

FEBRUARY, 1935

15 Cents

The DAWN

**A Practical Self-examination on Love
The Suffering and Glory of the Christ
Witnesses for Jesus and the Word of God**

OUT OF THEIR OWN MOUTHS—News and Views

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Issue of February, 1935

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THE DAWN, entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932; Act of March 3, 1897. Published monthly—formerly semi-monthly—by the Dawn Publishers, Inc.—formerly the Associated Bible Students Radio Committee—251 Washington Street, Brooklyn, N. Y. Subscription price, \$1 a year.

CONVENTION ANNOUNCEMENTS

Chicago Quarterly Convention, April 7. Information received from the Chicago brethren indicates that Brother G. M. Wilson, of Pittsburgh, Pa., and Brother Julian T. Gray, of Cincinnati, Ohio, are expected to serve at this gathering. Meetings all day at 910 La Salle Street.

Wilmington, Del., Annual Pre-Memorial Convention, April 14. Friends in Wilmington are looking forward to a blessed time of fellowship and service on this occasion. Further particulars later.

New Bedford, Mass., April 19-21. April 19, we understand, is a state holiday in Massachusetts, so this will give an excellent opportunity for the friends to meet together for a three-day period. Later announcements will give further information. Class secretary, Walter W. Greaves, 25 Social Street, New Bedford, Mass.

Memorial Date for this year will be April 17

Pilgrim Service. Arrangements have been made for Brother J. Hutchinson, who for many years has been active in the service of the Lord and Present Truth, to make a pilgrim trip, taking in Florida. We suggest that the friends remember Brother Hutchinson in their prayers to the end that the Lord's rich blessing may be upon his ministry.

Shall we Publish a New Edition of the Hymn Book? Many have asked if it would be possible to publish a new edition of the Millennial Dawn Hymn Book. The Dawn Publishers are willing to undertake this if there is sufficient need for it. We suggest that individuals and classes in need of new hymn books write to us stating how many they would order if the books were published. Also indicate preference as between a book containing both words and music or one containing only the words.

"GOOD HOPES" REPORT

(Months of October, November and December, 1934)



WE ARE glad indeed to publish the following "Good Hopes" report, covering the months of October, November and December, 1934. For the benefit of those not acquainted with our work we wish to say that the different funds are provided so that those who desire to do so may express a choice as to how their contributions shall be used. The code number and amount of individual donations are given in order that all contributors may be assured that their donations have been properly applied. THE DAWN and its work represent an effort to defend the gospel of Christ as briefly summed up in the following statement:

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 His Temple through which, when finished, God's blessing 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

(Continued on inside of back cover)

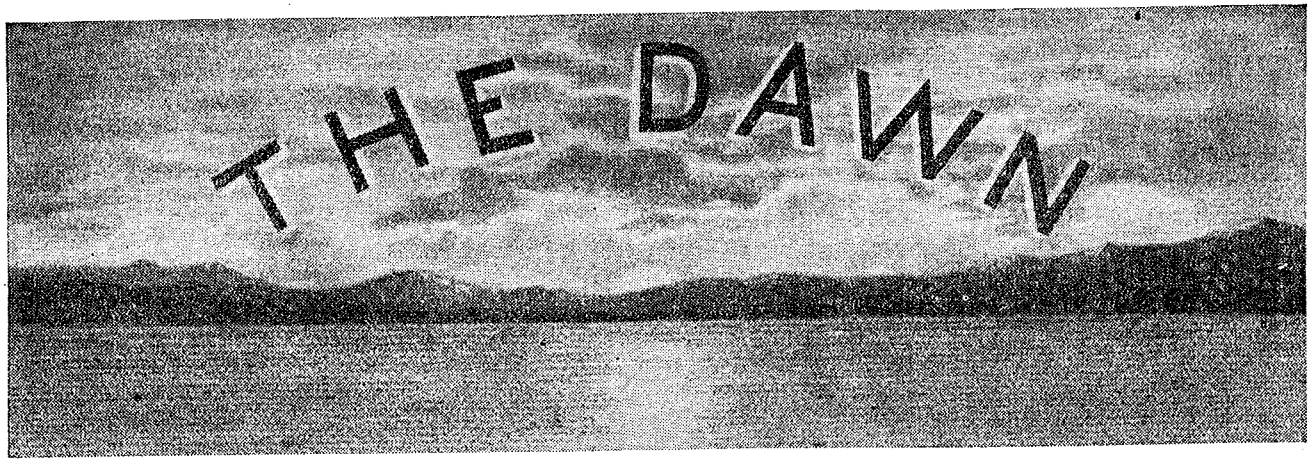
bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium—Rev. 15:5-8.

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 "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 kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-21; Isa. 35.



News *and* Views

Out of Their Own Mouths



GOOD article entitled, "Can the Church Survive?" appeared recently in the Baltimore, Md., *Evening Sun*. The article was written by the Reverend W. Hanford, pastor of one of the leading churches in that city. Reverend Hanford came into public notice last spring when, in the course of his Easter sermon, he hurled the Bible to the floor as a gesture of protest against the spirit of modern Christianity. Just why the Bible should be blamed for the spirit of modern Christianity we do not know. As we see it modern Christianity would be far different from what it is were it based on the true teachings and spirit of the Bible.

In discussing the merits of the modern church it is quite apparent that Reverend Hanford takes the view that the church is supposed to be the leader of the world in this age. The great church systems of the world have attempted to do this, but the Bible clearly shows that the present age is the age of sacrifice and suffering for every true Christian, and that the time for leadership and rulership is yet future—during the thousand-year Messianic reign. Then the true church—composed of the faithful followers of the Master from among and outside of all the denominational churches—will be exalted to glory with Jesus, and with Him shall reign as "kings and priests" on the earth. (Rev. 5:10.) Reverend Hanford's opinion of what he calls the church, follows:

"More than once there has appeared in print lately the question, 'Can the church survive?' Experience in the ministry during the past four years have caused me to go further and ask the question, 'Should the church survive?' The church today is finding itself more and more outside the main current of events and it is wondering why. The fact is that its heart has practically stopped beating, and the flow of life-giving blood has almost stopped. The church will, in all probability, survive, but I question whether or not it will ever again feel the pulsation of life it has felt in years gone

by. The strong branches of organized religion usually have survived. So in America we may expect some form of Protestantism will continue to exist, though one often wonders whether or not to wish it well. The church is like individuals—it *can* live beyond a mere 'ripe old age' to a 'rotten old age.'

"Protestantism, we must recall, grew up side by side and hand in hand with the present industrial order. It is part and parcel of it. The virtues and vices of each show striking similarities. With the decay of so much of the social order, which has existed during the past three centuries, Protestantism is really approaching, if it has not already approached, a period of senile decay. It is outliving its usefulness. It has lost its place of leadership in the thought of the American people. The place of leadership is there, but Protestantism is not taking it. Let us consider some of the reasons for this failure. We note first the quite evident fact that the church as a whole has failed to satisfy the intellect of the average high-school graduate. In the field of theology one can find far more differences within any given denomination than it can between denominations. The great minds of the various denominations, though looking forward to a new theology, are bending all their energies into putting 'new wine into old bottles.' They do not mind being a little ahead of the crowd, but they will not pay the price necessary to blaze new trails. Their theology is still too encumbered with tradition to point the way and to satisfy the minds of individuals who have made great strides in other fields of knowledge.

"In fields of applied religion, the church has acted in a coercive rather than a persuasive manner. The 'light that is to draw all men' seems to have disappeared. Few people now think of the Gbospel as 'good news.' The fact of the matter is that the church has begun to weaken within itself and is finding its chief outlet in a sort of bullying of the outsider. It has picked out his flaws in an endeavor to hide its own weaknesses.

"The church, furthermore, places far too much emphasis upon the mystical in its approach to life's problems to help the youth of today with his practical approach to these prob-

lems. Many church members and leaders feel that they do not have and 'religion' unless there is a lot of mystery surrounding it. Why should so many experiences cease to have religious significance merely because they have become explainable in the light of modern knowledge?

"A second indication of decay is that the church has become more and more an end in itself instead of a means to an end. Enormous sums are raised for the building of magnificent churches which in most instances are not used for a total of eight hours in a week's time. (Incidentally it is surprising how often the ministers who are praised for the great work of building them feel 'called' to other churches long before the debt is paid off.) In most churches, activities galore are staged for the purpose of extracting money from people as painlessly as possible. The money is then used for church purposes for which, voluntarily, the contributors haven't enough interest or appreciation to give one cent. Great membership campaigns are launched and people are taken into the church with little regard to their motives in coming. Numerous other facts could be cited. The church has failed almost completely to distinguish between primary and secondary purposes. Means have so fully taken the place of ends or objectives that the original objectives are entirely forgotten. Red tape has entangled the church. Some one must step forward and cut the 'Gordian Knots.'

"A more important indication of the church's failure is found in its encouragement of cowardice and compromise in the name of 'caution' and 'expediency.' Time and again, when a great issue arose, I have seen the church lulled into inaction in the name of 'expediency.' The church is so fearful of making a mistake that it is always much more than a step behind the times. This statement is not so amazing when one considers the fact that many ministers in today's churches were urged to enter the ministry because of the one qualification, that they had always been good boys. People who have 'never done anything wrong' have seldom done anything worthwhile. This type lacks initiative. He is fearful and cowardly when confronted with new problems. Without a written guide book to outline every step of the way, he is lost. Can the world, today, expect leadership from such as these?

"The church during the past century has further encouraged cowardice by drawing to its ranks vast multitudes of people whose motives have been no higher than that of saving their own hides. Hope of heaven and fear of hell has been the great appeal. What heroism can we expect from such as these?

"A further indication of the weakness of the church is to be found in a mistaken interpretation of the meaning of love for one's fellow-men, which makes it a mere 'sounding brass and tinkling cymbal.' It has tolerated freaks and supersensitive people in high offices in the name of 'love.' Many churches today are officially manned by individuals who have been offered positions as sops to keep them in the church. A great many of these individuals cling to their church offices and titles simply because they are so narrow, self-centered and bigoted that they wouldn't be tolerated in any other organization in the world.

"Such is the leadership found in the churches. The world is awaiting with open arms an adequate guide in the field of religion. Yet, today when the church has its greatest opportunity in history of performing a real and vital service

we find ministers and high officials crying 'caution' and 'expediency.'

* * *

"Churches of today are blind leaders of the blind. Like our great political parties, they no longer know what they stand for. They are mulling about in their idleness, looking for some one outside their crowd to lynch, instead of using the time for introspection. During the four years I have been in my present charge, I have not taken one probationer into my church. I wouldn't ask my own daughter to join it. She wouldn't know and no one else would know what she was being asked to join. It would be just an added problem for her. I feel that she'll have problems enough to face and solve in this rapidly changing world without my adding to her confusion by asking her to make any such vague 'entangling alliance.'

"There will be a new outbreaking of religion, but it will not come through the Protestant churches or through any of the older churches. It will develop largely outside the church where religious progress has always developed. Prophets of every new order, new day or new deal in religion have always been rejected and condemned by the organized religion of their times. Organized religion looks backward, not forward. Is there a prophet of the Hebrew literature who was encouraged by the church as he undertook his great task? Has there been a prophetic reformer since who has ever been anything more than tolerated by his church? No! Will any prophet who faces the reality of God's universe as it is known today and offers people a satisfying conception—one which takes into account all the known facts of His universe—will such a one be accepted by his church? No! Some one must first of all have manhood enough and conviction enough to stand alone for what he believes. He must believe in his message sufficiently not only to live for it, but he must believe in it sufficiently, if need be, to die for it. Where is the man who will live what he believes enough to lead the way?"

It is evident that the great leader whom Rev. Hanford is looking and hoping for is Jesus. He has indeed been rejected; and all His true followers have likewise been rejected by the imposing religious systems of the world. But this rejection, and its resultant suffering, has been the path to glory for all the Christ company. These have indeed been glad to die for what they believed—in fact, have died, "for the witness of Jesus and for the Word of God." The world-wide revival of religion desired by Reverend Hanford will become a glorious reality when the Christ company—Jesus the Head and the true church, His Body,—will begin the long-promised Messianic reign. The present decay of the nominal church systems is one of the evidences of the near approach of that true Kingdom of Christ.

Churches Fall Down in Example

REVEREND HANFORD is not the only minister to see something is wrong with the churches. Dr. H. Parks Cadman, radio minister of the Federal Council of Churches in America, evidently does not think very highly of them in some respects either. He says:

"If the churches are to be effective in their peace program, they will have to practice among themselves the gospel of

good will and fraternalism which they preach for the rest of the world.

"The churches in the United States have often expressed grave concern over the fate of the churches in other lands. They had better look to their own land. Religion is in a fair way to being nationalized right here at home.

"Aliens otherwise qualified, having conscientious scruples against the bearing of arms, are denied citizenship. American born boys who for reasons of conscience decline to take military drill are not infrequently denied the elemental right of pursuing their studies in State institutions of learning."

Yes, Dr. Cadman, that is just what we have expected. If the world is preparing for the last struggle of Armageddon, truly the nations will not let up in the matter of military drill. As for what the churches will do about it; well, we know that a stream cannot rise above its fountain. If the religious organizations of Christendom all had their roots sunk down deep into the soil of the divine truth of the Bible they would have something by which to live themselves, and something to hand out to others as well. Do not expect too much of them, Dr. Cadman—tell them rather, that the real time of peace and good will is to be ushered in by the mighty power of the Christ, and that "Christendom," as at present constituted, is but a counterfeit of the true Kingdom of the Lord.

Scientist Proves the Bible

THINGS keep coming out that prove the Bible to be true. Sir Charles Marston in unearthing the walls of Jericho has found that the walls of that ancient city were fallen flat, instead of standing upright as in the case of other buried cities. This looks significant, does it not? For please remember that those walls, according to the Bible, actually did fall down flat.

Then Sir Charles has found tablets which contain the alphabet of the Hebrews at an early time. The discoverer says that the higher critics claim that the Jews as far back as the age of Moses had no knowledge of writing, and that the stories of the events of those days were handed down orally and committed to parchment at a later date. Marston's find establishes the fact that the Bible narratives of the lives of the patriarchs came from sources historically correct.

Sir Charles also says that from his researches he has learned a lot about Abraham. He places the date of the birth of this patriarch at about 2161 B. C. He believes that Sodom and Gomorrah will yet be unearthed, and that this will deal the death blow to the higher critics. Thus the Bible is marching on; and we know that God will prove every part of His Word to be absolutely true.

In 1933 eleven million copies of the Bible were issued and distributed. England took nearly a million of these. They went all over the world. God's Word is published in six hundred and seventy-eight languages. O that people could understand the glorious truths which it contains. But the time is not very far away when they will do so. According to the picture drawn by the Revelator—his apocalyptic vision

—"the books will be opened" to the understanding of man; and then "all shall know Me, saith the Lord, from the least of them to the greatest of them."

Father Divine—Who Is He?

Father Divine is God in the flesh to some millions of people. While he himself is a negro, and most of his followers are likewise negroes, many white men and women also own allegiance to him. In many states he has established refuge homes and religious houses. His claim is that there is happiness and plenty to be had now by the righteous. His slogan is "peace." He interprets the Garden of Eden as the garden of eating. He declares his church to be a free form of worship. His people, directed by his words and by the "Spirit," say that they dwell by faith in the eternal presence of God. Furthermore, they claim to have access to inexhaustible sources of wealth, for that in some mysterious way money comes right into purses which they left empty, so that when they go for them they find them full. Then people come from far and near to be healed. Thousands pack his auditoriums. The enthusiasm created naturally is wonderful. His followers are said to number ten million. It also is said that he has a very efficient business organization, through which these devout followers are sold Life Insurance. That, together with the collections, may explain the mystery of his seemingly "inexhaustible" wealth, some of which no doubt is dispersed in various secret charities.

Reverend Emmett Fox Says:

"AT EVERY moment of the day and night, man is surrounded by Infinite Mind. This mind is intelligent, and has all power. Because you are a human being you have the power to bring this Mind into operation in your life at any given moment, to solve your problems, to heal your body, to give you courage, inspiration, and strength. The thing that matters most in life is to wake up to the existence of this Mind, to learn to contact it consciously, to give it free play in our lives, and in fact to harness this infinite Power to the fly-wheel of our personal lives. This Mind is nothing less than God Himself, and the belt wherewith we connect ourselves to it is prayer."

From the foregoing it seems that the Reverend Fox lags behind Father Divine in but one or two things, one of which is the matter of money coming into the pocketbooks of the faithful. But perhaps "Infinite Mind" will get to that later. This teaching, so commonly advanced today, and from so many different sources, that the Christian can have health, wealth, ease, pleasure, and in short everything that the material world affords, for the asking, because one claims consecration to God and to His service, is a gigantic fallacy. God's program for the Christian is a life of sacrifice and suffering, not one of ease and plenty. The age for real divine healing is yet future, and when it is ushered in its blessings will be universal and unmistakable. Meanwhile there are other forces in the spirit realm operating for the express purpose of deceiving the people. The safest course for the Christian is to hold closely to the Word of God, the Bible.



Science and the Bible

WHAT MAN WILL BE LIKE IN THE RESURRECTION

(Concluding Part)

WHAT will the restored race be like when this whole earth becomes an Eden paradise during the millennium? Will sex be wholly obliterated, or will it continue in some sense of the word throughout eternity? The question is intriguing, especially to those who realize that the resurrection is due to begin relatively soon. It is but natural that all such should be interested in knowing or musing upon whatever information may be available on the subject at this time.

It seems evident that at the most, the Bible has given us but a meagre hint here and there concerning man's future status. But may it not be possible that scientific discovery, in this "time of the end" during which knowledge was to be increased was intended to give us at least some foregleam of the actual out-working of divine law in behalf of God's human creatures in the immediate future? In accordance with that reasonable premise we have sought, in this series of articles, to assemble such scientific facts as seem to have some bearing upon this matter, and we leave it to the reader to form his own conclusions on the merit of the data presented.

We have suggested that the Greek rendering of our Lord's words, "In the resurrection they neither marry nor are given in marriage" (Matt. 22:30), seems to refer to the chief or "first resurrection" of the saints on the divine plane, and not to the general resurrection of mankind here on earth. If so, then that text gives us little help in solving the riddle of man's sexual status in the new Eden. We also have discussed the pathological effects of sterilization, of arrested sex development, and the physiology of the gonads—particularly the interstitial part thereof, called the Leydig cells—and have noted their extreme importance in the human economy.

Is Differentiation Necessary?

From these physiological facts alone it would seem necessary that the sex glands be perpetuated in the resurrected human body, because physical and mental well-being are largely dependent upon them, inasmuch as they constitute the head or central control of the entire endocrine system of glands within man's organism. But would the perpetuation of the "Leydig cells" of the gonads imply the continued differentiation of the race into male and female forever? Not

necessarily; though it is of course true that so far as historic human experience extends, sexuality generally connotes sex-differentiation—not only among mankind but also among all the higher animals, though this is not so among all forms of life.

For the race to continue naturally to be differentiated into males and females, even after the necessity for further human propagation has ceased in the millennium, may not seem repugnant either to Scripture or to plain reason; in fact it might appear to furnish an added favorable factor conducive to greater human happiness in the resurrection. Yet, on the other hand, if mating should continue after there is no further need for increase of the species, we are confronted with a seeming cosmologic inconsistency—that of nature perpetuating a function or state that no longer would appear to be justified by usefulness.

Experience suggests that nature is a stern logician and strict economist, making no provision for faculties or functions that are superfluous. Although there are some apparent exceptions to this rule in nature as we see it, yet they probably are due to disharmony or violations of divine law, and eventually will be eliminated. We may expect, then, that when this globe has reached its population saturation-point, the original command to "multiply and replenish the earth" will be repealed through the operation of some natural law that will affect the external powers of the sex glands, without impairing the essential internal or endocrine function of their Leydig cells.

Steinach's Method of Rejuvenation

Some of the more recent rejuvenation experiments of the scientists seem suggestive of future possibilities along this line. Although monkey-gland transplantations proved futile, yet some interesting results are being reported by some who have followed up the Steinach method of rejuvenation through sterilization. Instead of entirely removing the gonads, which is a dangerous procedure with generally baneful consequences, Steinach merely severed the vas deferens or duct of external secretion, leaving the gland otherwise unimpaired. This in no way prevented the continued internal secretion of the gland. On the contrary it caused the Leydig cells to proliferate, become more active, and thus it increased the internal secretion at the expense of the external function—which becomes dormant as a result of the operation.

It is claimed that the patient not only suffers no ill results in respect to his general physical well-being, but is positively benefited by a revitalizing of the glandular system following the operation. This in turn is said to have a tendency to arrest the inroads of old age and measurably to restore youthful vigor, at the expense of the procreative capacity. By abnegating his power to produce offspring the patient receives, it is claimed, a new lease on life because of the resultant increase in the internal or hormone secretion. This efflorescence of the interstitials is the underlying principle on which this new science of rejuvenation is based.

Thus it is suggested that the sex glands, minus the power to procreate, will exist in all members of the human race when restored to Edenic perfection during the incoming New Age; and that cessation of the reproductive functions, without elimination of the interstitials, will not handicap but will actually benefit the human organism. If it be true that the Steinach operation can bring increased vigor to humanity under present conditions, it is not difficult to imagine how much greater invigoration will accrue to mankind when the death curse is removed, when propagation is caused to cease, and when the perfect environment of the New Eden fully envelops the restituted human race in the approaching New Day. Sexuality, then, is not synonymous with the power to produce offspring—contrary though this be to present popular belief. Nature has other highly important uses for the human sex-glands than merely the present external function of perpetuating the species.

Stimulant to Mental Growth

We do not anticipate a stationary, monotonous existence for mankind throughout eternity. We should expect perpetual enlargement of men's appreciation of the Father's beneficence to him, an ever broadening understanding of His handiwork. This earthly home, replete in manifold manifestations of natural laws yet unfathomed, will suffice to meet all future human requirements, as man's capacity for comprehending this future paradise increases. But would a stultified sexless creature, or a race possessed of the narrow vision of innocent childhood, have the requisite capacity for all this? It would seem that they would not. Maturity, not arrested development, is the logical goal of perfection. And science has shown that mature mental growth in man is dependent upon normal internal secretions from the sex glands.

Apparently, then, if humanity is to go on and on in mental development, these interstitials must continue increasingly *active*, not become atrophied. When sin is eradicated from the human heart through divine power under Messiah's reign, and propagation is caused to cease, the inward sex impulses—which biologists have amply shown to be the physical fountain of life and constant stimulant of mentality—surely will not be stifled, but will be sublimated and released for loftier uses than ever before. Even under present imperfect conditions it has been recognized that asceticism, or repression of the reproductive function, has

a stimulating effect upon the mental and moral powers of mankind.

Many of the prophets, philosophers, teachers and scholars of the past are known to have been ascetics—Sir Isaac Newton being an oft-cited example. Of course, asceticism under the present condition of humanity often takes extreme and eccentric forms which are productive of harm as well as benefit, yet we may be certain that the natural sort of asceticism that will be brought about in the millennium when perpetuation of the species through reproduction is no longer necessary, will be everlastingly helpful to mankind—physically, mentally and morally.

One Sex in the Future?

Granting, then, that only the *external* or reproductive functions of the gonads will cease to operate in the millennium, but that the internal or interstitial secretions of these glands will be actually increased—by reason of natural proliferation of the Leydig cells at the expense of the then useless reproductive power—the next question again comes to the fore: Will one-half of the restored race consist of sturdy masculine individuals, and the other half continue to be effeminate, with a continuation also of the family or mating instinct predominating among them; or will men take on some of the feminine traits and women acquire a measure of masculinity, until eventually the entire race reaches an equilibrium, with sex distinctions wholly obliterated?

Although there is some ground for the contention that sex distinctions will continue after procreation ceases, nevertheless it appears to us to be more reasonable—in view of nature's usual economy in not producing or perpetuating functions when they are not needed for serving some specific purpose—that the human family, while retaining sexuality, eventually will become of one sex, perhaps like unto Adam at his creation. This, of course, does not mean that there will not be variety among mankind. Doubtless there will be much variety, even as in all other species; yet each one entirely perfect and uni-sexual. The interstitials will proliferate at the expense of the external gonads; the latter atrophying until they disappear, while the former develop to their full capacity.

Thereafter the interstitials undoubtedly will serve a multiple purpose; not only will they guarantee a proper vitalization of the perfected organism and a constant stimulant to mentality, but they also will impel in the individual a platonic love for all his fellow creatures, until every man will love his neighbor as himself. His love will no longer be restricted to a mate or to an immediate family circle; but will, in grandeur that transcends what is now called altruism, reach out and comprehend all mankind. Then there will be a true brotherhood of man upon this planet, with selfishness eliminated, love predominating, and all being perfect human sons of God, yea children of Christ through the resurrection which His ransom made possible.

(The End.)



The Christian Life

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your deliverance draweth nigh--

Luke 21: 25-28,31

A PRACTICAL SELF-EXAMINATION ON LOVE

(From *Watch Tower*, Nov. 15, 1911)

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 Corinthians 13: 5.



IT SEEMS impossible to describe *Love*, this wonderful quality without which *nothing* is acceptable in the sight of God! The apostle does not attempt to define love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of *its effects*. It is of God; it is *God-likeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking to control them*. Where love is lacking the results are more or less evil; where love is present, the results differ according to the *degree* of love, and are proportionately *good*.

In the Christian an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God's sight or in our own. These graces must be produced by the spirit of love, filling and expanding within his own heart. Many of the graces of the spirit are recognized by the unregenerate and are *imitated as works of good breeding*, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy spirit of love.

The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine love enters the heart, before that grace is manifest in all the thoughts and words and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may, without the grace of God within, have many of the outward refinements. None but Him who reads the heart is competent, therefore, to judge as to who have received this grace, and of the degree of its development in their hearts; but each may judge for himself, and each one begotten of this holy spirit, love, should seek to let its light so shine out, through all

the avenues of communication with his fellow-creatures, as to glorify his Father in heaven and "show forth the praises of Him who hath called us out of darkness into His marvelous light."—1 Pet. 2: 9.

Amongst the "gifts" of early apostolic times, prophecy, or oratory, was one highly commended. Knowledge of the mysteries of God was also highly commended, and large faith was reckoned as being among the chief of Christian requirements; yet the apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing—a mere cipher—not a member of the new creation at all, since love is the very spirit of the begotting to the new nature.

What a wonderful test this is! The Apostle Paul counsels, "Examine yourselves, whether ye be in the faith; prove your own selves." Let us each apply the test to himself: Whether I am something or nothing in God's estimation is to be measured by my love for Him, for His brethren, for His cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to suppose that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put love first, and to consider it the chief test of our nearness to and acceptance with the Lord.

The Secret of True Politeness

Having given us such a conception of the importance of love, the apostle proceeds to describe what it is and what it is not—how it operates and how it does not operate, or conduct itself. Let us each make a practical application of this matter to himself and inquire within: Have I such a love, especially for the household of faith, as leads me to *suffer considerably and for a long time*, and ye be kind? Am I

patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great adversary blinds the minds of the masses and remembering that this manifestation of love was very prominent in our Lord Jesus, who was patient with His opponents.

Am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I *this* mark of love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the church—everywhere. In proportion as perfect love is attained the constant effort of heart will be to have every word and act, like the thought which prompts them, full of patience and kindness. With the child of God these qualities are not to be mere outward adornments—they cannot be; on the contrary, they are fruits of the spirit, growths from or results of having come into fellowship with God, having learned of Him, received of His spirit of holiness and love.

Have I the love that "*envieth not*," the love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow from the root of love. Love rejoices with them that rejoice, in the prosperity of every good word and work, and in the advancement in Christian grace and in the divine service of all who are actuated by the the divine spirit.

Have I the love that is humble, that "*vaunteth not itself, is not puffed up*"? The love that tends to modesty, that is not boastful, not lifted up? Have I the love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only? That boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to Him in love and service for every mercy? Boasting over self-esteem has led many a man not only to folly, but sometimes into gross sins in his endeavor to make good his boasts. The spirit of the Lord is the spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one's self, and not to think too highly of his character and attainments.

Have I the love which is courteous, "*doth not behave itself unseemly*"? Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as love in trifles; courtesy as love in little things. The secret of politeness is either surface polishing or love in the heart. As Christians we are to have the heart-love which will prompt us to acts of

kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the love which is unselfish, which "*seeketh not her own*" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? Or have I, on the contrary, the selfishness which not only demands my own rights regardless of the conveniences, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.

Love Begins at Home

Nothing in this signifies that one should neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, "*Love begins at home*." The proper thought, as we gather it, is that men and women, possessed of the spirit of perfect love, would not think exclusively of their own interests in any of the affairs of life. Put into exercise, this element of love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Have I the love which is good tempered, "*not easily provoked*" to anger—love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body?

There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense, in regard to a *righteous indignation, exercised for a loving purpose*, for doing good; but it should be exercised then only for a time. If justly angry we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be *easily provoked* is to have a bad temper, fretfulness, bad humor, touchiness, quickness to take offence. This is wholly contrary to the spirit of love; and whoever is on the Lord's side and seeking to be pleasing to Him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. To whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern.

Very few of the evidences of a wrong spirit receive from one's self as much kindness and as many excuses

for their continuance as this one. But however much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord's spirit must oppose this disposition to evil in his flesh and must wage a good warfare against it.

It will not do to say, "It is my way," for all the ways of the fallen nature are bad; and it is the business of the new creature to overcome the old nature in this as well as in other works of the flesh and the devil. In few ways can we show to our friends and households more than in this the power of the grace of love. This grace, as it grows, should make every child of God sweet-tempered. In no way can we better show forth the praises of Him who hath called us out of darkness into His marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

Love Thinks No Evil

Have I the spirit of love which "*thinketh no evil*," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect love is good intentioned itself; it prefers and, so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where love is thin," is a very wise proverb.

But where love passes over offenses and takes no account of them, holding no grudges, this does not mean that love would treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or even necessary to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested—nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible, doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

Love Does Not Rejoice in Iniquity

Have I the love that is sincere, that "*rejoiceth not in iniquity* (in-equity), *but rejoiceth in the truth*"? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with right, and so out of harmony with the wrong, that I am grieved with evils wherever encountered and sympathize with all who fall into evil or who are beset with temptations? Am I so opposed to the wrong that I would not encourage it even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth, and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests?

Every one who is seeking to develop in his heart

the holy spirit, perfect love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness or goodness is to be deplored and overcome. Perfect "*love rejoiceth not in iniquity*" under any circumstances or conditions and would have no sympathy but only sorrow in the fall of another, even if it should mean his own advancement.

The love of God, which the apostle here describes as the spirit of the Lord's people, is a love which is far above all selfishness and is based upon fixed principles which should, each day, be more distinctly discerned and always firmly adhered to at any cost. However profitable error might be love could take no part in it and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation, however unpopular the truth may be: however much persecution its advocacy may involve: however much it may cost the loss of the friendship of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth or its servants. In the Lord's estimation it is all the same whether we are ashamed of Him or ashamed of His Word; and of all such He declares that He will be ashamed when He comes to be glorified in His saints.

Have I the love that "*beareth all things*"? that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything that is contrary to love? that is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and death? "This is the victory that overcometh the world, even your faith"—the very life and center of which faith is the holy spirit of love for the Lord and for those who are His and, sympathetically, for the world. Perfect love can bear up under all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through Him that loved us."—1 John 5:4; Rom. 8:37.

Love is not Suspicious

Have I the love that "*believeth all things*"? that is unwilling to impute evil to another unless forced so to do by indisputable evidences? that would rather believe good than evil about everybody? that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious mind—far better than to accuse or suspicion even one person unjustly. This is the merciful disposition, as applied to thoughts; and of it the Master said, "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7.) The unmerciful, evil-thinking mind is father to unmerciful conduct toward others.

Have I the love that "*hopeth all things*," that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need assistance? Have I the love that "*endureth all things*," that con-

tinues to hope for the best in regard to all and to strive for the best, and that with perseverance? Perfect love is not easily discouraged. This is the secret of love's perseverance: having learned of God, and having become a partaker of His holiness, it trusts in Him and hopes undismayed for the fulfilment of His gracious covenant, however dark the immediate surroundings may be.

This hopeful element of love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others

would be discouraged or put to flight, the spirit of love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

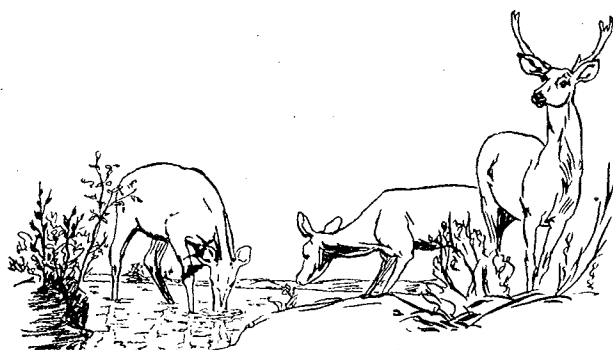
Let us, beloved, with all our getting, get love—not merely in word but in deed and in truth—the love whose roots are in the new heart, begotten in us by our Heavenly Father's love, and exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure love.

THIRSTING FOR GOD



IN PSALM 42 David wrote, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."

The greatest fact set forth repeatedly in the psalms of David is also the greatest fact set forth in the entire Bible. That paramount fact is that there exists



in this universe a living, intelligent Creator and supreme God. Time and again David addressed himself to God and poured out the full measure of his longings, hopes and desires. In Psalm 43 he says: "Thou art the God of my strength . . . O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God, my God! Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God: for I shall yet praise Him, who is the health of my countenance and my God."

Then again David says: "Praise waiteth for Thee O God, in Zion; and unto Thee shall the vow be performed . . . Blessed is the man whom Thou chooseth and causest to approach unto Thee, that he may dwell in Thy courts. We shall be satisfied with the goodness of Thy house, even of Thy holy Temple. Thou crownest the year with Thy goodness; and Thy paths drop fatness. All the earth shall worship Thee, and shall sing unto Thee; they shall sing a song to Thy name . . . O bless our God, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved . . .

Let the people praise Thee, O God; let all the people praise Thee!"

Thus we find *praise* to God to be the leading strain throughout the psalms of David. And while thus pouring out his heart's devotion in praise to the Almighty, David portrays God in the finest of ways. He testifies to the fact that God finally controls all the powers of the universe, and also that He is tender, merciful, gracious and loving. He witnesses for God as being the great Benefactor of the universe. He recognizes that every good thing is from above, and that God is pleased to bestow benefits upon His people. He beholds the Lord all-glorious in the light of His goodness, purity, righteousness and truth. He says that he who does not believe in God is a fool, and that wise men seek to know the Lord.

The Power of Ennobling Suggestion

It is always helpful to become acquainted with anything that is good. A good poem is uplifting; so is a noble passage from serious prose; so is a great musical composition, such as Handel's Messiah. Then pictures, such as "The Last Supper," or "Jesus Before Pilate," or "The Resurrection of Christ," have a very edifying effect upon the mind. In spite of all the evil now abroad in the world, there also are many good things to relieve the darkness and the gloom. Anything that awakens in us a longing to be better than we are, serves a useful purpose in the world.

Two men were looking at a picture in an art gallery. The artist had portrayed a mother and her young son—a bright, fine-looking lad. One man said to the other: "That boy looks like I did at that age, and my mother was just such a lady as that. That picture make me want to go back and make right the wrong I did her when I left home long ago." And, inspired by that picture, he did go home, to be a joy to his needy father and mother in their old age. Thus may countless blessings flow from anything that suggests ennobling thoughts to one's mind.

All about us are grand pictures that impress us with the greatness and goodness of our Creator. In the great halls of nature we find that He has taught every beast and bird how to have a home of its own, and how to make a living for itself and family. For our enjoyment He has put wondrous beauty into the

grass, into the daisies, the buttercups, the lilies and all the flowers of the garden and field. He has decked the trees in robes of grandeur and beauty, and has clothed the entire earth with light as a splendid garment. Everywhere in nature we can behold the goodness, the power and the wisdom of Jehovah God.

Then the Bible paints for us impressive and meaningful pictures of the deity. It records how in times past He has stood by His people during their testings and trials, and how repeatedly He has delivered them from their manifold enemies. The salvation of the three Hebrews from the fiery furnace, and the protection of Daniel from the lions, are but outstanding illustrations of the saving grace and power of God in behalf of His own. He has said that those who trust in Him will not be put to confusion, and this assurance has been abundantly proved. It is good to look back in retrospect and take cognizance of God's dealings with us ever since we put ourselves into His care. David seems to have formed a habit of doing this, and the result was that his mind was filled continually with appreciation for the goodness which God had manifested toward him.

Longing for Him Transforms Us

What did David mean in our text by saying, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God"? Evidently the psalmist realized that he could not have too much communion with the Almighty. He felt that communion with God gave him overcoming power in his own life. He loved God as a friend; and even as at times we may long to meet with some special earthly friend, so did David long for fellowship with his unseen Lord. No desire for human friendship could take the place of that higher longing. It was above the craving for any earthly thing; it was the absorbing passion of his heart.

And in thus longing for God no doubt David longed to be more *like* God. This indeed is the most practical and the most important thing for anyone to desire. The young slave girl in the city of Athens who saw for the first time the statue of Pallas Athene, was greatly impressed with its grace and beauty. It aroused her to desire more beauty in her own person. She went home and carefully washed herself and arranged her hair. Next day she went to see the statue again. She returned home and studied herself in a mirror. Then she took special exercises calculated to develop in her the possible lines of beauty. The statue was preaching to her a daily sermon in esthetic culture. She kept on daily trying to be like the statue of the goddess, until finally, according to the tradition, she became the most beautiful woman in ancient Greece.

This story may or may not be true, but it illustrates a great principle which Christians may apply. To behold virtue should arouse in our minds a desire to be more virtuous ourselves. To witness an act of mercy and forgiveness should stimulate us to do likewise. To see other brethren sacrificing earthly rights

and privileges for the sake of spreading the gospel of the Kingdom as Jesus commanded, should prove an inspiration to all of us to emulate such examples of loyalty and devotion to Jehovah God. If our minds are as spiritual as they should be, these reactions will take place in us, just as surely as our bodies and our nervous systems are acted upon by external stimuli from the world of nature about us.

David yearned to be more like his Lord, because he knew that all the excellence of righteousness and truth and love is to be found in fullest measure in Him. The sweet singer of Israel, who was a "man after God's own heart," saw in the God of his salvation the great, inexhaustible fountain of goodness that moved him to the depths of his being in a mighty desire to be more God-like. This desire finds expression in our text: "So panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Where could we find a finer or a stronger expression of devotion than this?

Limited Knowledge but Faith Abundant

Compared with our understanding of the truth today, David's knowledge was quite limited. What did he know about the message of this Gospel age and of the Harvest time? What could he know of the marvelous fulfillments of prophecy that our own eyes now behold? What could he have foreseen of the "running to and fro" and of the increase in knowledge of this "time of the end"? What information had he received about the church, the bride of Christ? What place could the "high calling of God in Christ Jesus" have found in anyone's life back there? Did the psalmist have any vision of the "seven golden candlesticks" and in their midst one like unto the Son of Man, whose eyes were like a flame of fire and His voice as the sound of many waters, such as was given to the saints of later times?

No, David did not hear the message to the seven churches. His heart was never thrilled by the personal admonitions of Jesus to His disciples, nor by His memorable sermon on the mount. He did not have the privilege of feeding on the rich truths contained in the wonderful parables and "dark sayings" of the Master. He did not hear the great story of the Prodigal Son, nor read the famous 13th chapter of 1st Corinthians, nor Paul's grand dissertation on the resurrection. He did not hear the words, "Be thou faithful unto death, and I will give thee a crown of life." There are so many blessings which we have today that David did not enjoy.

How thankful then, we should be for all these special favors of the Lord. All that we now know about God should make Him far more real to us than He was to David, and bring Him as a much greater factor into our lives. Unless the truth draws us more closely to God, it fails of its purpose in the present time; for that is the grand end to which it is the means. Every piece of information we acquire about God should make us yearn to be more like Him and to cry out from the depth of our hearts: "As the hart panteth after the water brooks, so panteth my

soul after Thee, O God!" For as one may thirst for natural waters, so do we thirst for the "living waters," even the refreshing stream of heavenly truth.

Few Thirst for Truth and Righteousness

There is a precious assurance given us by Jesus in His words. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." The Master knew that there would be a few such persons in this evil world. In Mary of Bethany He saw one of them. He likewise discerned this craving for righteousness in Peter, Andrew, John and James; and all others whom He called to be His disciples. "Blessed are the pure in heart, for they shall see God," is another great promise He held out to those who seek to derive the highest possible benefit from the truth and to exemplify its precepts in their daily lives.

It is good that today some find their feet planted on the great foundation that God has placed for them. Truly in the world it is "a day of darkness and of gloominess, a day of clouds and of thick darkness," as stated by the Prophet Joel. Everything is being tested and tried. Many things are being shaken, and ere long all the "elements" will be on fire with the heat of strife. "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness," says the Apostle Peter. Yes, and what manner of persons should we be in gratitude and in praise to Him, who doeth all things well and who will surely bring the full dawn of morning after the darkness of the world's long night of weeping!

Vain is the imagination of men's hearts. Their expectation of a permanent uplift in the affairs of this present evil world cannot possibly be realized. But the expectation of the church of Christ will be realized in fullest measure. We stand so near the divine Kingdom today that the trials and cares of life may

well seem but a very little thing. The Christian can indeed now say, "Earth is receding, heaven is approaching, God is calling." With his treasure all in heaven, and a crown of life awaiting him up yonder, daily he draws near to God and to the great Head of the church, while he says in the psalmist's words, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?"

AS PANTS THE HART

While cooling streams are far away,
Yet for them pants the hart.
So longs my soul for Thee today,
My God, for love Thou art,
And Thou from purest source dost give
Truth's water full and free.
I drink, I rise: O joy! I live!
My praise ascends to Thee.

As pants the hart, and kneeling, finds
His craving satisfied.
With crystal stream that leaps and winds
Along in silver tide:
'So find I at the spring of grace
Life's portion rich and true,
Which shall the things of earth efface
And all my strength renew.

As now the hart in peace goes on,
With thews sustained, in joy,
I feel the glory that's begun,
That ne'er can know alloy.
And all my being, poised and thrilled
With hope that's from above,
Each moment knows the grace that flows
From fountain of Thy love.

THE SUFFERING AND GLORY OF THE CHRIST

"Ought not Christ to have suffered these things, and to enter into His glory?"—Luke 24:26.

("Oneness of the Seed"—Part 2)



IN PART 1 of this discussion we learned from the Scriptures that the Messianic "seed" of promise will be made up of both Jesus and His church; and that while there will be many individual members, yet there will be but *one* seed. We found also that this seed will be composed of both Jews and Gentiles, but that even this national distinction is lost in the Christ company in order that full and complete oneness might obtain therein: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one* in Christ Jesus."—Gal. 3:28.

The oneness of the Messianic company, however, is more than a oneness of membership. It includes also a oneness of *experience*. This oneness of experience is based upon and results from a oneness of *purpose*. Jesus is the Head of the Christ company, and He made it plain that He came not to do His

own will but the will of His Heavenly Father who sent Him. Jesus explained that in order to be His disciple one must *deny himself*, and take up his cross and follow Him. To deny self means that self must be put in the background and the mind of Christ must take control, of life's affairs. As the mind of Jesus expressed the will of God, so when the Christian becomes possessed with that mind he also is doing God's will; and this means that the entire Christ company is *one in purpose* because dedicated to the doing of God's will.

Suffering Foretold

In Hebrews 10:7 Jesus is represented as saying, "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." From this we see that God's will or purpose for the Christ had been set forth in "the volume of the Book"—which refers

to the Old Testament Scriptures. The disciples of Jesus, prior to His death and resurrection, were not sufficiently acquainted with the prophecies of the Old Testament to know what to expect in connection with the Messiah. They knew that He was to "reign from sea to sea, and from the rivers unto the ends of the earth," but they did not know that before the glory of His Kingdom could be realized He must first of all suffer death. Because of this lack of knowledge they were bewildered and discouraged when Jesus was taken from them and crucified.

It was when the resurrected Jesus was talking to the two disciples on the way to Emmaus that He made the statement, "Ought not Christ to have suffered?" This was something that practically all Jews had overlooked, and was one of the contributing causes of their failure to recognize Jesus as the Messiah. The real necessity for Jesus' suffering, and the fact that His followers are privileged to share with Him in it, are still points that are either misunderstood or else entirely overlooked by many of the professed followers of the Master.

He Alone is Our Ransom

Both the types and the prophecies of the Old Testament proclaim clearly that before the promised blessings of the Messianic Kingdom can flow out to the world there must be an acceptable sacrifice for sin. Just as all the virtue, all the life, and all the glory of the Messianic company are centered in Jesus, so the *sin-cancelling merit* of the antitypical offering for sin is also centered in Jesus alone. Without the shedding of Jesus' blood there could be no remission of sin—either the sin of the church, or the sin of the world. Jesus' perfect humanity was a substitute for the perfect man Adam; and the death of that humanity was the corresponding price for the penalty that came upon Adam, and through Adam upon the entire world. Let us never lose sight of this fundamentally important fact.

The *suffering* of Jesus however, was not for the cancellation of sin. It is important to keep this point in mind else we are not prepared to understand fully in what sense, and for what purpose, the church is privileged to share with Jesus in His suffering. So far as the ransom was concerned Jesus could have died without suffering, but in the Heavenly Father's plan for reconciling a lost world to Himself there was more to be accomplished than the cancellation of sin. The world of mankind, freed from the *necessity* of death must be lifted up from degradation, and restored to actual at-one-ment with God. This too, is included in the atonement work. The *suffering* of Jesus had to do with this secondary atonement work.

The apostle declares: "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.) In what sense was Jesus *perfected*? Certainly not as a man, because He was already "holy, harmless, undefiled and separate from sinners." It would not seem reasonable to suppose that the word "perfect," as used in this text, means being made free

from sin. Rather, it signifies *completeness*. Jesus was sinless, but as "Captain" of the "many sons" whom He would lead to "glory," there were certain lessons that He needed to learn in order that He might be fully equipped for the high office that was to be His. The Father's wisdom saw that this rounding out of Jesus' experience, this perfecting of His qualifications for future glory and service, could be best accomplished by suffering.

The apostle gives us the practical reason why this is so. We quote: "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin." Now remember what the apostle has already told us: "For it became Him" that is, it seemed wise to Him—"in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." Yes, it is as the "Captain" or "High Priest" that Jesus was "made" perfect, or fully qualified, through suffering. And what superlative advantage accrues to us in the fact that "we have not an High Priest that cannot be touched with a feeling of our infirmities"!

"By His Stripes we are Healed"

The Prophet Isaiah further corroborates the thought that Jesus' suffering, while not necessary to pay the penalty of sin, was nevertheless *meritorious* in connection with the work of offsetting the concomitants of sin. He says: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa. 53:5.) Yes, the "stripes," perfecting Jesus as the world's great Physician, will have much to do with bringing about that condition in which "He shall see of the travail of His soul and shall be satisfied." Nor does the prophet leave us in doubt as to the method by which the "stripes" eventually result in the world's blessing. He continues: "By His knowledge"—gained through experience—"shall My righteous servant justify many: for He shall bear their iniquity"—with sympathy and love.

The Scriptures having thus made clear to us the purpose of Jesus' suffering, we are prepared to see just why we, as Christians, are invited to share with Jesus in His suffering, and to more fully appreciate this blessed privilege that has been offered to us. That the church is invited to share in the suffering of the Christ is an undisputed Scriptural fact. Paul says, "Who now rejoice in my suffering *for you*, and fill up that which is behind of the afflictions of Christ in my flesh, *for His body's sake*, which is the church." (Col. 1:24.) This text makes it very plain that some of the afflictions of Christ—of the Christ company—were left "behind," and that His consecrated followers are privileged to share in them.

Paul also states the purpose of these sufferings. They are "for you," and for "His body's sake." Do the sufferings of one member of the body of Christ cancel the sins of another member? Certainly not! Paul's own experiences illustrate what he meant. From the time of his conversion he set about, like

Jesus, to make known the glad tidings of the gospel. He did not do it to convert the world, but to reach and to build up those who would be fellow-heirs with Jesus in the Kingdom. His faithfulness to the gospel resulted in much persecution—suffering. He suffered in other ways also. His faithfulness cost him many of the comforts of life. Yes, his whole being was spent for the sake of his fellow members in the body. Thus his suffering was for them; and there *was real merit in that suffering*. God would not invite anyone to voluntarily suffer unless something worthwhile was to accrue from that suffering.

Suffering for the World

The *merit* of the church's suffering is not limited to the benefit received in the way of building one another up in the most holy faith; just as the benefit of Jesus' suffering is not limited to the fact that through it He became the church's sympathetic High Priest. Not only are Christians co-sharers with Jesus in His suffering, but their sufferings are also co-meritorious with His in the ultimate blessing of the world! Isaiah tells us that "He shall divide the spoil with the strong." No Christian, of course, is strong in his own might; but he is "strong in the Lord and in the power of His might." He needs strength from the Lord in order to enter into, and continue faithfully on, in the narrow way of sacrifice and suffering.

Baptism is one of the words used in the Scriptures to describe the present life of suffering with Jesus. We are "baptized into His death." To the two disciples who wished to sit one on His right hand and one on His left hand in the Kingdom, Jesus said, "Are ye able to be baptized with My baptism?" The Apostle Paul, in 1 Corinthians 15:29, refers to this baptism, and explains why the Christian is a partaker of it. We quote: "Else what shall they do who are *baptized for the dead*, if the dead rise not at all? Why are they then baptized for the dead?"

Oh blessed thought that our sufferings are to result in a real benefit to the dead world! But can this really be so? Yes, the whole purpose of the invitation to joint-heirship with Jesus is that of sharing with Him in the glorious future work of blessing the dead world. And every experience of the Christian now is helping to prepare him for that future glorious work. All of this was involved in Jesus' prayer, when He said, "I pray that they may be one." Yes, oneness with Him in suffering, and oneness with Him in the privilege of blessing the world that results from that suffering; and for which privilege the suffering prepares both Jesus and us as His body members.

The Sin Offering

Let us bear in mind that if it were not for sin and death in the world there would be no church—Jesus would not have come to earth to suffer and die, and no one would have been invited to joint-heirship with Him in a Kingdom calculated to restore a lost world. It is apparent then that the suffering and death of Jesus, as well as of the church, is *because of sin*. And if the offering up of the church as a sacrifice is in

order that she might be prepared to reign with Christ in His future Kingdom to bless the sinful world, then it is equally apparent that such an offering is on account of, or because of, sin—a *sin offering*.

This evidently is what the apostle refers to in Hebrews 13:12,13, where he says, "Wherefore Jesus, also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." The import of this statement to the church is seen when reading verse 11, which declares, "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." It is evident from this that when we are invited to go without the camp with Jesus our offering also is considered a part of the offering for or on account of sin.

Nor should it be considered blasphemous to say that Christians share in the great sin offering with Jesus. God used *animals* for sin offerings during the Jewish age. The offering of those animals did not *cancel sin*, but they were offered because of sin, and those typical offerings all had to do with God's Messianic purpose of ultimately restoring the world to at-one-ment with the Creator. It is for this purpose that we share in the suffering and death of Christ. All the *sin-cancelling merit* reposes in the death of Jesus, the sinless one; but God's method of dispensing the blessings of the ransom to a sin-cursed world involves the suffering and death of the church.

Thus it is that when each individual Christian is presenting his body a "living sacrifice," the offering is being made because of sin, and will ultimately be meritorious in the way of enhancing the world's blessings. This sacrifice has nothing to do with paying the penalty of sin, but it has much to do in connection with lifting the redeemed world *out of sin*.

If We Suffer With Him

Much of the future glory of the Kingdom, and of our joint-heirship with Jesus in that Kingdom, will have to do with the dispensing of the atonement blessings to a sin-cursed and dying world. But sharing in that future glory depends upon our faithfulness in suffering with Christ now. Paul says: "And if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with Him*, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:17,18.

We might be left in doubt as to the nature of the glory referred to in the foregoing passage were it not for the fact that the apostle follows immediately with the statement: "*For*, the earnest expectation of the creature (the whole human creation) waiteth for the manifestation of the sons of God." (Rom. 8:19.) That the "creature" in this text has reference to the world of mankind is shown in verse 22, which reads, "For we know that the whole creation groaneth and travaileth in pain together until now." And they

will continue to groan until the glory of the sons of God is manifested—the glory of the work of blessing.

Thus we see that the oneness of the seed of promise—composed of Jesus and the church—includes oneness in *suffering*, oneness in *glory*, and oneness in *blessing*; also that the suffering is in *preparation* for the glory, is chiefly in *accomplishing* the blessing. This glory will be a glory of office as well as a glory of nature. When Jesus was raised from the dead He was highly exalted, and given a name which is above every name. To His faithful followers He says, "To him that overcometh (the strong ones of Isaiah 53: 12) will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.) In Revelation 22:1 we read, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Yes, the church will be on that throne with the Lamb—she will be the Lamb's wife—sharing in His glory, and in the glorious work of dispensing the life-giving waters of that river of blessing.

The future glory will be one of *nature* also. The apostle declares that "unto us are given exceeding great and precious promises: that by these ye might be partakers of the *divine nature*." (2 Pet. 1:4.) And again: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be *revealed* in the last time"—when all the sons of God are to be revealed for the blessing of the world.—1 Pet. 1:4, 5.

The Apostle Paul also declared that this "corruptible must put on incorruption, and this mortal must put on immortality." And "when" this occurs, says Paul, "then shall be brought to pass the saying that is written, death is swallowed up in victory." That is to say, the fulfilment of the prophecy that the Lord will swallow up death in victory, must wait until the resurrection and glorification of the church, for the reason that the church is to share with Jesus in the accomplishment of that work.—See Isaiah 25:6-8.

Oneness in the Covenant

There were two things involved in the promise that God made to Abraham, which promise is vital to the Christian's hope. (Heb. 6:14-20.) First, there was to be the development of the seed; and second, the blessing of all the families of the earth through that seed. Those who are baptized into Christ, and who thus become true Christians, inherit the chief part of this covenant; that is to say, they, as joint-heirs with Jesus, are to be the seed through which the blessings will flow out to the people. Paul tells us (Heb. 11:10) that Abraham looked for a "city"—the Bible symbol for a kingdom. The Messianic Kingdom will be the means through which the promised blessings will be dispensed to the world. The church is represented in the Bible as already associated with Jesus in that Kingdom. This does not mean that the Kingdom is already operating for the blessing of the people, but merely that it is being prepared—that the future kings of that Kingdom are now in training.

The arrangement through which the Kingdom blessings will flow out to the people is also spoken of in the Bible as a *covenant*—the new covenant. Just as the church is spoken of as already associated in the Kingdom, so also Christians are even now shown by the Bible to be vitally connected with the "new covenant." But the church is not now receiving the blessings to be dispensed through the Kingdom; nor is she anywhere in the Bible spoken of as "under" the new covenant.

The faithful followers of the Master will be kings in the new Kingdom, and priests in the covenant; and as kings and priests they shall reign on the earth. (Rev. 5:10.) The new covenant will be made with "the house of Israel and with the house of Judah." When that covenant is fully prepared, and actually made with natural Israel, the result will be as foretold: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34.

"When I Take Away Their Sins"

The Apostle Peter informs us that the blotting out of Israel's sins, mentioned in the passage just quoted, is to take place following the second coming of Christ. To representatives of cast-off Israel Peter said: "Repent ye; therefore, and be converted, that your sins may be blotted out *when* the times of refreshing shall come from the presence of the Lord." Paul confirms this in the 11th chapter of Romans. He says, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My *covenant* with them *when I shall take away their sins*."

In the book of Hebrews the apostle emphasizes the fact that all the promises of the Old Testament are fulfilled in and through Jesus. That it is the blood of Jesus that makes possible the promised blotting out of sins under the new covenant, hence that that blood is efficacious for the covering of the church's sins now. The Hebrew Christians of this epistle evidently were finding it difficult to see in Jesus the great Messiah of promise, and that all the promises to their nation actually were to be fulfilled through Him.

In the 12th chapter of Hebrews the apostle groups a number of the wonderful things that are to be realized through the Messiah, saying, "But ye are come (or are approaching unto) mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly of the church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant."

What a wonderful stimulus to faith it must have been for those Hebrew Christians to be assured that all those wonderful things in connection with God's Messianic purpose were indeed to be realized through Jesus. But the apostle, in this epistle, did not at-

tempt to go into detail as to the relationship each of these things had with the promised blessings. His effort through the epistle was to have the Hebrews "take more earnest heed to the things which they had heard."

Church's Relationship to the New Covenant

In his second epistle to the Corinthians, however, Paul *does* discuss the new covenant, and shows the church's relationship to it. There he says that we are made "able ministers of the new testament," or new covenant. As such we are "ministers of reconciliation," and "coworkers together with Him." In this presentation Paul quotes from Isaiah; and we turn back to that prophecy and find the prophet declaring that the Lord will "give thee for a covenant unto the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42: 5-7. See also 2 Corinthians, chapters 3-5.

Thus does the inspired Word make the matter clear for us, showing that Christians are being prepared as a part of the Kingdom, and also as a part of the covenant. Jesus, together with His church, will constitute the Sion class; and, "There shall come out of Sion the Deliverer, and shall turn away un-

godliness from Jacob," thus fulfilling both the Kingdom promises and the covenant promises.

And what a blessed oneness this involves for Jesus and His church. Just before His crucifixion Jesus gave the cup to His disciples and told them to drink, saying that it represented the blood of the new covenant. Yes, surely, no blessing can come either to the church or to the world, except through the blood of Jesus. No one except the perfect Jesus could "redeem his brother, nor give to God a ransom for him." But Paul assures us that if faithful *our* suffering and death is included in the symbolism of that cup. He says, "The cup of blessing which we bless, is it not the communion (or common union) of the blood of Christ; the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body."—1 Cor. 10: 16, 17.

Dearly beloved, shall we not endeavor more and more to appreciate what it really means to be a Christian; and appreciating this, rejoice that we have the privilege of suffering with Christ now, in order that we may share His glory by and by? In our next article we will discuss this oneness as it is illustrated in the figure of Jesus the Head, and the church His body.

HOLY LIVING AND ITS REWARD



AMONG the many qualifications that are necessary to prepare us for happiness in any sphere of existence, unselfish love is the attribute that stands pre-eminent. It is the one fundamental principle of divine law that is all-inclusive in this universe. In fact, its possession by any intelligent being means that God's law is fulfilled in that being. It comprehends in substance all that is enjoined in the entire Word of God.

It should not be difficult for us to appreciate, then, that this love, when possessed by God's creatures, must impell them to go forth continually in active service for God and for His people. It is the only quality that can lay the foundation for substantial and lasting happiness, and it makes each one who has embraced its treasures the promoter as well as the recipient of the highest form of joy.

When the Christian reaches the consummation of his earthly pilgrimage and takes part in the first resurrection, perfect love to God and man will unite all hearts as one and gather them harmoniously around the throne of Jehovah, to pay their homage and devotion, to rejoice in others' good, and to perform any and all service that God may require of them. Love, then, must be an essential element in any character destined for future happiness. The command which enjoins love comes from the overflowing of the benevolence of the infinite mind of Jehovah. In demanding this supreme character fruit in His creatures God has no more regard for His own honor and authority than He has for the highest welfare of all

It is impossible for even almighty power divine to prepare men or angels for a life of perfect blessedness in any other way than through the development of pure and unadulterated love. We can see then how God, in His great kindness and in the pursuance of His ultimate grand design, is now seeking through the gospel of His Son, in the renewing power of His holy spirit by means of the truth, and by all the experiences, influences and agencies whereby we are surrounded, to beget within us and to fully train us to possess that same altruistic, immutable love such as He has ever enjoyed.

But love stands not alone. It is not a mere passive virtue, inactive and unproductive. It bears fruit unto eternal life and gathers around it an assemblage of other virtues, giving beauty, symmetry and completeness to what we call character. Thus love is to the higher impulses of the mind what the heart is to the physical organism. It gives vitality, energy, power. Though greater than all else, yet it exists not alone, but is the head and leader of a royal aggregation of elements that prepare us for the great goal ahead.

Holiness—Truth, Justice, Love

Holiness is composed of justice and truth, combined with love. It flows from love, as naturally and as inevitably as a stream from an overflowing fountain. No man can love God supremely and not render to Him the homage and obedience due to His name. And no one can love his neighbor as himself, and not act truthfully and righteously in all things respecting him. There would manifestly be no peace and har-

love. What better, morally, could heaven be than earth, were injustice and deceit to dwell there? Were such admitted to the inner gates of Paradise, then selfish passions would prevail — pride, envy, intrigue, and hate. And how, like laws of repulsion, would they drive asunder, and scatter to destruction all the elements of good! God therefore has purposed and revealed that this shall never be. In the fifteenth Psalm, this question is definitely asked and answered:

"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor. He that sweareth to his own hurt, and changeth not; nor taketh a reward against the innocent. He that doeth these things shall never be moved."

Perfect rectitude and truthfulness of character are among the things required to give one admission to the dwelling place of Jehovah, and to prepare those who enter therein for the enjoyment of such a place. What then will the dishonest, the liar, and the impious do? Into what place, or sphere, will they enter? The harmonies of heaven would be terribly interrupted were impure ones admitted there. Neither would such persons feel at home or at ease in heaven; for these do not turn to the gospel, nor rejoice in the free and unmerited salvation which its abounding mercy and grace reveal. But the gospel does not contradict God's law nor does it lower the standard of that perfection which is held up in the Scriptures. It says:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." — Titus 2:11.

Wherever we look, therefore, be it to the Old Testament or to the New, to the Law or to the Gospel, we find the same general rectitude or character described as an element essential to those whom God will finally give a place in any phase of His kingdom. Such rectitude must be developed some time. Those who develop it in the present lifetime are acting with great wisdom. The true standards of rectitude are set by the truth itself; and he who would be right in heart and in life should make the truth his first quest. Here is the real sanctifying power, for "He that hath this hope in him, purifieth himself, even as He is pure."

God Dwells With the Humble

There are many beautiful things in the life of a true Christian. Set around the perfect rectitude to which love gives birth, is a constellation of other graces mentioned in the Scriptures, and these ever shed a halo of unfading light and beauty about the consecrated people of God. Among these graces is *humility*, which is a virtue especially precious in the

sight of God. "For thus saith the high and lofty One the inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." — Isa. 57:15.

Humility is the opposite of pride, arrogance and self-exaltation. It is that quality which enables us to make a lowly estimation of ourselves, to esteem others in respect to preferment and office, as before ourselves. It makes us submissive to the divine will and content with God's allotments, whatever they may be. It causes us to take the lowly pathway of sacrifice, to be willing to be discounted and regarded as just nothing, if in that way the interests of the truth may be advanced. It is opposed to boasting and of selfish ambition, to haughtiness, and to the feeling that we are "somebody" in the world.

Jesus was and is our great Exemplar in humility, just as He likewise is in love and in every other virtue. He was humble enough to leave the courts of heavens, to experience human birth, and thus to enter into earthly existence and even to live His earthly life among the poor and lowly of men. He did not seek the society of the great ones of earth. He went here and there giving out the radiance of truth. He washed His disciples' feet. He went unflinchingly to the cross. In all things He humbly yielded Himself to the blessed will of God.

Holy living calls for humility on our part all along the way. It takes humility to enable us to embrace the truth in the first instance, because the truth is not popular in this world today. It takes humility to enable us to represent a cause that is not espoused by the great churches of Christendom, or by the leading philosophers among men. It is not hard to belong to a nominal church; indeed such has long been regarded as a mark of respectability in Christendom. But to stand alone, or in company with just a few, in the face of great opposition, that indeed calls for humility, as well as for courage and faith. Humility necessitates holy living in all its beautiful character, as God values it and loves to see it; for it means precisely what Jesus said — that if we confess Him before men He also will confess us before the angels of God.

"Living Epistles, known and Read of Men"

Any man of good common sense knows that if he would properly represent the Lord's cause and tell forth the good tidings of great joy, he should have as an asset an unimpeachable character. He should be one of whom the world could not justly say, "That man is not on the square. He is dishonest and a cheat. He cannot be trusted with anything, and he owes bills everywhere in town." Certainly the preaching and witnessing for the truth on the part of the man just described would be worse than useless, for the people would reason that probably his religion had something to do with making him the way he is. The fact is that we must first get the truth into our own hearts; not merely into our heads, and then it will

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THE FACT FINDER



Sealing The Twelve Tribes

QUESTION: In Revelation 7:4 we read, "And I heard the number of them that were sealed: and there was sealed an hundred and forty and four thousand of all the tribes of Israel." Does this passage mean that the "little flock" will consist only of those selected from the natural seed of Abraham?

ANSWER: All the divine promises concerning the Messiah, and of God's purpose to bless all nations through the Messiah, were made to and through the natural seed of Abraham. These promises can be divided into two general groups, namely, those which apply to the "seed" and those which have to do with the blessings that will come to the world of mankind through that seed. While natural Israel did not understand the full import of the Messianic promises, they did have a hope of being exalted eventually as a great nation in the earth, and that all other nations would have to come to them in order to receive God's blessings. Paul refers to this as being that "which he (Israel) seeketh for."—Romans 11:7.

At His first advent Jesus "came unto His own, but His own received Him not." "But," John adds, "as many as received Him, to them gave He power to become the sons of God." (John 1:11, 12.) Paul confirms this fact, when he says, "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5.) This "remnant" of Israel, who accepted the gospel and were given "power" to become the sons of God, were not numerous enough to make up the foreordained number of the "elect," so the Lord turned to the Gentiles to find the remainder. Paul explains this matter, saying:

"For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou (Gentiles), being a wild olive tree, were grafted in among them, and with them partakers

of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded but fear; for if God spared not the natural branches, take heed that He spare not thee."—Romans 11:16-21.

Thus it is made clear that God is not selecting a **new** or **additional** company from among the Gentiles, but is merely selecting from them the necessary number to fill up **vancancies** which occurred through the mass unbelief of the natural seed, or branches. This explains why the Revelator, in his vision of the 144,000, saw them as Israelites. The Revelator sees this class as servants of God, "sealed in their foreheads."

In chapter 14, verse 1, John again describes the same class, and this time they were with the "Lamb" on Mount Zion. He says, "And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their forehead (by the sealing process)." The Father's name written in the forehead would identify these as being of the divine family—the children of God. The believing Jews at the first advent were given "power" to become the "sons of God," hence they would be among this class having their Father's name written in their foreheads.

In Acts 15:14 we read: "Simeon (Simon Peter) hath declared how at the first God did visit the Gentiles to take out of them a **people for His name**." Surely then, these also must be included among those who have their Father's name written in their foreheads. This "people for His name" is identified as the "wife" of the "Lamb" in Revelation 19:7. A wife or "bride" takes the family name of the bridegroom; hence in this picture also we are assured of exactly who makes up this sealed class.

Of the Lamb's wife it is said, "And to her was

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bers in particular." (1 Cor. 12:13, 27.) It is evident here also that water baptism is not referred to. It is a baptism or burial of the will into the will of God through Christ.

What then is **water** baptism? It is merely a **symbol** of the real baptism that has already taken place in the Christian's heart and life. The burial in water is an apt picture of the burial into the death of Jesus; and the raising up of the candidate out of the water illustrates our being raised up with Him to newness of life. Our complete raising up will not be accomplished until the "first resurrection," but even now the Christian lives the new life by faith. Thus water baptism is seen to be an outward profession of a full consecration to the Lord.

The baptism administered by John the Baptist was for the remission of sin, and was applicable only to the Jews who had sinned against the law covenant. This is why John could not understand why Jesus should come to him to be baptized. John's baptism—the "baptism of repentance"—was to prepare the Jews to accept Jesus as their Messiah. Paul explained this to those Christians at Ephesus who had been baptized with John's baptism, and they were immersed over again when they learned from Paul what the Christian's baptism really signifies.

There is absolutely nothing in the Bible to indicate that sprinkling, or pouring of water on the head, was ever authorized as the intended mode of symbolic baptism; nor does it appropriately picture the **real** baptism as does immersion.

The "Reproach of Christ"

QUESTION: *In Hebrews 11:6 the apostle declares that Moses suffered the "reproach of Christ." How could this be true, since Christ did not come to earth until many centuries after Moses' day?*

ANSWER: The entire passage upon which this question is based reads as follows: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—Hebrews 11:24-26.

The term "Christ," as used in this text, un-

doubtedly has reference to the great Messianic office, and the purpose of God with respect thereto, rather than to Jesus personally. Moses experienced "the reproach of Christ" when he suffered because of his faith and loyalty to God's promises concerning the coming Messiah. Very early in the record God had stated His ultimate purpose to destroy Satan and his evil reign. In this original promise the Messiah is referred to as the "seed" which was to "bruise the serpent's head." It is also stated that there would be "enmity" between the "seed" and those who would be under the influence of the evil one. It has been because of this enmity that righteously inclined ones have suffered the "reproach of Christ" in all ages.

The Messianic promises call for the establishment of a Kingdom of righteousness upon the earth, and a great deal of the reproach suffered by Moses was due to the fact that he preferred to cling faithfully to those promises rather than to accept earthly honors and power at the court of a ruthless Egyptian pharaoh. Paul tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10.) This "city" is the coming Kingdom of God, pictured in Revelation 21:2 as the "holy city," which comes down from God out of heaven. Moses looked forward to the coming of this same "city," hence he was not interested in the royal splendors of ancient Egypt. While Moses could not know who eventually would occupy the office of the promised Messiah, he did have a living faith in all the Messianic promises, and was willing to suffer the loss of every earthly advantage in order to be in harmony with those promises. Thus it was that he suffered the "reproach of Christ," although Jesus, personally, did not come to earth until centuries after Moses died. The apostle tells us that "these all died in faith **not having received** the promise."—Hebrews 11:13.

The Lord's Supper

QUESTION: *What is the significance of the "Lord's Supper"?*

ANSWER: We understand that what is usually referred to as the "Lord's Supper," was instituted by Jesus as a memorial of His death on behalf of His church and also on behalf of the whole world. We understand also that in partaking of the "cup" and the "bread" the Christian signifies his willingness to be broken with the Master, and to share in His sufferings. An article in the March DAWN will discuss this matter in detail.

granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (verse 8.) In other words, this class is arrayed as **the saints of God**. Now who are the saints of God? We will let the Apostle Paul answer. Writing to Gentile converts at Ephesus he says, "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ... Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make Himself of twain (Jews and Gentiles) one new man, so making peace... For through Him we both (Jews and Gentiles) have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but **fellowcitizens with the saints**, and of the **household of God**."—Eph. 2:13-19.

The foregoing is conclusive. It reveals that the "saints" are the true Israelites, and that the Gentiles are now permitted to come into the family of God—His "household"—and to be "fellowcitizens with the saints." Hence they would most certainly be included among those of Revelation 19:8 as being arrayed in the clothing of the saints.

But this is not all. Paul adds that these Gentiles are also, together with the Jewish Christian converts, "built upon the foundation of the apostles and prophets." In John's vision of the "holy city," which was prepared as a "bride" adorned for her husband, he sees the twelve apostles of the Lamb as an important part of the foundation. Thus it is seen that from whatever standpoint we view the matter, there is but the **one** elect company of footstep-followers of Jesus, made up jointly of Jews and Gentiles; and that these, as the "sons of God," are to be "joint-heirs" with Jesus in the glorious Kingdom soon to be established.

It is also seen that, no matter what symbolism may be used to depict this company, they always are the "seed of Abraham"; hence symbolically they are "Israelites." The fact that Revelation 7 includes the additional symbolism of the twelve-tribe division of Natural Israel, does not discount the fact that Gentile converts are made "fellow-heirs with the saints, and of the household of God." If the Gentiles were to be a different company they could not be properly spoken of as "fellow-heirs" with the Jews. And no doubt there will be twelve orders or ranks among the glorified Christ, as the Revelator here suggests. These saints indeed will differ "as star differeth from star in glory."

The Christian Baptism

QUESTION: *What do you understand to be the true mode of baptism? What is its import or purpose?*

ANSWER: The English word "baptize," used in the New Testament, is a translation of the Greek word **baptizo**. According to the Greek scholar, Prof. James Strong, baptizo means to immerse in water, or to make fully wet. It is a significant fact, however, that this word is used many times in the New Testament when **water** baptism is not referred to at all. It is only as we keep this thought in mind that we are able to grasp the real meaning of Christian baptism. As an example of this, note the following texts:

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be **baptized** with the baptism that I am baptized with?" (Matt. 20:22.) These words, were spoken to the disciples who, through their mother, asked to sit, one on Jesus' right hand and the other on His left hand in the Kingdom, and it is evident that He had no reference to His immersion in water, performed by John the Baptist. The Apostle Paul, in Romans 6:3-6, gives us the key to what Jesus meant, when he says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are **buried** with Him by **baptism** into **death**: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."


The foregoing words show clearly that the Christian's baptism is a **death** baptism. Jesus laid down His life in sacrifice; and to believers Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Jesus also said that those who would be His disciples must deny themselves, take up their cross and follow Him. In Jesus' day the cross was a symbol of death; hence, Jesus meant that those who would be His disciples must follow Him into death: and this is the true meaning of the Christian's baptism.

But those who participate in this baptism are permitted to do so only by virtue of the fact that they have surrendered their own wills, and have accepted Jesus as their Head, thus coming into His body. The apostle covers this point, saying, "For by one spirit are ye all **baptized** into one body... Now ye are the body of Christ, and mem-

• THE EVERLASTING GOSPEL •

WITNESSES FOR JESUS AND THE WORD OF GOD

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God."
Rev. 20:4.

HE words of our text are part of the Revelator's vivid description of his great vision of the binding of Satan and the beginning of Christ's thousand year reign on earth, at which time in history we now stand. This indeed is the final scene of the tragic drama of the ages, which leads up to the glorious climax for which the whole creation has long waited. No wonder St. John waxed eloquent as he narrated this most stupendous event of all time. Let us review the picture as he describes it for us, as given in Weymouth's translation:

"Then I saw an angel coming down from Heaven, having the key of the bottomless pit, and upon his arm he carried a great chain. He laid hold of the Dragon — the ancient serpent — who is the Devil and the Adversary, and bound him for a thousand years, and hurled him into the bottomless pit. He closed the entrance and put a seal upon him, in order that he might be unable to lead the nations astray any more until the thousand years were at an end. Afterwards he is to be set at liberty for a short time. And I saw thrones, and some who were seated on them, to whom judgment was entrusted. And I saw the souls of those who had been beheaded on account of the testimony that they had borne to Jesus and on account of God's Message, and also the souls of those who had not worshipped the Wild Beast nor his statue, nor received his mark on their foreheads or on their hands; and they came to life and were kings with Christ for a thousand years." — Rev. 20:1-4.

What an impression this scene must have made upon the Revelator's mind, and how overjoyed he must have been to behold earth's nighttime of weeping thus terminating in a morning of joy! He realized, as do we all, that Satan the "ancient serpent" of Eden has been the cause of all human tragedy; hence he narrates for us every detail of the angel's wonderful victory over him. Lest some one may doubt that the arch villain's imprisonment is to be complete, John mentions five things that happened in rapid succession. First, the angel "laid hold" of this old Dragon; then he "bound him" with a great chain; then he "hurled him into the bottomless pit"; then he "closed the entrance;" and lastly, he "put a seal" thereon, "in order that he may be unable to lead the nations astray any more until the thousand years were at an end."

Hence there is no doubt about the fact that this great adversary is thus to be put completely out of business, totally restrained and deprived of all power and authority, until the full end of Christ's millennial

reign. But after that reign has done its righteous work, then Satan will be "set at liberty for a short time," for the important purpose of finally testing the restored world of mankind. And then will come the anticlimax, as it were; wherein Satan and all the unworthy ones who follow him will be consigned to the second death. That will be the end of Satan and of evil, for all time to come, even as it is elsewhere written: "that through death He might *destroy* him that had the power of death, that is, the devil." — Heb. 2:14.

Satan and His Empire

For more than six thousand years Satan's evil empire has dominated the affairs of men. Men, of course, have established various forms of government upon the earth; and some of these have claimed to be of holy origin and by divine right; yea, in later times they have been called *Christian* nations—"Christendom"—but blasphemous claims do not make it so. On the contrary, Satan has been the real power behind the throne, ever instigating bloody wars, jealousy, hatred, and multifarious forms of evil in the human heart. Indeed, the inspired Scriptures seem to imply that Satan has been recognized as earth's ruler ever since man's fall in Eden. Certainly Jehovah God has not been earth's responsible ruler during these many centuries of sin and misery. He turned His back upon mankind, as it were, when He drove man out of the original Paradise He had prepared for him; and since that time Satan, not Jehovah, has been "the god of this world." — 2 Cor. 4:4.

When Jesus came at his first advent, to give Himself "a ransom for all," that man may be finally redeemed and extricated from this evil condition, Satan is said to have sought to tempt our Lord by offering Him "all the kingdoms of the world" if He would but fall down and worship him. Jesus did not dispute the fact that Satan is the present master of earth's kingdoms. In fact, it is suggested in the Bible that he really has a well organized empire, with "principalities," over which are to be found "wicked spirits in high places."

It would seem that Satan actually maintains an unseen ambassador, with perhaps a retinue of subordinate spirits under him, in every nation of earth. The good angel Gabriel seems to have encountered one of these evil spiritual plenipotentiaries which had been assigned to *Persia*, and which succeeded in temporarily delaying his visit to the Prophet Daniel — until Michael, a chief prince, interceded. Gabriel later informed the pro-

phet that "the *prince* of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief *princes*, came to help me." — Dan. 10:13.

Would it not seem that this text is referring not to earthly but to spiritual "princes," and is really describing a spiritual battle royal in earth's atmosphere somewhere above the kingdom of Persia, in Daniel's day? And if Satan did thus have an unseen representative delegated to the court of Persia, would it not seem reasonable that he likewise has unseen appointees at every governmental seat on earth? Earth's monarchs, dictators, premiers, or presidents doubtless do the very best they can to manage national affairs in the public interest; but their very best plans for national or world betterment continually fall short of realization. Evidently they do not know why, but Bible students do. But, thank God, Satan's evil empire is soon to be overthrown and Satan himself bound, "that he may deceive the nations no more," while Christ shall take unto Himself His great power and reign in righteousness. That is what we have long waited and prayed for — "Thy Kingdom come, Thy will be done on *earth* even as in heaven" — and that prayer is going to be answered ere long in a most literal and practical fashion.

The Saints Shall Judge

The Revelator says that immediately following the vision of Satan's binding "I saw thrones, and some who were seated on them, to whom *judgment* was entrusted." He does not say how many thrones he saw in this particular vision, nor how many rulers were thus seated on them; but elsewhere it is suggested that there are 144,000 who thus will be associated with Christ in the work of reigning over the earth. St. John particularly mentions that these associates of Christ have entrusted to them the work of judgment. Daniel likewise was able to see in vision that "judgment was given to the saints." — Daniel 7:22.

This is in fulfilment of the Master's promise to His faithful disciples: "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28.) Paul later, in writing to the Gentile followers, also holds out a similar promise to them, and says that they will judge more than merely Israel. He asks, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.) The Revelator also had already recorded the words of Jesus Christ to all His faithful body members: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." — Rev. 3:21.

After noting the thrones and those who sat thereon, the Revelator then looked again and discovered their identity. He says according to Weymouth, "I saw the souls of those who had been beheaded on account of the testimony they had borne to Jesus and on account of God's Message." In the Common Version the text reads: "I saw the souls of them that were beheaded for the witness of Jesus, and for the

Word of God." The word "souls" in this text should not be regarded as lending support to the false tradition that everybody has something in them that keeps right on living when the body dies. John was here describing the "first resurrection" and not a condition that intervened prior to that resurrection. He saw that these dear souls who had been "beheaded for the witness of Jesus" were now come back to life, no longer dead; and he said that they now "*lived* and reigned with Christ a thousand years." And then He adds, "This is the first resurrection."

Beheaded Witnesses

What does St. John mean by describing them as having been "*beheaded* for the witness of Jesus?" Could he mean that the only ones who will thus "reign with Christ" must have suffered martyrdom by literal beheading. Surely he could not mean that. If decapitation is a condition prerequisite to being a saint who shall reign with Christ, then there will be few if any to sit with Christ in His throne. Jesus Himself was not literally beheaded; nor were any of the apostles, so far as we know. It is doubtful if any of the saints throughout the age suffered that fate. Some were cast to the lions, or burned at the stake, or perhaps crucified; but it is not known if any were guillotined; though tradition has it that Paul was decapitated in Rome.

This "beheading" in Rev. 10:4 must be figurative rather than literal. And that is just what we might expect in this symbolical narrative of Revelation. Is it not true that every genuine follower of Christ is figuratively "beheaded?" When one consecrates and is accepted into the "body" of Christ, he must of necessity give up his headiness, and accept the headship of Christ. If we are truly following Christ, if we are really members of His body, then we have no head but Christ Jesus; who in turn looks to Jehovah God as His Head. Says St. Paul: "The head of every man (i. e., every Christian) is Christ; (even as) the head of the woman is the man; and the head of Christ is God." (1 Cor. 1:3.) Beheading thus signifies complete consecration to the Lord, accepting His will instead of our own.

But for what purpose are we thus to become "beheaded." Are we to consecrate and then hide ourselves in some obscure corner, or behind monastery walls, and do nothing thereafter but study and meditate on His goodness? If we think that is the only purpose of our consecration, yea, if we believe that *completely* fulfills our consecration vow, we will be disappointed when the day of reckoning comes. The Revelator indicates that those who sat on these thrones and reigned with Christ were not beheaded for nothing; they were beheaded for something—and that something is, "the witness of Jesus and the Word of God."

Some say we should be witnesses for Jehovah, and not give so much honor to His Son. But our Lord Himself said that "all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him."

(John 5:23.) There is no danger of giving too much honor to our Redeemer. In any event, the Revelator makes it clear that those who will reign with Christ are those who have been witnesses for Jesus, and who have no disposition to shove Him in a corner or go over His head to a higher authority. Those who do that are not properly "holding the Head." They are not fully "beheaded for the witness of Jesus and the Word of God." They are like soldiers who would say to their captain, "I will not take my orders from you; I prefer to get them direct from the General himself." No, Jesus, not Jehovah, is the immediate Head of the Christ body; and God requires that we obey His Son implicitly in all things, and honor Him even as we honor the Father who sent Him. * We are not robbing Jehovah of any honor, when we honor His own dear Son whom He commissioned to come into the world to die, that we might live. Hence we should live not unto ourselves but unto Him who gave Himself for us.

How Are We to be Witnesses?

But what does it mean to be a "witness" for Jesus? The Greek word here used is *martus*, and means, to give evidence, to testify. It is believed that our English word martyr comes from the same root. When one died at the stake or in the arena because of his faithfulness to the truth, he was called a *martus* or witness for Christianity; and, of course, he certainly was a good witness. Hence in time they coined the word "martyr" and applied it exclusively to those who thus suffered death for their convictions. But this Greek word really does not carry with it the thought of violent death, nor death at all. There is another similar Greek word, *mortus*, which does mean death. It is possible that the two terms became confused in people's mind, hence the significance that came to be attached to the word martyr.

The word *martus* used here by St. John is the same word that is ordinarily used when a "witness" in a court proceeding is meant. It is the very same root word used by Jesus when He said that when a brother will not hear you alone then take one or two more brethren with you, "that in the mouth of two or three witnesses every word may be established." (Matt. 18:16.) It is the same word used by the Master to Nicodemus, when He said, "Verily, verily I say unto thee, We speak what we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.) He used the same word again when he said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37.) Again he used the same word in Matthew 24:14, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations." Then, on the day of His ascension our risen Lord again used this word, saying to His disciples, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts 1:8.

It is clear, then, that the Lord's true followers are expected to be witnesses for Jesus wherever they are throughout the earth. But how are they to be His

witnesses? There are just two ways that any witness can serve the party who calls him: (a) by words, and (b) by conduct. If he is a good witness he will tell just what he knows; and he will tell it in a way that will impress the court and jury that he believes what he is saying. His conduct on the witness stand has much to do with determining the value of his testimony. Indeed his whole life may have much to do with it; for if he has been known in the community as an honest truthful man, his words mean far more than the words of one who is known to be dishonest. One may say, 'I will preach the truth, but will live any way I please.' He is not a good witness for Jesus. Another may say, 'I will live a holy life, I will study the Bible, I will spend much time in prayer and meditation, I will go to meetings, but I won't exert myself to give out the gospel of the Kingdom, either by word of mouth or by printed page.' He is not a good witness for Jesus, either. We should both *live* for Him and *speak* for Him, to the full extent of our ability, regardless of whether our message is believed or rejected.

Some Spurn Our Evidence

Of course, we cannot expect to always be believed in this world, no matter how truthful our testimony, and no matter how honest our lives may be. But that is no reason for our deviating from the path of rectitude. We can be good witnesses whether we are believed by all who hear us. Some people to whom we give our witness of the truth are like the man who said he enjoyed sitting on juries and helping to dispense justice. His friend asked him if it wasn't sometimes quite difficult to know how to decide whether the accused is guilty or innocent. He replied, "No, not for me." His friends then asked, "How do you reach your decisions? Do you give most of your attention to the judge, or to the witnesses, or to the lawyers?" He answered, "No, I pay no attention to any of them; I just look at the prisoner and say to myself, 'If he ain't guilty what's he here for,' and then I bring him in guilty." Evidence did not interest him.

But even if our jury is biased, that is no reason why we as witnesses should be. And yet it sometimes happens that we are. Some, who don't want to put forth effort to fight the flesh, become biased in the direction of service, and against character development. Other, who dislike to go out and preach the Kingdom message, become biased against that form of service and convince themselves that it is unnecessary or even foolishness. Yes, our inherent human prejudices enter into much we say and do. We may enjoy witnessing so long as everything runs smoothly; then something happens, we develop a dislike for some brother, and then our prejudice comes into play and we look at things directly opposite to the way we looked at them before. And we may not realize that prejudice is at the bottom of our change of heart or change of action.

Unwitting Bias, a Common Failure

Many times, in court proceedings, a witness thinks he is testifying truthfully as to facts, when he really

is being guided by bias or imagination. Lawyers have to watch out for this in witnesses, continually; they usually detect it in cross-examination. A witness may testify very specifically at the trial as to matters on which they were not specific right after the thing occurred. That means that the witness now is testifying from bias or imagination, though perhaps the witness himself thinks he is actually telling the truth. In the famous Sacco-Vanzetti case in Massachusetts a few years ago, two women positively identified Sacco at the trial, saying that they saw him commit the crime, that they looked out of their window 80 feet away, and got a good view of the man. They told just what the man looked like, the color of his hair, the kind of clothes he had on, his approximate height, weight, and other details, all of which they said they noted clearly, at a glance from their window at the time of the crime two years previously, and that they still remembered all these details.

Those women no doubt thought they were telling the truth. They thought they noted all these details, and thought they remembered them from what they saw. But the fact is, both these women were questioned the next day after the crime, and neither one of them could at that time tell whether the man they saw fleeing was tall or short, whether he was stout or slender, what kind of clothes he wore, what color his hair was, or what his face looked like. The day Sacco was arrested they were taken to police headquarters and asked to identify Sacco as the man they saw running away from the scene. And each of them said they could not identify him.

Yet, two years later they came into court and testified as to all these details, and positively identified him. He was convicted on their testimony. Whether he was actually guilty or not we may not know until the resurrection. But it seems evident that these women had gained their impression of the prisoner from seeing him at the police station, rather than from seeing him in the darkness on the night of the crime. If they really took in all these details as to the color of his hair, etc., from their window at a distance of 80 feet, at the time of the crime, then those details should have been fresher in their minds the next day after the crime than they were two years later. Their subsequent reading about the case perhaps created an unconscious bias in their minds, that caused them to think they saw these details; and they proceeded to say they did see them.

So it is with us sometimes, is it not? We get an idea or two in our mind, put them together, then call upon our imagination to fill out the picture; and then go out and tell it as gospel truth, when it is largely a figment of imagination. It may be something relating to some brother or sister, or it may be something relating to doctrine. We get some idea or theory into our heads about some feature of God's plan; and if we dwell on it too exclusively until it becomes a hobby then no matter how many Scriptures are presented by others to contradict it, we still hold to our hobby as the Gospel truth. If we do that, then we are not good witnesses for Jesus and for the Word of God.

The good witness is unbiased. He does not let his imagination run away with him. He compares scripture with scripture, and then, goes forth with the message as did Jesus Himself, saying, "We speak what we do know, and testify that we have seen." — John 3:11.

That which the true witness *sees* and *knows* is the truth of the divine plan: That God created man to live on the earth; that man lost life because of sin, and has been redeemed by Jesus, and will be restored to life during Christ's thousand-year reign; that Christians are to be exalted to heavenly glory with Jesus, sharing in His reign; that wilful sinners are to be destroyed. May this "old old story" continue to be on the lips and in the heart of every Christian.

The Purpose of Our Witnessing

When Jesus said, "Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth," what did He expect that we should accomplish by this work? Did He intend that we should convert and Christianize the world ere He returns to establish His Kingdom. Evidently from Jesus' words and example He did not expect us to convert the world for Him prior to His second advent. The Master Himself did not put forth efforts along that line when He was here in the flesh. He did much preaching in Judea and in Galilee, but He did not seek to evangelize everywhere. Indeed He even limited the activities of His twelve apostles and His seventy evangelists, by instructing them not to go to the Gentiles nor to the Samaritans, but to confine their efforts for the time being to "the lost sheep of the house of Israel."

What then was supposed to be accomplished by the preaching of Jesus and His followers, then and now? If the proclamation of "this gospel of the Kingdom" was not to convert and Christianize "all nations," what was it intended to do? The prophet, in the 50th Psalm, had foretold the purpose of our preaching during this Gospel dispensation. The instruction was, "Gather My saints together unto Me, they that have made a covenant with Me by sacrifice." The apostle was even more specific, declaring that our preaching seems "foolishness" to the world, but that its purpose is to find the saints and to build them up in the most holy faith.

Still more pointedly does Jesus confirm the testimony of the prophets on this question. In the hearing of all the other apostles he explained "how God at the first did visit the Gentiles (not to convert them all, but) to take out of them a people for His name. And to this agree the words of the prophets; as it is written: After this I will return . . . that the *residue* of men might seek after the Lord, and all the Gentiles upon whom My name hath been called." (Acts 15: 14-17.) Thus it is seen that our present witnessing for Jesus is for the purpose of gathering out the "people for His name (the Bride class), and after this work is accomplished, He will take the Bride unto Himself, establish His Kingdom, and begin the glorious work of uplifting and blessing the "residue of men," even "all the families of the earth." And that happy time is now nearing!



THE PROPHET ELISHA

YES SIR- 'The north winds blow and we shall have snow,' merrily chanted Uncle Eb, as he threw off his great fur coat and looked around waiting for all of us boys and girls to gather into our usual Bible story circle in front of the big fireplace. "And to tell you the truth, Jack Frost almost bit me as I came across the common tonight; but I managed to get away from him.

"And I was just thinking about a trip that the Prophet Elijah took a long time ago. But his walk wasn't through a February snowstorm—they do not have snow or wintry blasts in the sunny land where he lived. Elijah had a companion on that jaunt, whose name was Elisha. Now Elisha was the son of a farmer, who, while obeying his parents and being a very dutiful boy in every respect, also obeyed the law of Moses. Because of this he had won the favor of the Lord. And the way he and Elijah first met is interesting.

"Elisha's father had acquired a new piece of land, which he had asked Elisha to go out and plough. Young Elisha, being a man now, was able to manage the oxen which drew the plowshare through the heavy soil. One day while he was employed at this task on his father's farm he was stopped by an old man. Upon learning that this venerable stranger was none other than the good prophet Elijah, Elisha bowed before him. Then he asked him to come into his father's house so that he might be properly entertained.

"Elijah then took his mantle off his own shoulders and cast it over the shoulders of the young man. Elisha seemed to know what this meant, and he said that he would go and say good-bye to his parents and then go along with the prophet. But Elijah said there was no need of his doing this, because his duty for the present was to stay with the plow. But Elisha nevertheless went and offered up a sacrifice, and then he became Elijah's servant.

"Now there came the time when Elijah was to leave this world at the call of God. He and his servant went to a place called Gilgal. Here the old prophet said to the younger man, 'Perhaps you had better stay here while I go farther, even to a place called Bethel.' It seems that he was only trying Elisha when he said this, for when Elisha refused to leave him he allowed him to go along.

"When they arrived at Bethel, Elijah again suggested that Elisha stay behind; but again Elisha most positively said, No. So they kept walking along, and finally came to Jericho. Here again Elisha refused to leave his master. Later the prophet is said to have

taken his mantle and folded it up, and with it smote the waters of the river Jordan, and God caused a dry place to appear right across to the other side. Then the two men walked across in safety.

"After the two had crossed the Jordan, Elijah asked his companion if there was anything he could do for him. And what do you suppose Elisha replied? He said, 'I should like to have more of your spirit than I now have. You have the spirit of a great prophet; I also have some of the same spirit, but I desire to have twice as much of it as I now possess.' And the prophet then said to him, 'If you see me when I go away from you, your wish shall certainly be granted; you will indeed be given that prophetic spirit which you so greatly desire.'"

"Uncle Eb," asked Eva, "I don't understand about the spirit. Was it something to drink?"

Uncle Eb didn't smile this time; he just lay back in his big chair and fairly shook with laughter. And of course we all joined in with him. When at length we had quieted down, he replied, "Well, Eva my child, you are certainly funny. And you mustn't mind our laughter. You see, it wasn't the kind of 'spirits' one may drink that Elisha wanted. It was the prophet's spirit or disposition, and the power that Elijah had, which Elisha sought. Now, it's rather hard for me to explain that to you very fully."

"Uncle Eb," said Peter, "last winter Sam McArthur got caught in a big snow storm and lost his way. When they found him, he was nearly frozen. Then he took pneumonia and died. He was one of my best boy friends, and I felt terribly bad about it. The day that he was buried Andy Smith came for me to go out skating on the river; but I just couldn't go, for I didn't have any spirit for skating that day. And Uncle Eb, you have the spirit of story telling. The spirit is the power of a thing, isn't it? I think you told us that one time before."

"My boy, you learned that lesson splendidly," replied Uncle Eb. "I couldn't have explained it any better myself. You helped me out wonderfully. Yes the *spirit* of anything is the power to do that thing. If one has the spirit of music, he has the power of music; and if he has the spirit of a prophet he has the power of a prophet. So Elisha wanted to have the power of a prophet."

"Did he get it?" asked John.

"Yes, he did," replied Uncle Eb. "But let us not forget that we are not quite through with Elijah yet; though we soon shall be. As these two men were talking together, there suddenly appeared horses ap-

parently out of the sky, that seemed to be all on fire; and they were drawing a chariot all fiery too; and they came between the two prophets, and parted them, and then there came a whirlwind and it caught Elijah up and he disappeared from sight.

"What a surprise Elisha must have had. He knew beforehand that his master was about to leave him, but he did not know the manner of his going. Just a terrible whirling wind came on, and it caught Elijah away. The hills, the grass, the birds and other things were still there.

"And now what did Elisha do? Why, he took the mantle that Elijah had left behind, and went back to the River Jordan. Then he lifted the mantle and smote the waters just as his master Elijah had done; and the waters were divided in the same manner as they had been before, while he walked across to the other shore.

"A number of young men, 'sons of the prophets,' came to see Elisha; and they found that he had the real spirit of a prophet and that he was a worthy successor of Elijah. And they asked him for permission to send out fifty men to search for the old prophet; so he allowed them to do this; and they searched for three days, but could not find him, for the Lord had taken him away for good. So they returned to Jericho and reported their failure to Elijah.

"Now at this time the people of Jericho were suffering because the water of the city had become bad. Bad water is likely to cause disease. And water, you know, is one of the most important things we use. In fact we could not possibly do without it. Well, they went to Elisha and told him about their trouble. So he took a quantity of salt and cast into the water, and suddenly the water became as pure and sweet as any that you ever tasted. And I guess the people were very much surprised, and certainly they were very much pleased: for now they could drink all they wanted to without fear of becoming ill. And then, too, they realized that there was a great prophet in their midst.

"Elisha now set out for Bethel, and while on this journey he was insulted by a crowd of young boys. These saucy fellows called the prophet of God a 'bald head.' This name in those days had the meaning of 'one who is no good.' The bad boys called out to him, 'Go up, you bald head, go up.' Perhaps what they meant was, 'You say that your master Elijah went up; now you go up too. You are no good here, so you may as well go up.'

"Then Elisha called for evil to come upon these lads who were teasing and insulting him, and two she bears came out of the woods and scratched and bit a number of these children, or at least frightened them away. Some people think they killed as many as forty-two of them, but the Hebrew language in which this was written rather gives the thought that they merely terrified the children and drove them away.

"Elisha the prophet did many wonderful things. In the town of Shumen there was a woman who invited

the prophet to her home. She fixed up a nice room for him so that he could stay there any time he was in the place. One day Elisha asked her how he could reward her for all her kindness. She was childless, and the prophet predicted that she should have a son within a year from that time. As she had no children this message was doubtless a great surprise to her and her husband. But in due time a baby boy was born, and then she was very happy indeed.

"Well, that child grew up to be a fine, healthy lad. But one day he was working out in the field with the reapers, when he took sick. The hot rays of the sun had overcome him. They carried him into the house and laid him on the bed, but he soon grew worse and died. This was indeed a terrible sorrow to come upon that poor mother. Her husband was already dead, and now she had lost her only child.

"What was she to do? She did the wisest thing she could have done. She sent out to find Elisha; and when she came up with him, told him what had happened, and begged him to go back with her. This he consented to do, and they went back together to her home. When the prophet arrived at the house he went at once to the chamber of the dead boy. He stretched himself upon him and breathed into his mouth; and soon, life began to come back into his body. The young lad began to breathe, and then he arose from the bed and stood upon his feet! Then Elisha called the boy's mother, and oh how happy she was to have her dear son back again from the dead. She bowed low before the prophet, for she knew that he who could raise the dead was clothed with the mighty power of God. And some day, before long, there's going to be a raising up of all the dead people of this world. Let us thank God for that prospect.

"On some other occasion I will tell you more about that coming resurrection day. That will make a very interesting story."

"Uncle Eb," said Paul, "when Elijah was caught away, did he go to heaven where God is?"

"That is a mighty fine question," answered Uncle Eb. "The Bible says that 'Enoch was translated that he should not see death.' But Jesus said, 'No man hath ascended up to heaven but He that came down from heaven.' That is in John 3:13. So evidently Enoch did not go to that heaven where God is; and if Enoch (who walked with God) did not go there, neither did Elijah. Then Paul said, 'These all died in faith, not having received the promise.' That's in Hebrews 11:13."

"But, Uncle Eb, it says that Elijah went up to heaven, doesn't it?" asked Peter.

"Yes," replied Uncle Eb. "It says that the prophet went up by a whirlwind into heaven." That is as Elisha saw it. He just saw his friend go up. But wherever Elijah went, it was not to the heaven where God dwells. The words of Jesus prove that; and so I guess we'll just have to leave the matter there. Some day we'll know all about it, and meanwhile we cannot be wiser than what the Bible says."



International Sunday School Lessons



PETER TEACHES GOOD CITIZENSHIP

Feb. 17—1 Pet. 2:11-17; 4:1-5

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul;

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men;

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Honor all men. Love the brotherhood. Fear God. Honor the king.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

For the past time of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.

Who shall give account to him that is ready to judge the quick and the dead.

GOLDEN TEXT: *Love worketh no ill to his neighbor, therefore love is the fulfilling of the law—Romans 13:10.*

THE Christian is a stranger and a pilgrim in this world. The apostle says: "Here we have no continuing city, but we seek one to come." The follower of the Master is entirely out of harmony with the selfishness, the pride, the injustice and the oppression that prevail around us in the earth. He has come under the law of righteousness, and is governed by the great principle of love. He can truly call God his Father because he is striving to obey God. His affections are not centered on the earth and its affairs. His treasure is up above.

But the Christian finds himself in the world and consequently realizes that there are certain responsibilities devolving upon him. He sees the great importance of some kind of government. He knows that even an imperfect rule is much better than no rule. Absence of law would mean absence of safety. Our governors and rulers perform an important function even if they perform it imperfectly. While the follower of Jesus eschews all evil, he commends the good wherever he finds it. He is not an anarchist, but cultivates the spirit of a sound mind in all things.

From a book called the "*New Creation*" we quote the following:

"Are we not subjects of the great King? And are not all the kingdoms of this world more or less identified with 'the prince of this world' and his law of selfishness? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners? It is eminently proper that we should obey and appreciate every good law and all the servants of earthly laws, and rejoice

that quite the majority of the New Creation live under the highest forms of civil government to be found in the world today, and appreciate this as a divine favor and blessing. Hence, we neither traduce our native country, its rulers, nor its laws; but this does not mean that we must fight for these with carnal weapons."

The Christian should endeavor to set forth in himself the highest possible example of good citizenship. In regard to the matter of paying taxes, Jesus said, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." So far as obedience to the law is concerned the Christian should be a model of propriety, unless the law directly conflicts with his obedience to God.

When the king of Babylon commanded that his image be worshipped, three Hebrews refused to comply with the command, because they felt that they could not do so and at the same time maintain their allegiance to God as supreme. They were good citizens in every respect, yet they refused to yield to the king's unrighteous decree. It is possible for such a situation as this to develop today; and when it does, the Christian should know how to act, and should act in obedience to the highest law, regardless of consequences.

Those consecrated to follow Christ should be different from the worldly minded. In all matters they should be just and true. They should not always be seeking their own selfish aggrandizement, but should look for opportunities of rendering assistance to those of like precious faith, and should not neglect to do good unto all men as the occasion may arise and as they find themselves in a position so to do. The parable of the Good Samaritan well illustrates this principle.

QUESTIONS:

Why are Christians called strangers and pilgrims in the world?

What is meant by the statement, "glorify God in the day of visitation"?

Explain the expression, "every ordinance of man for the Lord's sake."

How could one use his liberty "for a cloak of maliciousness"?

What is meant by, "He that hath suffered in the flesh hath ceased from sin"?

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PETER HEALS A LAME MAN

Feb. 24—Acts 3:1-12; 4:8-12.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple, asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none: but such as I have, that give I unto thee: In the name of Jesus of Nazareth rise up and walk.

And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood and walked, and entered with them into the temple, walking and leaping and praising God.

And all the people saw him walking and praising God:

And they knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

* * *

Then Peter, filled with the holy spirit, said unto them, Ye rulers of the people, and elders of Israel.

If we this day be examined of the good deed done to the impotent man,

by what means he is made whole; he it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole.

This is the stone which was set at naught of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

GOLDEN TEXT: *Silver and gold have I none; but such as I have, that give I unto thee —Acts 3:6*



HE memorable day of Pentecost was now in the past. The disciples went frequently to the temple to give expression to their joy in thanksgiving and praise. Peter and John went to the temple service at three o'clock in the afternoon. These men were ardent in spirit, and they loved the Lord with a love the quality of which was proved by their faithfulness in His service. Moreover, they both had been with Jesus on the Mount of Transfiguration, and also had been with Him in the Garden of Gethsemane. Now they were preaching His gospel of the Kingdom. They were strong in the power of the glorious truth which meant so much to them.

It is likely that Peter and John were known to the lame beggar. Probably he had seen them coming into the temple many times. Just why the apostle was led to heal him at this time is not known. There were others just as badly crippled as he was, who remained in their infirmity unrelieved by the blessing that was bestowed on this fortunate man. It may be that Peter knew something about the character of this person. The healed beggar plainly had a right attitude of heart, as was manifested by the fact that he entered into the temple praising God, and this may be the reason why Peter singled him out to be the recipient of special favors.

In the time of the apostles there was no public provision

made for the indigent, hence begging was considered quite proper. Today, however, conditions are very different. There are almshouses and places of refuge for the poor and afflicted, supported by taxation. For this reason begging is not to be encouraged at the present time. It would be a false pride that would prompt a needy person to refuse to accept the kind of assistance that is now publicly provided.

In the preceding verses we are told that considerable property of Christians was sold and the proceeds laid at the apostles' feet—placed at their disposal to be used in the Lord's service. How then could Peter say, "Silver and gold have I none"? Evidently he meant that the money they had obtained belonged to the Lord, and that he was not authorized in giving it to beggars. So, while he could not hand out something that had been entrusted to him for a certain purpose, he had something far better that he could bestow, and this blessing he could give in all propriety. Certainly, to be well and strong meant more to the beggar than any amount of silver and gold.

Peter very frankly acknowledged the source of his power. He very boldly avowed that he had wrought the great miracle in the name of Jesus of Nazareth, the despised one, even Him whom they had crucified, whom God had raised from the dead. He did not hedge about the matter of witnessing for the truth. He was strong, fearless, courageous. In all this his example is an excellent one. God's people should never be ashamed of the source of the truth.

Straightforwardness and strict honesty in handling the Word of God are valuable qualities. Just as the apostles did not claim to have any superior power of their own, but acknowledged that all of their power came from God, so should it be with all those who name the name of Jesus and who received the holy spirit of the truth. They should point to God and to Jesus, the great Head of the church.

The lame man was not ashamed of the means by which he was

healed. He held on to his benefactors and acknowledged them before all the people, thus testifying to the gospel which they so faithfully preached. And this may have been exactly what the Lord intended to happen, when granting him the boon of strength.

QUESTIONS:

Is it likely that Peter and John had seen the lame man before the incident of this lesson took place?

Why did the apostle single out this particular man as a subject of healing when there were many others weak crippled and infirm?

Why did Peter say, "Silver and gold have I none"? Was this statement literally true?

How can we take a lesson from Peter's method of handling the case of the poor crippled beggar?

How did the beggar act after being healed? How should all recipients of divine favor respond?

What great truth was illustrated by this miracle of healing?

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PETER UNMASKS FALSEHOOD AND HYPOCRISY

March 3—Acts 5:1-6; 8:18-24.

But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet;

But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy spirit, and keep back part of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

And the young men arose, wound

him up, and carried him out and buried him.

And when Simon saw that through laying on of the apostles' hands the holy spirit was given, he offered them money,

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy spirit.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness and in the bond of iniquity.

Then answered Simon and said, Pray ye the Lord for me, that none of these things which ye have spoken come upon me.

GOLDEN TEXT: *Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.—Eph. 4:25.*



ANANIAS and Sapphira evidently had not been begotten by the holy spirit of truth. Some of the other disciples had sold their possessions and given the money in to the church funds, and became quite highly esteemed by so doing. This was calculated to prove a snare to some, and it was so in the case of the two persons mentioned. They thought more of the commendation that would come to them by their act than they did of the privilege of sacrifice. They planned that they would sell a piece of land and pretend that they had donated the entire proceeds of the sale when they had given only part thereof.

The property being their own, of course they could have done what they liked with it. They were under no necessity of selling it; and even after it had been disposed of, they could have kept the

money, and no one would have found any fault with them. Their sin lay in hypocrisy. They wished to seem to be doing something that they were not doing. They wanted to pose as being very munificent and as being extremely interested in the cause in which, after all, their interest was anything but great.

The Lord hates hypocrisy and sham. To the Pharisees Jesus said, "If you were blind, you would have no sin, but you say, We see; therefore your sin remaineth." Again He called them "whited sepulchres full of dead men's bones." They appeared fair on the outside, but there was nothing but corruption in their hearts. They were walking deceptions, they were the personification of lies.

God's people should be honest, genuine and sincere. In fact, honesty seems to be the very foundation of character. We cannot do business satisfactorily with people whom we cannot trust, nor can we take them into the circle of our friendship. We know that there are many "tares," which are counterfeit Christians. They are not the real thing, but utterly spurious. Today God is separating His true people, called "wheat," from the great mass of the tares.

These latter realize that it is wrong to "take the name of the Lord in vain"; that is, to take upon ourselves the name of Christ unless we eagerly desire to follow in the Master's footsteps and put forth a sincere effort so to do. We must not be pretenders in any sense of the term, but behind our profession must be an honest Christian life.

In the case of Ananias and Sapphira the record says that "great fear fell upon all the church." Evidently it was a very timely lesson. Probably the apostle saw that consecration to the Lord was not being taken seriously enough. It is a very serious matter to become a disciple of Jesus and an exponent of the truth. The Master said it was a thing not to be grasped at without due consideration of its meaning and its re-

quirements. His words are, "Except a man forsaketh all he hath, he cannot be My disciple," and "He that loveth father or mother more than Me, is not worthy of Me."

In the case of Simon the sorcerer, Peter was equally outspoken. He declared that the power of God had no equivalent in the values of this world. He called upon the necromancer to repent and to come into a right attitude of heart if he would expect any good thing of God. And repentance indeed is the first step required of those who are living sinful lives.

QUESTIONS:

What was it that caused Ananias and Sapphira to fall into the snare of the Adversary?

What is hypocrisy? Point out how Jesus condemned it.

Why was the lesson given by Peter to the church an important one?

What are "tares"? What is the value of "wheat," as the term is applied to the church?

What is the first step required by the Scriptures of those who are living sinful lives?

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PETER PREACHES TO GENTILES

March 10—Acts 10:34-48.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons;

But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all),

That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

How God anointed Jesus of Nazareth with the holy spirit and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with Him.

And we are witnesses of all things which He did, both in the land of the

Jews and in Jerusalem; whom they slew and hanged on a tree:

Him God raised up the third day, and shewed Him openly;

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of the quick and the dead.

To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

While Peter yet spake these words, the holy spirit fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy spirit.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

GOLDEN TEXT: *God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.—Acts 10:34, 35.*



ESUS had given the keys of the divine Kingdom to Peter. With one of these keys he had opened the door of opportunity to the Jews at Pentecost, and now he was about to open the door to the Gentiles. At Caesarea there was a very devout man named Cornelius. This man had the proper reverence for God, but had not heard the gospel of grace through Jesus Christ. So the Lord gave him a vision. An angel appeared to him and told him that his prayers and his alms had gone up for a memorial to God, and that now he was to send to Joppa and en-

quire for one called Peter. So Cornelius sent his servants to Joppa.

Meanwhile the Lord gave a vision to Peter to prepare him for the service he was about to render. The apostle saw what seemed to be a great sheet let down from heaven, and contained therein were all kinds of beasts, both clean and unclean. A voice said to him, "Arise, Peter, kill and eat." Peter replied that as an orthodox Jew he had never eaten any animal that was unclean. Then the voice replied that what God had cleansed was not to be considered common or unclean.

While Peter was wondering just what the vision meant, the servants of Cornelius arrived. They stated the purpose of their coming, and on the following day Peter and certain brethren of Joppa went with the messengers to the home of Cornelius.

Now, then, for the first time, the gospel was preached to the Gentiles; for Peter had understood the import of his vision. The "middle wall of partition" was broken down between Jews and Gentiles. The end of the time of special favor to the Jews had come. They had had the first chance to receive Christ, but as a nation they had rejected Him. To be sure, a few individuals had received the divine promise and had become followers of the Master. But these were not enough to make up the full number of those required to become the "bride" of Christ. Therefore, as the Apostle Paul explained the matter, God cut off the natural branches and grafted in wild olive branches to receive the sap from the parent stem. These "branches" were the Gentiles.

So Peter now understood that God was working in a larger way than he formerly had realized. The Lord was selecting His "little flock" from all classes of people, and was no respecter of persons. So, with great power Peter then preached "Jesus Christ and Him crucified," to a highly appreciative audience. With simplicity and di-

(Continued on page 33)

TALKING THINGS OVER

THE public proclamation of the pure truth of the divine plan is again being taken up by an ever increasing number of the friends. Meanwhile a few here and there insist that such an effort is entirely out of order, claiming that the "door is shut." By this, of course, they mean that the opportunity of entering the narrow way of sacrifice is now past, and that the new ones coming into the truth at this time cannot hope to be of the "little flock."

But how can anyone know that this is the case? Propaganda of this kind today is but a repetition of similar discouraging efforts that have been put forth during various periods of the harvest time. And, as always, when these dear friends are asked just *when* the "door closed" there is a wide variety of opinion as to the exact date; which proves that none of them really know anything about it.

We do not wish to be seemingly harsh or unkind in our mentioning of this important matter, but it is our conviction that all of us will do well to realize that there is not one bit of actual authority for now saying that the door to the high calling is definitely closed—unless we regard guesswork and speculation as acceptable proof; or take the word of some dogmatic typemaker. The fact is that new ones are coming into the truth, and these show every evidence of appreciating spiritual things. This, together with the fact that we still have the opportunity of proclaiming the gospel in all its grandeur and beauty, constitutes strong evidence that the door is not closed.

When the door to the high calling was opened to the Jews at Pentecost, and later to the Gentiles, there was no mistake about the matter. The Lord did the opening back there, and He will attend to the closing of the door at this end of the age. When it is finally closed we may be sure that all of the Lord's people will know about it—it will be one of those important things that will be "comprehended by *all* saints." "I am He that openeth and no man shutteth, and shutteth and no man openeth," says the Lord. Hence let us not run ahead of Him nor presumptuously claim things for which we have no Scriptural authority.

Let us not hesitate to proclaim the glad tidings, preaching the gospel "in season and out of season." Those who reap receive "wages" in some form or another. If visible results are not always as great as we would like to see perhaps the Lord is giving us a much needed lesson in patience, or in faith and loyalty. Letters coming to THE DAWN office indicate beyond doubt that the public message is being blessed of the Lord. The following recent letter is an example:

Whole Life Changed

"I am enclosing 15 cents for a copy of 'The Divine Plan

of the Ages.' From your frequent reference to it in THE DAWN I imagine that it contains just the information that my soul has been thirsting for.

"I want to say that THE DAWN and 'God and Reason' have both been very comforting. They have taught me many truths that have *changed my life completely*.—C. J., N. Y."

Needs the Help

The following is another interesting letter, received as a result of books sent out to church workers:

"Dear Sirs: Will you be kind enough to send me THE DAWN for one year. I cannot remit just now, but will later. I am a teacher of a Men's Bible Class, and need the assistance of such a writer as 'The Fact Finder.' Respectfully yours for His Kingdom on Earth.—R. W. W., III."

The Australian Pocket Manna

There has been considerable interest manifested in the fact that brethren in Australia are publishing the original Manna Book in vest pocket size; but this Manna Book is not yet available in America. The following letter from the Berean Biblical Institute of Australia is self-explanatory:

"With regard to 'Daily Heavenly Manna,' the edition is well on the way, and the printers have promised us some for this coming week-end. However we are sorry we cannot send you any for the present, as the copyright still exists for U. S. A., and will until June, 1935. There is also a possibility of its being renewed again at that time, though we hardly think that it will be.

"Should the copyright on our 'Daily Manna' not be renewed in June of 1935, we will gladly send you samples and quote you prices. We would mention that seventeen of the original comments have been changed for better selections from Brother Russell's writings; but these alterations are not sufficient to make any difference regarding the copyright in U. S. A."

Brooklyn 5th-Sunday Convention

On Sunday, December 30, was held the regular one-day fifth-Sunday convention in Brooklyn, N. Y. At the testimony meetings some lively and interesting testimonies were given, expressing the fact of what the truth means to the friends as we draw nearer to the full ending of the age. Brother J. L. Cooke, serving as chairman, called on Brother E. Boulter to address the friends in the morning. The subject used by the speaker was "The Truth," and some of his remarks were as follows.

"Webster defines *truth* as 'conformity to fact, or reality.' Truth is old. It antedates the origin of Catholicism, Calvinism or Methodism. To get the truth of Christianity we must go back to Christ and the apostles and prophets. Here the foundation principles of the Gospel age truth were laid down. Today we have these to guide us. Before we got the truth

we had things all mixed up—restitution, the high calling, and other things were confusing to us. But now they have been straightened out and put into their proper places. So now we are in a position to 'witness' for the truth. It would be a great pity for us now to become side-tracked, as some are. Let us keep on in the way the Master has opened for us."

In the afternoon a symposium was given by Brothers M. Mitchell, Duppell, and Reimer. The subjects chosen were respectively, "Faith, Hope, and Love." Brother Mitchell defined faith as "that acquaintanceship with the Heavenly Father which causes us to take His hand and be led by Him." He emphasized that "The just shall live by faith," and that we must "fight the good fight of faith."

Brother Duppell said, "Faith and hope fit closely together. Our hope is based on the sum total of the facts of truth. Satan tried to steal away our hope. The attitude of, 'I'll be satisfied with anything,' lowers our hope. We should hold onto what God has promised, not to what we ourselves have conceived."

Brother Reimer said: "Love is an inherent quality planted in us by God. We can't bend it or change it; we can only conform to it. God so loved the world—it was so much value to Him—that He made provision to restore it. He gave what cost Him something. We should prove our love in like manner. Can we do the things mentioned in 1 Corinthians 13? That is a good way to test our love."

In the afternoon Brother John Dawson gave a highly stimulating discourse. He told of the man who wrote on his windmill the words, "God is love," because he had learned that whatever way the winds of life's experiences may blow, God is always love. He traced the lives of some of the great exponents of truth in past times, and Jesus as the greatest exemplar of all; and that He is the one for us to follow. Let us remember His admonition, "Be thou faithful unto death, and I will give thee a crown of life."

Passaic, New Jersey, Convention

The gathering of friends at Passaic on Sunday, January 13, was a blessed one indeed. This conclave was arranged by the new ecclesia of Passaic, who have formally organized as the Passaic Bible Students. The convention was heart-cheering. Brother J. L. Cooke served as chairman, calling the convention to order promptly at 10:30 in the morning and conducting a praise service until 11:00 o'clock.

At that time Brother J. Hutchinson gave a most inspiring sermon on the subject, "The Inheritance of the Firstborns." He referred to the account of Esau selling his birthright for a "bowl of soup," and then encouraged the friends not to be drawn away from their inheritance by any earthly consideration whatsoever. Too often, he said, we compromise the best interests of the new creature for trivial things of the world and the flesh, which are of as little value as Esau's "bowl of soup."

At 1:30 P. M. Brother Oscar Magnuson addressed the friends, using the experiences of Elijah and Elisha, in a practical way, to illustrate important principles of loyalty and truth which should be evidenced in every child of God.

At 3:00 o'clock Brother Hudgings addressed the public session of the convention. There was a remarkably good turn out of the public, the hall being filled, and the discourse on "the Coming World Dictator" was received with a great deal of interest.

The closing session of the convention was a testimony meeting, conducted by Brother Boulter, in his usual enthusiastic style. (Brother Hoeveler was on the program for this meeting but was unable to be present on account of services elsewhere.) All the friends entered into the joys of this happy meeting, and seemed to be overflowing with enthusiasm and love for God as a result of the day's blessed experiences—and well they might!

Brother Hudgings, in his testimony, told of the privilege he is now enjoying of proclaiming the truth to a men's Bible class regularly every Sunday morning. This Bible class is connected with a large Presbyterian church in the metropolitan district of New York. He has already addressed these young men eight successive Sunday mornings, and has covered practically all parts of the Divine Plan; and their interest seems to be increasing. They have unanimously invited him to continue coming as long as possible, and he is permitted to take up the entire class period each week in addressing them on some phase of the truth. His first two talks were on "Evolution versus the Bible." This gave him an entrance; and they enjoyed the discussion so much that they then were ready to have him tell them more about God's great plan of redemption and restitution.

The New "Evolution" Book Now Ready

The new booklet entitled, "EVOLUTIONISTS AT THE CROSSROADS," which was mentioned in these columns several months ago, is now off the press. It is a formidable book of 128 pages, attractively covered, and should make a strong appeal to all intelligent people, whether they believe in evolution or not. It consists essentially of the series of articles on the subject heretofore published in THE DAWN, with minor revisions which bring the scientific argument right down to date.

A publication of this kind certainly is much needed. We believe this is the first extensive effort that has ever been made by anyone in present truth, to squarely meet the theory of the Darwinists on their own ground and to point out their fallacies in their own words. Its preparation required an enormous amount of research work, culling out from voluminous recent writings of leading scientists their own admissions as to the weakness of the evidence on which they have heretofore relied to establish Darwinism as a scientific fact.

We believe that scientists themselves cannot help but have respect for such a book as this, even though they may not be ready to concede all of its conclusions. Its style is undogmatic, scientific and yet couched in such simple terms that anyone can understand it.

throughout. There is nothing about it that is likely to arouse prejudice on the part of any class of readers. For this reason we expect that it will serve well as an "opening wedge" for the presentation of the truth to very many whose minds hitherto have been closed to our every effort to give them the glad tidings. Once their prejudice is thus broken down, many of these no doubt will then be ready for additional truth literature.

Especially will this Evolution booklet be appropriate for presentation to clergymen and others in the various churches, both Protestant and Catholic. For this reason we have held back the addresses of many ministers which have been sent to us by friends for the "God and Reason" booklet. The latter booklet is being sent to church-members as heretofore announced; but we concluded that for the ministers themselves it would be a better policy to wait until this new Evolutionist booklet was ready, and let them have it instead. Later they too, at least some of them, may be ready for "God and Reason," and finally "THE DIVINE PLAN OF THE AGES."

We suggest that all the friends first give "EVOLUTIONISTS AT THE CROSSROADS" a careful, consecutive reading, from beginning to end, noting

the orderly sequence of the arguments presented—which could not be fully appreciated when reading it in serial form in the THE DAWN. Then, if you agree with us that it is an appropriate medium for introducing the truth to your friends, neighbors, churchmen and intellectuals, you can obtain a supply for witnessing, at low quantity rates. Single copies are 25 cents postpaid, but they can be supplied wholesale as follows: 100 at ten cents each, 50 at 14 cents each, 25 at 16 cents each, or 12 at 17 cents each—all wholesale prices are shipping charges collect.

Reasonable Teachings

The following letter will be of interest:

"Dear Sirs: Please find enclosed \$1.00 for one year's subscription to THE DAWN magazine. I have just recently heard about your magazine, which explains the wonderful truths as portrayed in the Bible. Your teachings are all new to me, but oh how reasonable and how wonderful they are!

If you have an extra "Divine Plan of the Ages," would you mind sending it along? Also some tracts about heaven and hell. I haven't much money, but will try and send you some to help along the work at a later date. Hoping to receive my first DAWN soon, I remain, Yours in His service
—W. N., Ont., Canada."

Holy Living and its Reward

(Continued from page 16)

bear fruitage in our lives that others can see; and then we shall be in a position of advantage to give the truth to others who may have the seeing eye and the hearing ear.

Christian character is built up not only for time but eternity. Those who inhabit the heaven where God dwells have upright, perfect characters. The society of heaven will be composed of those in whom all the graces of the spirit blend in delightful harmony. God is not putting us through a course of discipline without having in mind the outcome of great, practical results. After a time He will say to us, 'Now, there is the world. It devolves on you to do something for the millions of the human race. Get them out of that state of suffering and misery. With Jesus as your mighty Head, employ your power and your influence to bring the world back to the embrace of My love. I am using you for this work, because you yourselves have developed the necessary character for such employ.'

What Holiness Means.

Oh, what a practicalist is God! When He says, Be kind, He has something practical in mind. When He says, Be holy, He does not mean that you should be holy merely in the sense that you feel very holy, and that you may enjoy your holiness to yourself. No! He is thinking of what holiness will work out in the way of happiness, both for yourself and for others. He knows that all things must square up with the eternal laws of truth and righteousness. He has the

knowledge that there is no safety outside of holiness, for he that is not holy is a law-breaker; and habitual law-breakers eventually come to destruction.

In this present life, indeed, there is much reward for holiness, for did not Jesus speak of having "an hundredfold more in this present time, and in the world to come life everlasting?" He surely did. Holy thoughts — thoughts of truth, faith, hope, kindness, mercy, sympathy — are a great blessing to us for they lift us up into a mental realm where we can appreciate the best things and can have communion with God because of our relationship to Christ. Then, because such thoughts naturally demand expression, and will find expression unless they are deliberately or ignorantly suppressed—our light being hid under a bushel — we'll seek for ways and means of giving form and being to those thoughts, in words and deeds that shall truly reflect the truth and shall prove that we have not been blessed of God in vain but that we are obeying the great law of benevolence that He has written so plainly for us in His Word. Gladly we'll say,

"Take my life and let it be
Consecrated, Lord to Thee.
Take my moments and my days,
Let them flow in constant praise.
Take my intellect and use
Every power as Thou shalt choose."

Then it is that we'll know the real meaning of the higher life, for we will have entered into the sanctuary of holiness, where always that great, wondrous, ineffable light is shining, which reveals to us the presence of our glorious Lord and King. Then holy living will be for us the grandest of realities, and not by any means dream.

FREE TRACT FUND

A1-217—A1-238	..... \$24.83	1-234	..... 5.00
1-219	..... 9.00	1-235	..... 5.00
1-221	..... 5.00	1-236	..... 10.00
1-228	..... 15.00		
1-232	..... 13.00	Total	..... \$86.83

Total number of tracts shipped during the three months covered by this report, 63,090.

Total cost of printing and shipping (exclusive of shipping costs paid by classes on larger orders)..... \$189.99

Deficit in Free Tract Fund \$103.16

TRAVELING SPEAKERS' FUND

C3-90—C3-105	..... \$ 9.20	3-100	..... 5.00
3-91	..... 5.00	3-103	..... 5.00
3-92	..... 5.00	3-104	..... 5.00
3-95	..... 6.00		
3-96	..... 5.00	Total	..... \$60.20
3-97	..... 5.00	October 1 balance...	..... \$67.22
3-98	..... 10.00		

Grand total \$127.42

Traveling expenses of speakers charged against this fund during the three months covered by this report .. \$52.75

Balance in Traveling Speakers' Fund \$74.67

Number of class meetings served, 45, total attendance, 2308

Number of public meetings served, 17, total attendance, 1797

FREE BOOK FUND

G7-01—G7-39	..... \$42.08	7-25	..... 10.00
7-04	..... 5.00	7-32	..... 5.00
7-12	..... 10.00	7-33	..... 5.50
7-14	..... 5.00	Total	..... \$82.58

Total Number of copies of "God and Reason" sent out, 1212; charged to this account at 13 cents each .. \$157.56

Deficit in Free Book Fund \$ 74.98

FREE SUBSCRIPTION FUND

Total number of three months subscriptions charged against this fund, 84, at 25 cents each \$21.00

Total number of annual subscriptions charged against this fund, 50, at \$1.00 each 50.00

Total charged against this fund \$71.00

GENERAL FUND

F6-262—F6-319	..... \$52.54	6-296	..... 7.80
6-263	..... 5.00	6-297	..... 25.00
6-266	..... 10.00	6-299	..... 5.00
6-269	..... 5.00	6-301	..... 5.00
6-270	..... 10.00	6-304	..... 5.00
6-273	..... 5.00	6-305	..... 5.00
6-274	..... 5.00	6-307	..... 8.00
6-275	..... 30.00	6-308	..... 25.00
6-276	..... 5.00	6-312	..... 5.00
6-277	..... 5.00	6-313	..... 25.00
6-278	..... 5.00	6-314	..... 29.00
6-280	..... 22.30	6-315	..... 30.00
6-281	..... 10.00	6-316	..... 5.00
6-282	..... 10.00	6-318	..... 9.00
6-283	..... 5.00	6-320	..... 10.00
6-285	..... 5.00	6-321	..... 10.00
6-286	..... 10.00		
6-289	..... 5.00	Total	..... \$459.51
6-291	..... 30.00	Balance as of Oct. 1	..... \$147.49
6-293	..... 5.87		
6-294	..... 10.00	Grand Total	..... \$607.00

The General Fund is used to make up the deficits in the other funds. We have transferred the following amounts for this purpose:

Free Tract Fund	..... \$103.16
Free Subscription Fund	..... \$ 71.00
Free Book Fund	..... 74.98

Total Transferred \$249.14

Balance in General Fund \$357.86

Peter Preaches to Gentiles

(Continued from page 29)

redness he went right to the heart of the matter, and so effective were his words that his hearers were convinced; and even as he was speaking the holy spirit came upon them that believed.

The fact that the holy spirit came upon these disciples before immersion in water took place shows that they had already experienced the real baptism, of which water was but a symbol.

However, the symbol was not ignored or deemed of no consequence; for the apostle at once suggested that it be used. So, forthwith all these believers were immersed in water. It surely was a very happy time for them, for the Lord in His great goodness had sent them the truth, the greatest gift He has to bestow.

QUESTIONS:

Who had prophesied the time of special favor to Israel? When did this time expire?

What beasts had been pronounced unclean and unfit for the Jews to eat?

Why did God go to the Gentiles when Jesus had said, "I am not sent but to the lost sheep of the house of Israel"?

Why was it that the disciples at the home of Cornelius received the holy spirit before they were immersed in water?

State the manner in which Peter preached the gospel to these new disciples.

SPEAKERS' APPOINTMENTS

BROTHER C. P. BRIDGES	Feb. 10
Boston, Mass.,	
BROTHER C. F. GEORGE	Feb. 3
Duquesne, Pa.,	
East Liverpool, Ohio,	24
BROTHER W. F. HUDGINGS	Feb. 3
Passaic, N. J.,	
BROTHER J. H. HOEVELER	Feb. 10
Easton, Pa.,	
BROTHER JOHN HUTCHINSON	Feb. 2
Woodbury, N. J.,	
Bridgeton, N. J.,	A. M. 3
Philadelphia, Pa.,	P. M. 3
Wilmington, Del.,	4
Baltimore, Md.,	5
Washington, D. C.,	6

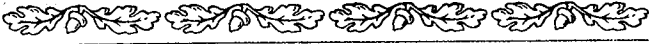
St. Petersburg, Fla.,	9, 10
Tampa, Fla.,	11
Zephyrhills, Fla.,	12
Plant City, Fla.,	13
Miami, Fla.,	16, 17
Palm Beach, Fla.,	18
Jacksonville, Fla.,	20
Atlanta, Ga.,	22
Birmingham, Ala.,	23, 24
Memphis, Tenn.,	25, 26
Nashville, Tenn.,	27, 28
Madison, Ind.,	March 1
Cincinnati, Ohio,	2, 3.

BROTHER J. C. JORDAN
Duquesne, Pa., March 3

BROTHER I. T. JOHNSON

BROTHER EDWARD MAURER	Feb. 10
East Liverpool, Ohio,	
Duquesne, Pa.,	17
BROTHER O. MAGNUSON	Feb. 24
Springfield, Mass.,	
BROTHER C. W. McCOY	Feb. 10
Cheney, Wash.,	
BROTHER WALTER SARGEANT	Feb. 3
Penn Argyl, Pa.,	
BROTHER J. I. VAN HORNE	Feb. 10
Duquesne, Pa.,	
BROTHER G. M. WILSON	Feb. 17
Perryopolis, Pa.,	
BROTHER W. N. WOODWORTH	Feb. 3
Brooklyn, N. Y.,	
Pottstown, Pa.,	





As the hart panteth after
the water brooks, so
panteth my soul
after thee, O
God.

Psalm 42—see page 9

