; indeed He Himself said, "I am the light of the world." In His office of the future He is called the "Sun of righteousness," and is said to have "healing in His wings [beams]."

How true it is that "the light shineth in darkness, and the darkness comprehendeth it not." How little does the world know about the truth at the present time! In fulfilled prophecy we have conclusive evidence that we are in the last days of the Gospel age, but people are interested in everything else but in this important fact. "As a snare shall it come upon all them that dwell on the face of the whole earth," said Jesus. (Luke 21:35). "But ye, brethren, are not in the dark that that day should come upon you as a thief. Ye are the children of light, and the children of the day; ye are not of the night nor of darkness."—1 Thes. 5:4, 5.

"But as many as received Him, to them gave He power to become

the sons of God." That was true at His first advent, and it is true today. Those who receive Him now, by receiving the dispensational truth that reveals Him as the Mighty One who has come to overthrow the systems of men and to establish His own glorious Kingdom, are the ones whom God acknowledges as sons. By receiving the truth, we receive Him; and if we reject the truth, we reject Him.

QUESTIONS:

Quote the first two verses of John's Gospel, giving the proper rendering and pointing out the exact meaning.

In what sense was life in Jesus? How was this life the light of men?

Does the light shine in darkness today? Does the darkness comprehend or appreciate the light? What is the special light due at the present time?

What kind of people rejected our Lord at His first advent? What kind reject Him now? Explain how He has been rejected by Christendom at large.

What are the privileges of the sons of God? Can we be sons of God and maintain our standing as such, if we make light of the truth?

Talking Things Over



"Thou Crownest the Year with Thy Goodness"



WHAT a blessed thing it is to realize that the Heavenly Father is the loving and bountiful Caretaker of our lives; that not a hair of our heads can be harmed without His permission and overruling wisdom directing the result to our ultimate blessing as "new creatures in Christ Jesus"! And what a heart-cheering thought this is as we look back upon the year 1936, now drawing to a close.

No matter what mistakes we have made as we have sincerely tried to do the Father's will, yet, regardless of all failings and blunders, we can take comfort in the glorious thought that because divine love is dealing with us through the merit of the shed blood of our Redeemer, our imperfect efforts have been "crowned with His goodness"—another evidence that "all things work together for good" to all who love the Lord.

It is profitable to us as Christians to occasionally take a retrospective view of our lives, in order that we might check up on our spiritual progress in the narrow way. The beloved Apostle Paul tells us that he was "forgetting those things which are behind"; but evidently he did not mean that we should entirely ignore the past, in the sense that we should not seek to profit by the experiences through which we have passed. When Paul spoke of "forgetting" the things of the past he meant that he was not permitting the temporal advantages he had possessed as a lawyer and Pharisee to stand in his way of sacrificing all to follow in the footsteps of the Master.

Paul did remember his past experiences, both before and after becoming a Christian, and sought to benefit from them. The humiliating fact that at one time he had been an outstanding persecutor of the church of Christ was never forgotten by the beloved apostle, and this helped to keep him very humble before the Lord and before the brethren.

So it should be with us! If we find ourselves over-exultant about our spiritual successes of today, then it is well to remember the failures of yesterday. And contrariwise, if we feel discouraged with the blunders of the present, it will encourage us to look back to the past and note that not all of our Christian life has been a failure, but that despite our ever-present weaknesses the Lord has continued to lead us and bless us. And with this assurance we should renew our determination to arise from the dust of temporary defeat and again press on toward the goal.

Ultimate and glorious victory is assured to every sincere Christian, not on the basis of his own ability

to "fight the good fight of faith" but because the Heavenly Father and our Lord Jesus are partners with him in the great enterprise of the Christian life. Because of this blessed partnership we can go on day by day, year by year, assured of a final and successful outcome. Without this partnership every one of us would be faced with hopeless bankruptcy in spiritual attainments. Yes, daily, yearly, always, we would be spiritually "in the red"; and, like the Apostle Paul who tried so diligently to meet the divine requirements of the Law but failed, we too would cry out, "Oh wretched man that I am, who shall deliver me from this body of death!"

But how different does the ledger of our Christian lives appear when viewed from the standpoint of our divine partnership. What a bountiful "surplus" we now have of grace, mercy and love; of forgiveness through the blood, which assures us "that there is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the spirit." Yes, how blessed it is to realize at this, the end of another year, that no matter how circumscribed and discouraging have been our spiritual attainments, the Lord has balanced the budget for us and crowned the year with His goodness.

This loving provision of God's "grace to help in every time of need" and of His forgiveness through Christ, is essential even when we are not failing so miserably; because at the best we come far short of the perfect standard. "I need Thee *every* hour," the poet suggests. We need Him to help us in our weaknesses, to forgive us our sins, and to enrich us with His bounties. And how comforting it is to look back over this year that is closing and be able to realize that in all these ways, and in many others, He has crowned the year with His goodness; and that because of this it has been a blessed year, a spiritually successful year, a year that has brought us nearer to ultimate victory and nearer to the goal of joint-heirship with our blessed Redeemer.

Viewed from this, the divine standpoint, we indeed can "praise the way He has led us day by day." It has been a year of enlarged opportunities for active service, for many; also of curtailment of some activities through sickness or other causes, for others. But viewed from the standpoint of our divine partnership in this great project of the Heavenly Father's love, it has been glorious for all. It is indeed a most blessed privilege to "bear witness to the truth" that others may know of God and of His love, and there has been a marked increase of zeal and of activity along this line on the part of the friends generally during the year. But we will fail to appreciate the value and

importance of these opportunities unless we look for the chief results in the spiritual enrichment of our own lives in the things which pertain to God and to His will for us. If, through "speaking the truth in love" during the year, we have been "growing up into Him," then let us rejoice indeed that we have the privilege of serving and suffering with Him.

The Pittsburgh Convention

FROM the moment that the first happy faces appeared in the old Bible House chapel in N. S. Pittsburgh, Friday morning, October 30, until the final "good-bye and God bless you" was heard on Sunday evening, November 1, every waking hour of the truth friends assembled at this Eighth Annual Reunion Convention was filled with joyous fellowship interspersed with hope-inspiring talks and testimonies. Like the two disciples that were with Jesus on the mount of transfiguration who wanted to build tabernacles and remain in that blessed atmosphere of nearness to the Lord, so the brethren gathered at Pittsburgh were loathe to leave when the convention came to a close, and all could have wished that such a time of feasting on the blessings of the Lord might continue indefinitely.

The details of this gathering will be published in the forthcoming Official Convention Report being issued by the Pittsburgh Ecclesia of Associated Bible Students, hence we will not attempt here to relate any of them. The convention was outstanding in the spirit of good fellowship and unity that prevailed among all those assembled. Everyone present seemed to be there for no other purpose than for the blessing they could give and the blessing they could receive. And this spirit of *giving* a blessing was most manifest. The friends seemed imbued with the correct thought, that the best way to be assured of receiving a blessing is to put forth self-sacrificing efforts to bless others. Any convention that is thus filled with the Lord's spirit is bound to be a good convention.

Another outstanding feature of this convention was its unqualified stand for the truth. Nearly every speaker emphasized the importance of adhering to the sound doctrines of present truth, as the only background for the Christian life; and that true Christian character development cannot be divorced from a proper study and appreciation of the divine plan.

At this convention, more than at any of the previous annual gatherings in Pittsburgh, the various speakers also emphasized the great importance of activity in bearing witness to the truth, and convincingly pointed out that such activity is a most effective aid to us in growing into the likeness of our Lord; The remarks of Brother P. L. Read, of Indianapolis, along this line were specially appreciated by many; as also were those of Brother Ben Hollister, of Chicago, who carefully cautioned the friends against becoming extremists either by over-stressing the matter of activity in witnessing for the truth, or by concluding that it is not very important for the Chris-

tian to let his light shine out that others might see and be blessed.

The immersion service was one of the most impressive of the convention, as it called vividly to mind the sacred responsibility upon each of us of being faithful to our covenant of sacrifice. Six symbolized their consecration at this service; one of these—Brother Hopkins, of Cincinnati, Ohio, being well past 80 years of age. Nearly all of these brethren have embraced the truth within recent times—two of them formerly having been Roman Catholics. May these dear ones ever realize a deep sense of the Heavenly Father's presence with them to guide and help in every time of need, that their consecration vows symbolized at Pittsburgh may be carried out fully and faithfully even unto death. An announcement of the Official Convention Report will be found on page 23 of this issue of *The Dawn*.

A Voice From the Past

THE FOLLOWING words of exhortation are quoted from the September, 15, 1914 *Watch Tower*:

"While the anointed of God are on this side of the veil they are, as His ambassadors, to show forth His praises by telling others of the coming Kingdom and the blessings then to be showered upon all, when the favors of the Lord shall be poured out upon all men. They are to tell that these blessings are both for those now living and for those who have gone down into the grave. God's great plan for the world is much broader and grander than once we thought. It is worthy of such a God as ours! Then let us tell to all who have an ear to hear, that the Lord is now pouring out His spirit upon His servants and handmaidens, and soon will pour it out upon all flesh—all mankind.

"One of the features of our commission as ambassadors of the Lord is to 'comfort all that mourn.' The children of God, who have learned the true source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the great Physician, and hence they know where to direct longing hearts who need the balm which only God can give. As the apostle says: 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.' (2 Corinthians 1:3, 4.) So then, whether while still in the flesh or after we have come into our inheritance beyond the veil, we are to be comforters, to lift up those who are oppressed with sorrow and care, to bring them 'the oil of joy,' the message of grace.

"We are to be comforters at this particular time of 'them that mourn in Zion.' This is a work that the saints of today, who have been enlightened and blessed by the message of present truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing message came to us, mourning

because of the confusion and worldiness and dearth that prevailed in the nominal system wherein we were bound. But now we are free, and no more are 'our harps hung upon the willows of Babylon.' They are attuned to the harmonies of heaven, and we can now

sing with the spirit and with the understanding, the glorious 'Song of Moses and the Lamb.' So let us be zealous in carrying this glad news to all the mourners in Zion not yet delivered, that they may join with us in this glad song."

"GOOD HOPES" REPORT

(Months of July, August and September, 1936)

FREE TRACT FUND

A1-367-373	\$ 7.48	1-372.....	\$ 5.00
1-365	5.00	1-374.....	5.00
1-366	10.00	From Gen. Fund.....	250.00
1-369	15.00	Bal. July 1.....	11.68
1-371	10.00		
Total		\$319.16	

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 504,928.

Total cost of printing and shipping\$264.53

Balance in Free Tract Fund \$ 54.63

TRAVELING SPEAKERS FUND

C3-381-C3-415	\$42.00	3-400.....	\$ 5.00
3-377	7.50	3-401.....	5.00
3-378	5.00	3-402.....	5.00
3-379	50.00	3-405.....	100.00
3-380	5.00	3-406.....	10.00
3-382	9.00	3-407.....	10.00
3-383	5.00	3-409.....	5.00
3-385	5.00	3-411.....	10.00
3-386	20.00	3-412.....	20.00
3-387	6.00	3-413.....	5.00
3-388	15.00	Balance July 1.....	22.37
3-395	5.00		
Total		\$371.87	

Traveling expenses of speakers\$285.83

Balance \$86.04

Number of class meetings served, 291; total attendance, 6,232

Number of public meetings served, 14; total attendance, 1,568.

FREE SUBSCRIPTION FUND

E5-53-E5-61	\$ 8.72	5-60.....	100.00
5-54	50.00	Transferred.....	200.00
5-55	25.00	Balance July 1.....	19.56
5-56	5.00		
5-57	25.00	Total.....	\$433.28

Number of 3-months subscriptions charged against this fund, 785, at 25¢ each, \$196.25

Number of annual subscriptions charged against this fund, 225, at \$1 each, \$225.00

Total charge \$421.25

Balance \$12.03

FREE BOOK FUND

G7-54	\$ 3.50
7-52	5.00
7-53	25.00
Balance July 1	6.17

Total \$39.67

Charged against this fund, 183 books at 13¢23.79

Balance \$15.88

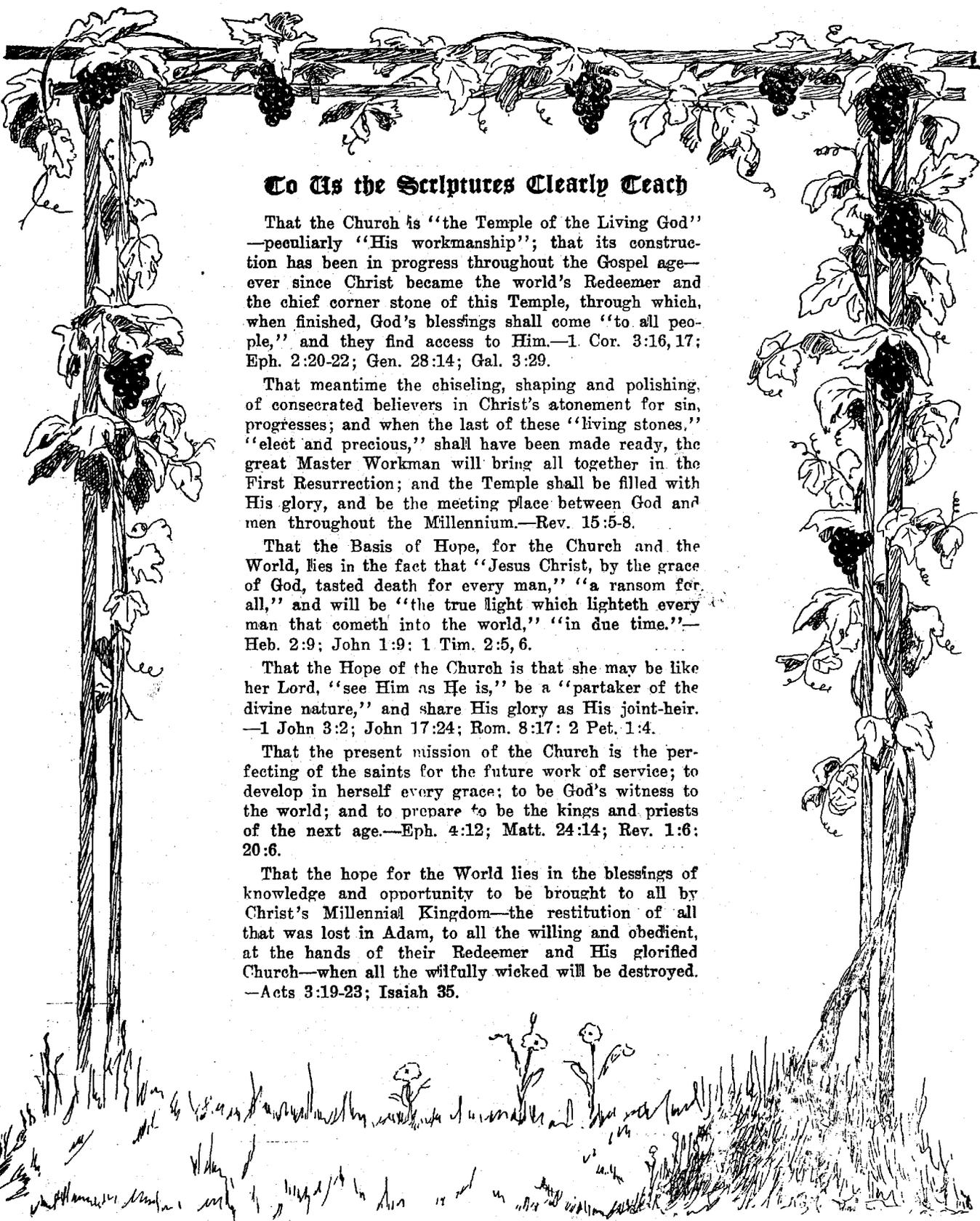
ADVERTISING FUND

(Same as in June, 1936 issue.)

GENERAL FUND

F6-824-F6-877	\$57.30	6-856.....	10.00
6-825	5.00	6-857.....	10.00
6-827	10.00	6-859.....	5.00
6-828	25.00	6-861.....	6.00
6-829	5.00	6-863.....	25.00
6-830	25.00	6-865.....	5.00
6-831	5.00	6-867.....	10.00
6-832	6.00	6-869.....	5.35
6-833	5.00	6-870.....	10.00
6-836	18.35	6-872.....	25.00
6-837	10.00	6-873.....	5.00
6-840	25.00	6-874.....	24.00
6-843	5.00	6-875.....	10.00
6-844	5.00	6-878.....	6.02
6-848	5.00	Balance July 1.....	244.39
6-850	5.07		
6-851	8.00	Total.....	\$643.48
6-853	5.00	Transferred.....	\$450.00
6-854	5.00		
6-855	8.00	Balance.....	\$193.48

During the fiscal year, October 1935-36, 819 meetings were served, with a total attendance of 22,651. Total amount of free literature, figured in tract pages, 2,229,440. (Number of tract pages reported in September issue should have been 680,000.)



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.