



The
DAWN
A Herald of Christ's Presence



APRIL 1946



The DAWN

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FRANK AND ERNEST BROADCAST SCHEDULE 12

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Voices - Small and Great

THE ability to clothe ideas in words and to transmit them with the voice is a potent influence in modern society. And if we include the written word—the power to translate these ideas into a form that can reach far beyond the sound of the voice—we are considering the mightiest influence possessed by our race for either good or ill.

Great orators have, until very recent generations been limited by space and time to a comparatively small scope. With the invention of printing in the fifteenth century, a great change began to take place. The progress was slow until the harnessing of steam and the discovery and application of electricity vastly increased the products of the printing press. With the discovery of radio and television the circle is complete; and shortly the visible personality of the

orator, the natural vibrations of his voice, the actual words in which he expresses his thoughts—warnings, injunctions, information—will be instantly available to his unseen audience the world around.

Recently the newspapers carried an account of an invention by which lines drawn with metallic ink on a plate can be used in a radio set instead of wires. A short time ago a picture was published of a complete radio set built into a man's hat. It is not unlikely that within the next few years we shall have not only the 1000-mile-per-hour plane, making Europe as near to New York City as Albany was twenty years ago, but also radio sets adapted for the pocket or handbag and capable of receiving messages originating thousands of miles away.

One of the phenomena of our day is the pitiless publicity to

which practically everything is subjected. Injustices practiced by those in high positions formerly were often concealed for many years. Today, with the acceleration of sound and speed, we likewise find that little can be said or done by those in positions of public trust and authority that is not promptly discovered and made a subject of general discussion.

In this country we became accustomed to hearing the late President, in what he styled a "fireside chat," discuss matters of national importance with his fellow countrymen. Many other public men have made use of the radio to present their messages. Now, with the functioning of the United Nations Organization, we have a forum where issues of international import are discussed—truly a "town meeting of the world." Some of these discussions have been recorded for radio transmission. For other questions, and the views of the various governments upon them, we have but to await the evening, or the next morning's newspapers.

The recent meetings in London of the UNO and its Security Council have given the edifying illustration of how this forum may be used for the discussion of even the complaints of subject peoples, their appeals for

freedom and justice, as in the case of the Indonesians, and for food for a starving population in parts of India. And these problems are being presented before this world organization quite differently than with the previously and long accepted "correct" diplomacy, which suppressed many of the facts known only to those in high governmental stations. As commentators have pointed out, these discussions have not led to decisions and settlement of the problems, but they have accomplished the miracle of prompt presentation before the bar of public opinion, and given notice to all the powers directly or even indirectly concerned, that their course is being critically watched by the outside world.

What the full result of such publicity may be remains to be seen. But the power of public opinion is becoming so strong and so important, that either through desire for approval or fear of disapproval, movements in the direction of the obviously right and just course, or in line with humanitarian principles, may be anticipated. And some of these desirable results are already visible.

The prophecies of the Bible, describing the time in which we are living, lay emphasis upon an increase in communications and

of knowledge in general. They point to a great storm of controversy to result from increased knowledge of rights and wrongs, discovered in the relations of men and nations. The Bible, in symbolic language, speaks of these as "voices and thunders."

How accurately these expressions describe the peculiar situation in the world! On every hand we hear the foretold "voices." Every moment is articulate through press and radio. Even representatives of capital and labor feel it necessary to present their views and contentions to the public, as well as to one another, when disturbances and strikes are threatened. Frequently these public statements are contradictory. Propaganda has become a study and, too often, an evil art. An institution may give one line of thought and argument to its own adherents, to arouse or augment their partisan spirit and support, yet present quite a different and disarming aspect to others.

With the multitude of voices heard today through press and radio, an unparalleled opportunity is available for enlightenment on every subject—but only to the discriminating hearer. For those in touch with and influenced by merely a segment of this publicity, facts are still subject to suppression, discoloring,

or denial. It is easy to be misled, and in fact it requires patience and an open mind if one is to gain a fair understanding of the many issues that insistently clamor for solution.

In the nominal religious realm, the danger of being misled by some of the "voices" we hear today is especially indicated in the Scriptures. In Daniel's prophecy, chapter seven, four great beasts are used to illustrate the four vast empires of antiquity—Babylon, Medo-Persia, Greece, and Rome. Continuation of government beyond the time of the Roman Empire is pictured in the ten horns of the fourth beast; and a "little horn" which became great, represents the rise of a religious power claiming to speak for God, while really misrepresenting him and persecuting his truly consecrated people.

Daniel's vision continues until God's judgment throne is set up, and the decision is rendered against the kingdoms of this world, including this religious system, to the effect that they are to be displaced by the kingdom of Christ and his church. The language of this chapter indicates that the destruction of this false religious system would be gradual: "But the judgment shall sit, and they shall take away his dominion, to consume

and to destroy it unto the end."
—Verse 26

And even after the judgment has been rendered, Daniel records the remarkable fact that the claims and pretensions of this institution would still be proclaimed. He says (Verse 11): "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

This same institution is given a prominent place in the Book of Revelation under the symbols of a city (Babylon), and as a separate beast which the Revelator says resembled a leopard. (Rev. 13:2) In the account of its destruction, this same remarkable fact is apparent, namely, that it continues to claim sanctity, and to represent itself as God's mouth-piece and as the bride of Christ, even after the judgments of God have begun—judgments which will ultimately completely destroy and consume it. Two of these instances are found in the sixteenth chapter. In verse 10, a "vial" containing the wrath of God is poured out upon the "seat of the beast." The result was that "his kingdom was full of darkness, and they gnawed their tongues for pain," but they continued to "blaspheme" the God of heaven.

Here the word "blaspheme" does not mean to take the name of God in an oath, but to misrepresent him; and the impression we are to gain clearly seems to be that they did not acknowledge their errors and wrongdoing, even when suffering under the judgments of God. The same thought is found in the 21st verse of this chapter. There the judgments are represented by great hail—hailstones approximately half the weight of a man. As water in the Scriptures symbolizes truth, so hail seems to represent great truths in such form as to be a most destructive agent. And still, notwithstanding the plague of the hail, these "men" continued to misrepresent God.

Again this same thought is emphasized in the eighteenth chapter where we read of symbolic Babylon (verses 7, 8); ". . . she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." But the answer given to these false and extravagant claims is, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." The suddenness of her final destruction is also pictured in the following chapter where we are told that the "beast" is to be cast

“alive [active to the last] into the lake of fire.”

And so today, this great false system of religion, while it has lost some of its power, wealth, and prestige, was never so active in proclaiming its sanctity, its God-given mission to the world; its exclusive right to speak for him and to lead men—and especially Christians—by securing their obedience to one whom they claim speaks and rules in the church as Christ’s vicegerent, his proxy.

The position of Bible students has been compared to that of a man standing on the seashore observing the waves rolling in. He has the timetable of the tides, and knows that the floodtide is past, and the ebbtide begun. Presently he is joined by one who does not have a timetable. Together they watch a great wave coming in; it breaks on the shore, and the surf rolls up toward them, reaching considerably beyond the high water mark of the preceding waves. The latter arrival advises that they step back, thinking that the tide is rising. But the one who has the timetable assures his companion that he need have no concern, that while there may be a high wave or two, actually the tide has turned, and that the general average of the waves is receding.

So today, the Lord’s people

know that the tide of Babylon’s power to rule has turned; that the judgment has been rendered against every section and phase of Satan’s empire. This is the important consideration. They note the occasional “high wave,” but they are not impressed with the “great swelling words,” because they have been informed that these will not indicate that their timetable and expectations are incorrect.

On the contrary, they are to recognize in them a confirmation of the prophecies that the false religious systems will not realize in advance that their days are numbered. But oh, the blessedness of the promise, “Ye, brethren, are not in darkness that that day should come upon you as a thief.” But, “when THEY shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape.”—1 Thess. 5:3, 4

Reverting to the multitude of “voices” heard today, we ask, What is the meaning of this confusing “babel”? Is it likely to result in a better order, or a worse? These questions cannot be answered by a simple Yes or No. A generation ago the frequently expressed appraisal of the great advances in science and invention was that we were entering the “Brain Age” and, among other advantages, man-

kind would soon be too wise to continue attempting the solution of world problems by armaments and war.

But since then two world wars have intervened; and finally, with the application of atomic energy to destruction, the assurance has been completely shattered that scientific knowledge and general publicity can be depended upon to lengthen the span, or increase the happiness, of human life—or even prevent the abnormal shortening of it through mortal conflict.

The Bible alone answers every anxious query as to the meaning of the events of our day. Without its enlightenment the outlook is dark, as our Lord foretold; and it is causing men's hearts to fail as they endeavor to look into the future and, with fear, consider "those things which are coming on the earth."—Luke 21:26

Much that is good is revealed by present day publicity, but also much that is evil—dishonesty and selfishness in high places. The effect of the good is overbalanced by the bad; and the Scriptures inform us that the result will be the loss of confidence on which solidarity and co-operation are built. These same Scriptures, however, inform us that God has ever been mindful of the poor and needy, the down-

trodden and exploited, those who have no other helper.—Psalm 72; Isaiah, chapters 2 and 11

While a multitude of human "voices" is now heard, the prophet tells us of a far more powerful Voice—one which speaks "from heaven." Throughout the Scriptures these great "voices," or messages from God, are brought to our attention. They may be said to provide the overall program for man, the limits to which his undisciplined mind and powers may extend.

Many centuries ago a Babylonian monarch lost his reason. The peculiar circumstances about his derangement was that God had sent him warning of this impending misfortune in a dream, telling him it would be in the nature of a chastisement for his pride and vainglory—"until thou know," said the "voice from heaven," "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4:30-32

This incident serves to illustrate the figure of speech, "God's voice," as related to the affairs of men. It is idle to expect more from human wisdom and effort than God's Voice indicates they are capable of accomplishing. The essence of wisdom is in learning to understand this great overruling Voice, its instructions

and encouragement, and to base our life and hopes upon it.

What, then, is the program outlined today by that authoritative Voice? We may read the answer to our question in many portions of the Bible, among them Psalms 2 and 46. In the 2nd Psalm we find a description of our day, of men's confused efforts to solve world problems apart from God. Note the query of the inspired writer as to why men are so engaged, instead of seeking the higher wisdom—the Word and principles of God.

Psalm 46:6 summarizes in a few words the whole unparalleled turmoil of our time, and God's overruling for man's good. The "Master program" there stated is the "melting" of the earth: ". . . He uttered his voice, the earth melted." In Scripture symbology, earth means human society; hills and mountains mean kingdoms, governments. Thus we are informed in this prophecy that today's rush and furore, the multitude of "voices" offering plans, programs, warnings, and threats will result in bringing down society to a common level, just as a wax cone, when subjected to heat, will level out and become flat. This is the exact figure used by the Psalmist (Psalm 97:4, 5), where we read concerning our day, "His lightnings enlightened

the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

We are not left in doubt as to God's object in so overruling the imperfect attempts of men to solve their problems and maintain order. It is that as a result of their perplexity and discouragement—when, as the Psalmist says (Psalm 107:27, 28), they "are at their wit's end"—they will be prepared to hear God's voice saying, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Psalm 46:10

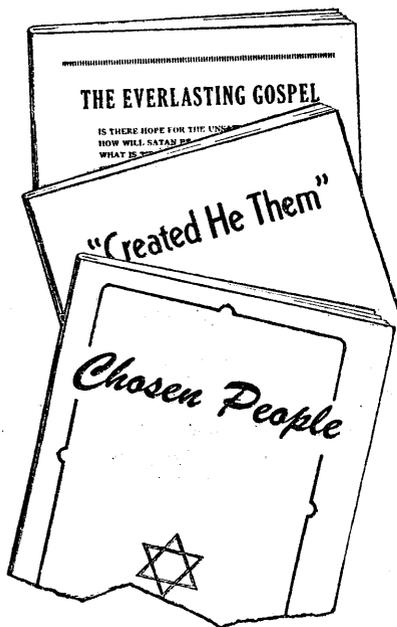
Then—and only then—will men be ready to heed the divine instructions. These will be given through the kingdom of Christ. It will be established, so the Prophet Daniel says, in the days of the kingdoms of this world and shall supersede all other authority. It will cause the knowledge of God to fill the earth as the waters cover the sea; and, hearing and obeying its instructions and laws, mankind will then gain life and peace.—Isa. 11:9; Hab. 2:14

That kingdom or government, will be "the desire of all nations." (Haggai 2:7) It will produce just the atmosphere that noble statesmen long for—the basis for happy and peaceful re-

relationships between man and man, between nation and nation. As the Psalmist, in an exalted strain, says: "He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psalm 72: 6, 7

When this kingdom has accomplished its work, we have the assurance of the divine Word that all the dead and the living of our race except the incorrigible, will have been brought back into harmony with their Creator.

That great Voice from heaven is heard apprising us of this glorious outcome: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21: 3, 4



THE EVERLASTING GOSPEL—Is there hope for the unsaved dead? What is the Millennium? How will Satan be bound for a thousand years? When will the wicked dead be resurrected? What is Christian sabbath keeping? What is the "mark of the beast"? These and related questions are scripturally answered in this fact-presenting booklet. 64 pages, 15 cents.

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The Bible Answers



The Resurrection Hope

¶ “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. . . . Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now IS Christ risen from the dead, and become the firstfruits of them that slept.” As you probably recognize, Ernest, what I have just read is from the Apostle Paul’s well-known treatise on the resurrection of the dead, as found in the 15th chapter of 1st Corinthians. In view of the death toll of two global wars, the world-wide plague of sickness and death that is constantly with

us, and now the threatened destruction of a large portion of the race with atomic bombs, I cannot imagine any viewpoint more important to consider than the hope of the resurrection of the dead, based upon the fact that Jesus was raised from the dead.

¶ Yes, that’s true enough, but remember, a miracle was performed at that time, in which God used his mighty power to raise Jesus from the dead, else the powers of evil would have triumphed then just as they seem to be doing today. Are we to expect that God’s program of miracles will be resumed in order to fulfil his promises on behalf of mankind?

¶ Yes, Ernest! And I’m glad you qualified that statement by saying that the powers of evil “seem” to triumph, because actually they are not doing so. True, it did require a miracle to raise Jesus from the dead, but God still possesses a miracle-working power, and out of this present painful experience of the human race there will be raised



up a new and happy world—God's world of tomorrow. There has never been a time in human history when the resurrection of Jesus should mean so much to suffering humanity as today. Ernest, don't you believe that God is still able to perform miracles?

¶ Of course I do, Frank, but does the Bible actually teach that God will use his miracle-working power to make an end of human suffering and death?

¶ Yes, Ernest, that is the message the Bible contains for us today. The resurrection of Jesus from the dead is one of God's greatest guarantees of this fact. Actually, the resurrection of Jesus was but the beginning of a whole series of miracles which, before they are all performed, will see edenic perfection and happiness restored worldwide, and mankind restored to life upon the earth, enjoying peace, prosperity, and health forever.

¶ Frank, is all that in the Bible?

¶ Yes, the Bible gives us that assurance over and over again. It is clearly set forth in the chapter from which I just read. In the portion I read, the apostle is emphasizing the importance of the resurrection of Jesus in connection with the hope of a general resurrection. It is so important, he says, that if Christ is not risen, then those who have fallen asleep in Christ have perished.

¶ What does that mean, Frank?

¶ Just what it says. You know what the word "perish" means, don't you?

¶ In the dictionary it means to be

destroyed, or to go out of existence.

¶ That's right, Ernest, and evidently that is what the apostle meant, for he adds that if in this life only we have hope, we are of all men most miserable.

¶ Frank, does that mean that if the Christian's hope is to be a real one it must embrace faith in the resurrection of the dead?

¶ Yes. One of the great fundamentals of the Christian religion is the hope of the resurrection. It is only from the standpoint of our hope in the resurrection that we are able to understand why God is permitting so much suffering in the world today. All who have been killed, and who are dying by starvation, or sickness, or otherwise, are to be restored to life again, the proof of which is in the fact that more than nineteen centuries ago God raised Jesus from the dead.

¶ Frank, you said a moment ago that the resurrection of Jesus was the first in a whole series of miracles. Just what did you mean by that?

¶ Well, you know it was the miracle of Jesus' resurrection which introduced the work of God in the earth at the beginning of this age. The Scriptures show that the resurrection of the church of Christ marks the beginning of the new age, and following this, the Scriptures teach, will come the general resurrection of all mankind to live upon the earth. In verse 20 of the chapter from which I read, the apostle says: "But now is Christ risen from the dead, and become the firstfruits of them that slept."

THE RESURRECTION HOPE

¶ Frank, does the term firstfruits, as used by Paul, indicate that others are to be raised from the dead?

¶ Yes, Ernest, that's precisely the thought, and thus, you see, the miracle of Jesus' resurrection was but a beginning of miracles.

¶ But isn't there an extremely long time between the miracles?

¶ No, not when you realize what God has been doing since Jesus was raised from the dead.

¶ Well, it certainly doesn't look as though he is doing very much in the world today.

¶ Ernest, we would be surprised if we knew all that God is now doing on behalf of the people. His ways are concealed from the world, but he is marching on to victory, just the same. However, let's get back to the 15th chapter of 1st Corinthians, and notice how the apostle traces the sequence of the divine miracles on behalf of humanity. I suggest that you read verses 21 and 22.

¶ That's a good suggestion. Verse 21 reads: "For since by man came death, by man came also the resurrection of the dead." Verse 22 reads: "For as in Adam all die, even so in Christ shall all be made alive." Frank, are we to understand from this that the restoration work of Christ is to be as far-reaching as the effects of the fall through father Adam?

¶ Yes, that's clearly what the apostle is telling us.

¶ Well, it certainly would be grand to see some evidence of it! Sin, disease, suffering, and death are about all the world has known

thus far. Oh, I'm not forgetting that Jesus was raised from the dead nearly two thousand years ago, but nothing has occurred since to indicate anything is to come out of that miracle which will advantageously affect the experiences of this suffering and dying world. At least, Frank, it doesn't seem that way to most people. You say that God is now about to save the world by a miracle, and I know he will, but the general public wonder why he didn't start right in to do something about it as soon as he raised Jesus from the dead. Not only has mankind in general failed to receive any blessings as a result of Jesus' resurrection, but even his own followers have nothing much to show except sufferings and persecution. The early church was persecuted; Christians were burned at the stake during the Dark Ages; and now what is left of the professed Christian world is decidedly on the defensive—and so it goes.

¶ Ernest, it sounds as though you are becoming a real pessimist!

¶ Oh no! I'm merely expressing the viewpoint that is so often presented to me. I feel sure that the Bible has an answer to the problem.

¶ Yes, Ernest, it has. And if you will continue reading the 15th chapter of 1st Corinthians, you'll find that answer. I suggest that you read the next verse, which is the 23rd.

¶ Very well. The 23rd verse reads: "But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his

coming." This, I take it, is explaining how "all in Christ" are to be made alive, as I read a moment ago in verse 22.

☞ That's right, and Ernest, I want you to notice the use of that word firstfruits.

☞ That means that there are to be afterfruits, does it not?

☞ Yes, but in this case the term firstfruits includes the church of Christ. In the 12th chapter and 12th verse of this same epistle, Paul goes into considerable detail to show us that the title "Christ," which is Greek for the Hebrew word "Messiah," includes the church, which he speaks of as being the body of Christ. Paul says, "For as the body is one, and hath many members, . . . so also is Christ." In James 1:18 we read of the church as being a "firstfruits" of God's creatures. The same ones are again mentioned in Revelation 14:4 as being of the firstfruits class.

☞ Well, that is certainly interesting! But, tell me, Frank, is there any other significance to the term "firstfruits" other than merely being the first?

☞ Yes. The term is borrowed from the Old Testament. In God's dealings with Israel the law required the bringing of the firstfruits of their crops to the Lord for an offering. In some cases the "first of the firstfruits" are mentioned particularly.—Exod. 23:19; 34:26

NEW STATIONS

The following stations have been added to the schedule this year. See page 12 for details. **KILO**, Grand Forks, N. D.; **KPAB**, Laredo, Tex.; **KFNF**, Shenandoah, Iowa; **KROP**, Brawley, Calif.; **KHAS**, Hastings, Nebr.

☞ Is Jesus the "first" of the firstfruits?

☞ Yes. But all the firstfruits in the type were offered to the Lord, which illustrates that the entire "firstfruits" class of this age, that is, Jesus and his church, present themselves to the Heavenly Father as an offering.

☞ Does that explain why the church has so consistently suffered throughout the age?

☞ Yes, that is the true explanation. Every disciple of Jesus has

AUSTRALIAN BROADCASTS

Victoria and N. S. Wales Time

Geelong 3GL 222 Metres 10:00 a.m.
 Newcastle 2HD 263 Metres 1:15 p.m.
 Swan Hill 3SH 226 Metres 10:00 a.m.

Western Australian Time

Perth 6KY 227 Metres 7:15 p.m.

Broadcast Topics

APRIL

**The Earth Removed
 Paradise and the Thief
 The Resurrection Hope
 When There is No Peace**

been invited to follow in his footsteps of suffering, and to be faithful even unto death. This phase of the divine plan has been going on throughout the entire age. When this firstfruits class is complete the "afterward" blessing will come to mankind in general, as the apostle indicates.

¶ Frank, let me read verses 22 and 23 again. I'll begin with the 22nd: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

¶ The true meaning of the latter part of that text, Ernest, is hidden by a mistranslation of the Greek word "parousia." In the Common Version it is translated "coming," whereas it should be "presence." It is a reference to the entire thousand years of Christ's second presence, during which time, the following verses show, he will reign for the purpose of destroying all enemies of God and of righteousness, and that finally even death itself, the "last enemy," will be destroyed. That entire thousand years of Christ's second presence will be an age of miracles.

¶ But what about the present time, and all the centuries since Jesus was raised from the dead?

¶ God's work has gone steadily

on. The miracles did not cease with the resurrection of Jesus. Fifty days thereafter came Pentecost, when the Holy Spirit was poured out upon the church, the body members of The Christ, for their guidance and development. Each faithful follower of the Master throughout the entire age has been a miracle of divine grace. The work of selecting, testing, and preparing these for joint-heirship with Jesus in his kingdom has not been the work of man, but of God. Finally, the miracle-working power of God raises these from the dead in the "first resurrection." Then they are united with Christ in heavenly glory, and afterward, through the messianic kingdom arrangements, the blessings of life purchased by the death of Jesus, and guaranteed by his resurrection, will be extended to all mankind.

¶ And that will be during the time of Christ's second presence, Frank?

¶ Yes. The first manifestation of that presence, so far as the world is concerned, is in a great time of trouble, during which the kingdoms of this world are overthrown, preparatory to the reign of The Christ. It is this that we are witnessing today, which means that God's "afterward" of blessing is near!

When wondering what to give, think of The Dawn. Appropriate for all gift occasions. Yearly subscription, \$1.00.

The Christian Life

Going On to Perfection

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit.”—

HEBREWS 6:1-3

PAUL'S letter to the Hebrews evidently was prompted by a tendency on the part of those to whom it was written to waver in their faith and hope. They were not holding firmly to the truth, hence were failing to imbibe its richness of joy and peace in the Lord. This background of the epistle appears throughout nearly all of its thirteen chapters. Chapter 2, verse 1, reads: “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” The opening verse of the 4th chapter exhorts: “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”

As an introduction to our text

the apostle writes, “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first [Greek, *chief* (in rank)] principles of the oracles of God; and are become such as have need of milk, and not of strong meat.” (Heb. 5:12) Chapter 10, verse 23, reads: “Let us hold fast the profession of our faith without wavering.” “And ye have forgotten the exhortation which speaketh unto you as unto children,” says the apostle in chapter 12, verse 5.

The entire 11th chapter is designed to strengthen the wavering faith of those to whom the epistle is written. And this chapter, which reminds the reader of the unflinching endurance of the ancient worthies, who did not waver in the face of suffer-

ing and death, is followed by an exhortation to look "unto Jesus," the greatest of all examples of faithful endurance even unto death.—Chapter 12, verse 2

The epistle being written to Hebrews, Paul wisely uses the typical lessons of the Old Testament, as well as its covenant promises, as the main body of his inspirational message. He wanted the Hebrews to realize, and without doubt, that all the promises of God to their nation would find their fulfilment through Christ, and that their place in the great plan of God was that of being the "brethren" of Christ, a part of the "many sons" who were being brought to glory through suffering.—Heb. 2:10, 11

It is necessary to keep this general theme of the epistle in mind in order to understand clearly what the apostle means in our text by leaving the principles [Greek, *chief*—same Greek word as translated "*first*" in chapter 5 verse 12] of the doctrine of Christ and going on to perfection. Through misunderstanding the text has been used to discount the importance in the Christian life of the fundamentals of the divine plan. As a result, some are prone to "progress" beyond these doctrines into the exploration of various oth-

er fields of thought. Supposing that they are feeding on "strong meat" these in reality are starving on a diet consisting of the husks of human speculation and philosophy.

SPECULATION

Deprecating the importance of the great fundamentals of the divine plan, some imagine that the truly "deep" and important truths for Christians to consider and discuss are the many and varied speculative interpretations of alleged types and pictures of the Old Testament. We know that there are many divinely inspired types in the Old Testament—many of them are mentioned and interpreted in the New Testament—but this doesn't mean that every Old Testament story and character is intended as a type, and that ability to place some imagined interpretation upon them is evidence of deep spiritual discernment.

Speculative interpretations of types and prophecies often prove injurious to faith. This is particularly true when the element of time enters into the speculations. By a weird process of deduction a brother will conclude that a certain date is marked out in prophecy. He may or may not attempt to say what will occur at the given date. But, having discovered something truly

“deep,” the “new light” is proclaimed.

Some accept this “new light,” and feel that those who do not are mere babes in Christ whose spiritual discernment is not yet capable of grasping such “profound” truths. But the date comes and goes. The expected does not occur, with the result that some who accepted it have their faith in the Bible severely tested. They should realize that the Bible is not at fault, but rather that they have misused the Bible.

“SPIRITUAL” PHILOSOPHY

Another way in which the fundamental truths of the Bible are neglected by using the excuse of “going on to perfection” is in delving into the alleged spiritual philosophy of dark-age writers of the nominal church. These writings, so far as the use of language is concerned, are beautiful and impressive. Their impressiveness is often due to repetition of thought. But when they are analyzed they are frequently found to convey an untrue conception of the Christian life; or contain at the best, mere sentimentalisms calculated to stir up a high pitch of emotional fervor.

Such writings are devoid of doctrinal truth. To the extent that doctrines are reflected at all,

they are the teachings of nominal churchianity, such as the trinity, eternal torture, etc. To “go on to perfection” by delving into husks of this kind is gradually to get away from the truth and the real spirit of consecration which the truth inculcates.

FIRST PRINCIPLES

What are the “principles of the doctrine of Christ” which the apostle refers to as the “foundation” upon which we build as Christians? He mentions first, “repentance from dead works.” As the epistle was written to Hebrew converts to Christianity, the “dead works” mentioned are doubtless the efforts of the Jews to gain life by keeping the Law. These were “dead works” for the reason that they not only failed to give life, but also resulted in additional condemnation—the “curse of the Law.”

But repentance is the important consideration in this doctrine. It is repentance from whatever may have been our past—repentance, and through faith, the acceptance of the shed blood of our Redeemer as a covering for our imperfections. This is a definite step in the life of all who become Christians, but it cannot be forgotten, or left behind. As Christians we should daily be in a repentant attitude of heart and mind. This funda-

mental teaching should serve continuously to keep us humble before the Lord, and in constant recognition of our need of divine grace and mercy through Christ.

The apostle mentions "faith toward God" as another principle of the doctrine of Christ. Does a Christian ever reach the point where he does not need to exercise "faith toward God"? Surely not! Instead, we will want our faith to increase, knowing, as Paul explains, that "without faith it is impossible to please Him [God]." (Chapter 11, verse 6) No matter what progress we make in the narrow way, we certainly cannot progress beyond the need of faith.

The "doctrine of baptisms" is another one which Paul lists as among the "first [or chief] principles." The fact that he uses the term in the plural indicates that he has reference to more than one baptism. In Paul's day there was John's baptism for the remission of sin, which applied to Jews only; and there was the doctrine of baptism as it has applied to all Gentile converts throughout the entire age. This is our baptism into Christ's death—the burial of our will to do the will of God. Then there is the symbol of that baptism, which is immersion in water. When accepted as members of the Christ body, we come under

the baptism of the Holy Spirit which came upon the church at Pentecost.

All these baptisms are vital to the Christian from the beginning to the end of his walk in the narrow way. He does not need to symbolize his consecration over and over again, but the meaning of the symbol should be ever fresh in his mind and heart. Daily we need to keep our wills buried in the will of God, and daily we need to yield ourselves to the sweet and mellowing influence of the Holy Spirit—the Spirit which pervades and fills all who are members of the body of Christ. No, we cannot with safety ignore, neglect, or progress beyond the implications of the "doctrine of baptisms"—it is indeed one of the chief fundamentals of truth by which we are to be guided.

"The laying on of hands" is another doctrine included among the "principles." The literal act of laying on of hands ceased with the death of the apostles, but its symbolic significance has continued with the church throughout the age, and is a vital factor in the Christian life today. As a symbol it designates acceptance and authority. Those upon whom the apostles laid their hands received the Holy Spirit. This outward sign of approval was of value in the early church be-

cause, for one reason, it helped to establish the authority of the apostles.

But the Lord's people still need that which the laying on of hands indicated; namely, the approval and acceptance of God, which now is manifested by the witness of the Spirit. What peace and joy is ours in the knowledge that we have been set apart by God, given his Spirit, and have been accepted as probationary members of the "royal priesthood"! Surely we who are endeavoring to follow in the footsteps of the Master do not want to lose sight of this glorious significance of the truth.

The "resurrection of the dead" is also included among the "principles." There is to be "a resurrection of the dead," says the apostle, "both of the just and the unjust." (Acts 24:15) The resurrection of the "unjust" will take place during the millennial reign of Christ. The resurrection of the "just" will consist of the "first resurrection" of those who live and reign with Christ; the resurrection of the "great company"; and the "better resurrection" of the ancient worthies.

Are these unimportant facts which we can afford to ignore in our general fellowship? Surely not! The resurrection constitutes the inspiration of our

hopes. In 1st Corinthians 15, the apostle makes it clear that our faith and hope are vain without the resurrection. The doctrine of the resurrection includes the fact of Jesus' resurrection and exaltation. In the 1st chapter of Ephesians, Paul says that he prayed for the opening of the eyes of our understanding in order that we might realize the mighty power being exercised on our behalf, explaining that it is the power that raised Jesus Christ from the dead. Could anything be more inspirational, more ennobling, more faith-strengthening, than meditation upon the realities of the resurrection! Surely we cannot progress beyond our need of what this doctrine means to us as Christians!

The last "doctrine" mentioned in our text is "eternal judgment." There is a future judgment day for the world, and we as Christians are now passing through our judgment day. Paul's use of the expression "eternal judgment" would seem to refer to the rightness, or justice of God's dealings both now and in the future. It is certainly important that we keep constantly before us the fact that our lives are an open book before God; and that while he is merciful and just, our trial will end favorably only if we keep our

hearts pure, and render unto him the very best that we have. This doctrine of "eternal judgment" is therefore most important as a guide in the building of Christian character. Let us never deny this doctrine its proper place in the foundation of our faith.

"LEAVING THE PRINCIPLES"

If we are not to ignore, minimize, neglect, nor make commonplace the "principles of the doctrine of Christ," what does the apostle mean by "leaving" them? Certainly he does not mean their neglect, for in the preceding chapter he tells the Hebrews that their need was that these "first principles" should be taught to them again—they HAD left them, that was their difficulty! He explains that they were not qualified to be teachers because they did not understand and appreciate these chief "principles" as they should.

Besides, as we read on in the 6th chapter we find that those who neglect these doctrines and need to lay the foundation over again because of neglect, are in danger of falling away completely into second death. Following immediately the exhortation concerning the foundation principles of the truth, the apostle writes: "For it is impossible for those who were once enlightened, and

have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."—Heb. 6:4-6

This is indeed a solemn warning. And in it, notice how Paul follows the thoughts contained in his listing of the "principles." He speaks of those who were once enlightened, and who have tasted of the heavenly gift. This is what is involved in the doctrine of repentance. The heavenly gift is Jesus, whom God gave to be the "light of the world" and the Savior of the world. All who are outside of Christ are in darkness. Those into whose hearts the Gospel of Christ has shined, and who, under its influence, have repented and by faith have accepted Jesus, are the ones who were "once enlightened."

These have tasted of the "heavenly gift" and if they have been influenced thereby to present themselves in full consecration, they have accepted and acted upon the "doctrine of baptisms." These in turn become "partakers of the Holy Spirit" which, in the apostle's day, accompanied the laying on of hands. These "taste the good word of God" which unfolds to

them the will of God as revealed in his commandments. They realize that by his will they are judged, and that his judgments are eternal.

The "powers" of the world to come seem clearly to parallel the doctrine of the resurrection. In no other way will the powers of God be so vividly demonstrated in the world to come than by the resurrection of the dead. That the Christians at Ephesus might taste of this power as an energizing force in their lives, lifting them up to dwell in "heavenly places" with Christ Jesus, was the burden of Paul's prayer as indicated in Ephesians 1:15-20.

For one to progress in the understanding of the truth to the point outlined in these "principles," and to have experienced their verities in his life, and then neglect them, is serious. To "fall away" from them entirely would mean the loss of everything, as Paul clearly shows. It is manifest then that the apostle is not suggesting that these precious doctrines of the truth are merely of temporary value, to be laid aside as we progress to higher things.

THE FOUNDATION

What then does he mean by "leaving the principles of the doctrine of Christ" and going on "to perfection"? The very next

clause in the text explains. Paul says: "Not laying again the foundation." There is only one way a builder can properly leave the foundation of a building, and that is to build up from that foundation. But as he builds up from the foundation, if it is to stand, it must be kept in line with the foundation. To keep a building in line with the foundation, the builder must square the entire superstructure with that foundation. This means that the foundation is a constant guide to him. He cannot ignore it, nor lose sight of it, for it is a guide to the placing of every other piece of material in the entire building.

How then, in this building process, do we go on to "perfection"? What is the state of perfection to which the apostle here alludes? This question is clearly answered in the remaining verses of the chapter. Following his warning of the dangers involved through neglect of the truth—a neglect which could lead to a complete falling away—Paul continues: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected and is nigh unto cursing; whose end is to be burned.

But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak."—Heb. 6:7-9

The thought of the apostle is apparent. As the rain upon the tilled soil causes life-giving food to spring forth from the earth, so the truth in the broken and contrite hearts of the Lord's people is likewise designed to "bring forth fruit." And this fruit is certainly not a crop of speculative notions, nor the vain philosophy of self-righteousness. It is, rather, the "fruit of the Spirit," and the exemplification of godlikeness in our attitude toward the brethren and toward all men; doing them all the good we can, all the time.

Elaborating on the thought, the apostle continues, "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6:10-12

Making a proper use of the "principles" in contrast to giving merely a temporary mental assent to them is further stressed

by Paul's use of "milk" and "strong meat" as illustrations of progress in Christian knowledge and growth. The "milk" illustrates the doctrines, he indicates, and the "strong meat" the discerning of good and evil. We quote: "But strong meat belongeth to them that are of full age, even those who by *reason of use*, [of the milk] have their senses exercised to discern good and evil."—Heb. 5:14

The apostle is not here suggesting that the "strong meat" represents complex and involved speculations, but rather a heart appreciation of the "principles" in such a full sense that they can be used to direct the Christian in the discernment of the Lord's will. It is for this purpose that God gives us the doctrines. They are the outline of his plan for us as Christians. They are a guide to what is right and wrong, and it is the discerning of the meaning of these doctrines in our lives that constitutes the "strong meat."

ENDURANCE

Notice that Paul couples the need of endurance with the thought of fruit-bearing. James gives us the same lesson, saying, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the

earth, and hath long patience for it. . . . Be ye also patient; stablish your hearts."—James 5:7, 8

To further clinch the lesson concerning the need of endurance and stability, Paul cites God's dealings with faithful Abraham. He speaks of the time when God made a promise to Abraham and of the fact that subsequently this promise was confirmed by God's oath. But the confirmation of the promise was not obtained by the patriarch until he had "patiently endured."—Heb. 6:13-15

The full force of this lesson is lost in the King James Version by reason of the fact that the English word "promise" is used to translate two different Greek words. When Paul speaks of the original promise to Abraham, he uses a Greek word which simply means an announcement, a statement of fact. But when he says that after Abraham endured he "obtained the promise," he uses a Greek word which, according to Professor Strong, means "a divine assurance."

Here, then, we see what Paul means by building upon the foundation doctrines of the truth, and thereby going on to perfection. To start with, those truths, like the promise made to Abraham, are merely statements of God's plans and intentions toward us. Like Abraham, we be-

lieve them, but if their full implications are to be realized in our lives we must demonstrate our ability to "hold fast the profession of our faith without wavering," to endure under trial, as Abraham did. (Heb. 10:23) And, like Abraham, if we do not waver, but steadfastly remain firm in the faith, we too will receive the divine assurance of our standing before God, the advance witness or seal of the Spirit. This is the present goal of the Christian, the "perfection," or ideal state for which we should strive.

OUR ANCHOR

Paul explains that by two immutable things we have a strong consolation "who have fled for refuge to lay hold upon the hope set before us" in the Gospel. (Heb. 6:18, 19) These two things are the promise of God to Abraham, and the subsequent binding of that promise by his oath. We in turn believe the promise, and prove our worthiness to inherit it by enduring faithfully every test the Lord may permit to come upon us.

And what was that promise? Simply that through the seed of Abraham all the families of the earth are to be blessed. This promise and the confirmation of it, are the very embodiment of our hope. Paul calls it the "Gos-

pel," and declares that if we have been baptized into Christ, we have become heirs of the promise as the "seed" which is to bless all the families of the earth.—Gal. 3:8, 27-29

And it is this hope which we "have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:19, 20) How apparent, then, is the lesson the apostle is bringing to our attention.

The failure of the Hebrew brethren was not in the fact that they did not delve into allegedly deep and complex interpretations of the Scriptures; nor that they did not give sufficient attention to devotional truths. Rather, it was because they did not hold to the foundation truths of the divine plan, build upon them, endure the tests which the Lord permitted, and through it all remain steadfast and unmovable in their faith and practice.

The "perfection" referred to by the apostle in his admonition to go on to perfection is, therefore, manifestly that ideal Christian state of being established, of standing firm in the faith, in contrast to the condition of those who vacillate and who are blown about by every wind of doc-

trine. Those who thus waver, fail to attain the "promise," that is, the assurance of their acceptance with God. They lay the foundation of their faith, but fail to build thereon, and sometimes may even spend their time and energy building that which is out of line with the foundation and contrary to the truth of God's Word.

Later in Paul's letter to the Hebrews he indicates that these brethren had, to some extent at least, failed to take proper heed to the things which they had heard, and had let them slip. He admonishes them to "call to remembrance the former days," the time when they were first enlightened, and when for a time they had endured a great fight of affliction. They had suffered for a while, but not long enough; hence the apostle writes, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise [divine assurance]."—Heb. 10:32, 36

As revealed in the "principles of the doctrine of Christ," it was the will of God that they repent from dead works. It was the will of God that they have faith in him and in all his provisions for them. It was the will of God that they be baptized into Christ. It was the will of God that they receive the Holy Spirit in con-

nection with the laying on of hands. It was the will of God that they rejoice in and be inspired by the hope of the resurrection. And it was the will of God that they be cognizant of his eternal judgment by which the faithful would be rewarded and the unfaithful punished.

But having been enlightened concerning these doctrines, and having done the "will of God" by accepting them, it was necessary that they exercise proper patience, even as the husbandman in waiting for the fruit of the earth, if they were to have that full assurance of faith which is necessary in order not to be blown about by every wind of doctrine. This full assurance of faith, centered in the oath-bound covenant with Abraham, was to be an anchor to their souls entering into that which is within the veil.

Springing out of this oath-bound covenant come all the features of divine truth upon which a Christian feeds and grows strong in the Lord. But, as with Abraham, our faith in this promise must be strong and enduring. This covenant, and what it means to us, should be the all-absorbing theme of our lives. It is the only promise of God which he confirmed with his oath. None others needed to be, for the entire divine plan

was bound up in that one covenant. The principles of the doctrine of Christ are in it, and only as we cherish these doctrines and use them as a foundation upon which to build, will the covenant itself become an anchor to our souls.

There is no possible way to live nearer to the Lord than by appreciating and living up to the terms of the Abrahamic covenant. The blessing coming to mankind through the "seed" promised in that covenant is the theme of all the holy prophets. The call and development of the "seed" is the main theme of the New Testament. To actually "leave" these things with the thought of centering our hearts and minds on something supposedly better, would be tantamount to leaving the Bible itself.

In that covenant God reveals his heart's desire to bless all the families of the earth. Nothing is nearer to God's heart than the plan he has made whereby these promised blessings may reach the people. If we want to be like God, we too will be interested in all the people. Jesus tells us that God sends the sunshine and the rain upon the evil and the good, and then admonishes us to be like our Father in heaven. We can be like him by being interested in his plan to bless all nations.

“Many Sleep, But Not Forever”

THIS comforting thought is in full accord with the entire teaching of the Bible. Thus we read, “Abraham was gathered to his fathers”; and they were heathens. We read also of the prophets, judges, and kings, good and bad: “They were gathered to their fathers”; “They slept with their fathers.” (Gen. 25:8; 1 Kings 2:10; 11:43; 22:40) In the New Testament we read the same. Jesus said of Jairus’ daughter, and of Lazarus of Bethany, that they were sleeping. Their awakening was an illustration of the great, divine power, operating in Jesus, which during the Millennial age, will awaken all the sleepers from death.

The Bible tells that the church only will have a share in the first resurrection, and that it will be the best, or superior one—to the spirit plane of glory, honor, and immortality. The kingdom power will then be put into operation, and all the living generations will be brought to the knowledge of the Lord. A little later the sleeping ones will begin to be awakened. All who have ever lived shall come back from the tomb. This the Bible distinctly teaches. Paul declares that without a resurrection there could be no future life.—1 Corinthians 15

The penalty which came upon father Adam and his race was a death penalty, not a penalty of eternal torture, as we once supposed when we neglected the study of our Bibles and believed the false doctrines of our creeds, made during the Dark Ages. Reading the account of Genesis 3:17-19, we notice how plainly the matter is stated. But God never designed that man should die hopelessly. On the contrary, he purposed a redemption and restoration, which is to be carried out to the very letter. In the divine purpose, Jesus was the Lamb of God slain from before the foundation of the world, as the Redeemer of our race. Because of God’s purpose to redeem the race, and awaken them, he everywhere speaks of the dead as being asleep.

Note the plain statement, “As by man [Adam] came death, by a man also [Jesus] comes the resurrection of the dead.”—1 Corinthians 15:21-23

The Bible assures us that the sleeping ones are entirely unconscious, and that, when awakened in the resurrection morn, their first thought will connect up with the last thought they had when they died. What a great blessing will come to the world, to be awakened during Messiah’s kingdom, and to enjoy all its blessings of knowledge, and of opportunity to rise up from sin and death to perfection in the image of God!—Psalm 146:3, 4; Isaiah 26:19; Hosea 13:14

The church’s resurrection will be in a moment; but the world’s resurrection will not be finished until the end of the Millennium.



Striving Lawfully

"No soldier in service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully." "Know ye not that they who run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown. I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—2 TIMOTHY

2:4, 5; 1 CORINTHIANS 9:24-27



THESE earnest exhortations of the faithful apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude, that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these, we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortali-

ty. By faith we see also the blessed privileges of such an all exalted station, and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow-men as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will lay not all their sins and shortcomings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon which no lion of intemperance or other evil thing

may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in his kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

Any who have ever experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endowed with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience, and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"—by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye in at the strait gate; . . . because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the

Spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the Spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."—Gal. 5:16

If we are filled with the Spirit—with the same mind that was in Jesus Christ—we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time; and then he sent them forth. He

did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2) He chose God's methods which are rational and wise, and which are effective in selecting out from among men the class which he desires to be heirs of the promised kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with his spirit.

If so filled with the same mind that was in Christ Jesus, we,

like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability, and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving—a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the end he has in view.

—Reprint, *September 1, 1902*

—❧— APRIL READING SCHEDULE ❧—

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"But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 THESS. 5:4

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What great event in the history of the Jewish people does the “feast of the passover” commemorate?

2—How long is the “feast of the passover,” and when is it held?

3—What instructions were given to the Israelites which, if followed, would result in their firstborn escaping death by the last plague?

4—Over what body of water did the children of Israel pass when the Egyptians released them from the oppression of forced servitude?

5—Should we as Christians have a deep interest in those things which occurred centuries ago to the children of Israel?

6—Is there any text in the New Testament which specifically states that the passover lamb typified Jesus Christ? Can you quote it?

7—What reference did John the Baptist make concerning Christ being represented by the passover lamb?

8—The people of Israel could never have delivered themselves from Egyptian slavery under Pharaoh without divine intervention. What is represented in antitype?

9—In Hebrews 12:23 the “church of the firstborn” is mentioned. How did the firstborn of Israel represent the true church?

10—The firstborn of Israel were delivered from death before the nation as a whole was delivered from bondage. Is there any typical significance in this fact? If so, what?

11—Why do Christians not keep the passover, as did their perfect pattern, Jesus?

12—What is the Memorial Supper, and what emblems are used to celebrate it?

13—What is the primary significance of (a) the breaking of the bread, (b) the cup of wine?

14—Is there a secondary significance in which the church is pictured as sharing with the Lord in the broken bread and in the cup?

15—Does our Lord’s Supper take the place of the “feast of the passover”?

16—Which is more important, (a) to partake of the Lord’s Supper at the proper time each year or, (b) to partake of it in the proper condition of heart?

17—What day in 1946 is the anniversary of Christ’s death?



(Answers on page 53)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

"And He said unto them, Come ye

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth."

—1 CORINTHIANS 5:7, 8

He that hath received his testimony hath set to his seal that God is true." (John 3:33) "A friend gives me a check, which runs thus: Pay to the order of S—— the sum of \$50.00. His name is good, and his bank is good, but I get nothing until I put my name on the back of the check. I merely sign my name, and the banker pays me: but the signature cannot be dispensed with. There are many nobler names than mine, but none of these can be used instead of my own.

Even so, each one must personally accept, adopt, and endorse the promise of God by his own individual faith, or he will derive no benefit from it.

—SPURGEON

In memory of the Savior's love
We keep this simple feast,
Where every consecrated heart
Is made a welcome guest.

By faith we take the bread of life
Which this doth symbolize:
This cup in token of his blood,
Our costly sacrifice.

Food for Thought

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with him, we shall also reign with him: if we be dead with him we shall also live with him"; "for our light afflictions, which are but for a moment, are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the first-born through the merit of the precious blood, and our share with our blessed Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death.

—Reprints

ourselves apart and rest awhile"

ONE MINUTE SERMON

It is claimed by some that the sacrifice which the church is invited to make is a sacrifice of sinful practices in which we formerly took delight, and that thus we follow in the Master's footprints as he set us an example.

This a great mistake. He was holy, harmless, and undefiled and knew no sin.

The sacrifice which we are privileged (but not compelled) to make, is a sacrifice of things to which we have a right through Christ, and which in themselves are lawful and right.

As believers, the rights and privileges of perfect men are reckoned

as restored to us, though we have not yet come into actual possession of these. And these rights are what we are now privileged to sacrifice, and if completely sacrificed, then we may be sure "it is the Father's good pleasure to give us the kingdom" and to make us joint-heirs with his Son in all his glory.

—C. T. RUSSELL.

Remember Me

According to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

Gethsemane! can I forget?
Or there thy conflict see,
Thine agony and bloody sweat,
And not remember thee?

When to thy cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember thee.

Then of thy grace I'll know the sum,
And in thy likeness be,
When thou hast in thy kingdom
come
And dost remember me.

Divine Promises

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) A crown of life! What a promise! Each one who is victorious will receive a crown of life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life.

And not only so, but the crown of everlasting life will be life on the very highest plane—immortal life, the special award to the "more than conquerors."

Sacrificed for Us

ABOUT four thousand years ago an old man arose early one morning, awakened his young son, and together they started on a three-day journey which took them into the "land of Moriah." Accompanying them were two young servants of the household. There was a purpose back of that trek over what was probably for the most part a trailless wasteland with few inhabitants. But this purpose was known in full only to the father. They did not go empty handed, for they took with them the necessary equipment for the offering of sacrifice, such as the wood and the fire.

As the journey's end drew near, the party halted and the old man instructed his young servants to remain behind while he and his son went on farther to the place where the sacrifice was to be offered. The boy carried the wood and he carried the fire, and the knife, but there was something about the whole adventure which was puzzling. They were going to offer sacrifice. That the boy knew. But they had no sacrifice to offer. Finally he made bold to speak to his father about it. Observing

that they had the wood and the fire, he inquired, "Where is the lamb for the burnt offering?" The father's simple answer was, "My son, God will provide himself a lamb for a burnt offering." —Gen. 22:5-8

This father and beloved son were Abraham and Isaac. God had asked Abraham to offer Isaac as a burnt offering, but Isaac had not yet been advised of this. Abraham, with an ache in his heart, was keeping this information to himself, not wishing to impose a long drawn out period of suffering upon his boy. His statement that God would provide a lamb was an expression of his implicit faith. Paul explains that Abraham believed God would raise Isaac from the dead; and he did, in a figurative sense, for Isaac was restored to his father from the very jaws of death.

Abraham demonstrated his faithful obedience, and we find Isaac on the altar ready to be slain, his father with knife poised to be lunged into the throbbing heart of that miracle child. But just as the chords and muscles tightened to strike that fatal blow, Abraham heard his name called, and turning

around to investigate, he found himself face to face with an angel who drew his attention to a lamb caught in a nearby thicket. This was the lamb which God provided, and Abraham was instructed to use it as a substitute for Isaac on the altar of sacrifice.

To the casual reader who is unacquainted with the plan of God for human redemption and salvation this may seem no more than a weird tale handed down from ancient tradition, but to the Christian it is a story with a vital meaning. God had made a wonderful promise to Abraham, a promise which, after the patriarch showed his willingness to offer his son as a burnt offering, God confirmed by his oath. The promise was that through Abraham's seed all the families of the earth would be blessed. But there was something which stood in the way of that blessing. It was sin, and its penalty, death.

Before the people could be blessed there had to be an atonement for sin. The "seed" through which the blessing was to come must die as a sacrifice, and in the story of Abraham offering his son Isaac, we have a luminous illustration of a coming glorious reality when the Heavenly Father himself would give his own Son Jesus for the sins of the whole world. The lamb which God provided to be sacri-

ficed in lieu of Isaac foreshadows "the Lamb of God, which taketh away the sin of the world."—John 1:29

ANOTHER PICTURE

Abraham had great faith in God, but he died without seeing the complete fulfilment of the promises made to him. Isaac was the natural "seed" of promise, (to be as the "sand of the sea") but he was also a type of the heavenly seed. The greater seed ("as the stars of heaven") was to be Christ, and associated with him the church, who, like Isaac, are the "children of the promise." (Gal. 3:16, 29; 4:28) Isaac also died, and the promise was passed on to his son Jacob.

By a strange sequence of circumstances, including the selling of Joseph into slavery in Egypt, all the natural descendants of Abraham through Isaac were finally held captive in Egypt. They were burdened under their taskmasters and longed for deliverance, until finally, in the Lord's providence, Moses was sent to them and under his leadership their exodus from Egypt and from Egyptian bondage was effected. This was accomplished, however, only by the direct intervention of God on their behalf, an intervention that was manifested by miracles.

Because Pharaoh refused to

grant liberty to the Hebrews, one plague after another was visited upon him and upon his people, the Egyptians. There were ten plagues in all, and not until the tenth did the ruler of Egypt actually grant the Israelites the privilege of leaving the country. It was immediately following the tenth plague that the historical "exodus" of the Hebrews occurred.

In connection with the tenth plague we are furnished with another picture of the importance of blood in the divine plan of salvation. The plague was the death of Egypt's firstborn, from the firstborn of Pharaoh down to the firstborn of the poorest laborer. An arrangement was made by God whereby the firstborn of Israel could escape death. It was the provision of the blood—the blood of the pass-over lamb.

It is probably one of the best known stories in the Bible, but as a rule its full significance is overlooked. Through Moses the Lord instructed that each family of the Israelites was to take a lamb into the house on the tenth day of the first month, keep it until the fourteenth day, when it was to be slain and the blood sprinkled on the lintels and doorposts of the house. During that same night the lamb itself was to be roasted and eaten by the

family. In the case of small families, two or more could come together for the occasion. They were to stand while eating the lamb, and be dressed with staff in hand ready to go on the march; for the next morning they were to leave Egypt. The Lord explained that where the blood was sprinkled according to instructions the firstborn would not be killed.

Standing by itself, and unrelated to the divine plan as a whole, this arrangement for the deliverance of Israel from Egyptian bondage would probably seem strange, but when given its proper place in the whole galaxy of illustrations which point forward to the blood of the Redeemer and Savior of the world, it is both beautiful and inspiring. Like the story of Abraham and Isaac, it is mentioned in the New Testament, and its significance suggested.

The Apostle Paul speaks of the "church of the firstborn, which are written in heaven" (Heb. 12: 23), and also of "Christ our pass-over," who, he declares, "is sacrificed for us." (1 Cor. 5:7) The word church in the New Testament is a translation of the Greek word *ekklesia*, which means "called out," or "selected." The "church" of the firstborn, then, is a class called out, or selected, from the world, and

brought under the special protection of the blood of Jesus, the real Passover Lamb, prior to the deliverance of the whole world, as represented by the deliverance of all Israel from Egyptian bondage.

After the Israelites left Egypt the entire tribe of Levi was chosen by God in place of the firstborn members of each family. These became the servants of the people in all matters pertaining to God. So the "church of the firstborn" are revealed to be the servants of the people. Together with Jesus, this class will be the channel through which God will bestow his promised blessings of life upon a sin-sick dying world during the coming times of restitution. It is for this that the world is waiting today—waiting to be delivered from bondage to sin and death, and from the great taskmaster, Satan.

The passover night in Egypt foreshadowed the entire Gospel age. It has been a nighttime indeed! Darkness has covered the earth, and gross darkness the people. But the morning will come, and with it a great deliverance. And this deliverance, just as was the case with Israel, depends upon the salvation from death of the "firstborn." Just as in the type, so now, this passing over of the firstborn is brought

about through the blood of the Lamb—the "Lamb of God, which taketh away the sin of the world."

A PERPETUAL MEMORIAL

The Israelites were commanded to commemorate this great event each year. On the fourteenth day of their first month they were to slay a lamb for the passover. It was important for them to do this because it served as a reminder of the mighty deliverance God had wrought for them, and how his outstretched arm had been over them in that time of their great need.

And the Jews did commemorate the passover fairly regularly. In fact, in a distorted form, they still keep the passover, although the ceremony is now corrupted by the traditions of their elders. When Jesus, the foretold Messiah, came to the Jews nearly two thousand years ago, they were continuing to celebrate the passover, but they understood practically nothing of its typical significance. John the Baptist seemed to understand what the lamb foreshadowed, for it was he who said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world."

Much had been foretold concerning Jesus. He was to be a powerful king. He was to be a judge of all nations, and a wise

"Counselor" of the people. (Isa. 9:6) His glory was to excel that of Solomon. But when he came, while he was wise and kind, and it was said of him that gracious words proceeded out of his mouth, he did not exercise rulership. He was not a judge of the people, nor did they recognize him as their Counselor. He was, just as John the Baptist said, a "Lamb"—a Lamb to be sacrificed for the sins of the world.

The entire period of Jesus' ministry was characterized by the sacrificial service which he rendered on behalf of the people. The common people heard him gladly, and rejoiced in the blessings of health and life extended to many of them. But their religious rulers were bitterly opposed to him. By them he was despised and rejected, and they plotted to kill him, to lead him as a "lamb to the slaughter."—Isa. 53:7

There were time features in the plan of God, and not until midway in the fourth year of the Master's ministry did he permit his enemies to arrest and kill him. He was to be the antitype of the passover lamb, and it was essential that his blood be shed on the fourteenth day of Israel's first month. This is known as the month of Nisan. It begins with the new moon nearest the spring

equinox. When this time drew near in that momentous year of the divine plan, Jesus announced his intention of going to Jerusalem, where he expected to be arrested and put to death.

From the time Jesus made this announcement, his disciples were more or less bewildered. They expected him to be a great King, and to establish a powerful, world-wide kingdom. But what could a dead Christ do? Peter remonstrated with Jesus, saying, "Be it far from thee, Lord." (Matt. 16:22) But Jesus would not be turned aside from what he knew to be the divine will for him. He had come to die for the "church of the firstborn," and for the whole world, and he intended to finish the work his Heavenly Father had given him to do.—1 John 2:2

On one occasion he said to his disciples, "My flesh . . . I . . . give for the life of the world," and he told them that unless they ate his flesh and drank his blood, they could have no life in them. (John 6:51-56) Only dimly did they comprehend what this meant, although Jesus explained, "The flesh profiteth nothing"—that is, I do not mean that you should eat my literal flesh. "The words that I speak unto you," Jesus said, "they are spirit, and they are life." (John 6:63) In the light of further

teachings on the subject we see this to mean that by obedience to the "words" of life, which embody the divine will for our forgiveness and the acceptance of our sacrifice, we appropriate to ourselves the merit of Jesus' blood and broken body, and thereby obtain life.

But this could not be understood prior to the coming of the Holy Spirit at Pentecost. The disciples were not thinking of sacrifice. They were looking for the glory of the kingdom, and hoping to share in that kingdom. Because of this, the last few days of Jesus' earthly ministry were trying ones indeed for them. Their lack of discernment led finally to a partial deserting of their Master in the time of his greatest need.

THE UPPER ROOM

The Jewish day begins at sundown and lasts until sundown the next evening. Some time during the thirteenth of Nisan Jesus gave instructions concerning the necessary preparations for the passover, due to be celebrated that evening. Previously, it would seem, he had made arrangements with one of his friends to use an upper room in his house, and Jesus told the disciples how they could locate the proper place.

When the evening came, Jesus

and the twelve went to this room, and there they ate the passover. The feeling was tense in the hearts of the disciples that night. It seemed evident to them that tragedy was in the air. "One of you will deny me," Jesus said to them. And with one accord they asked, "Is it I?" There was only one who knew to whom Jesus referred and that was Judas, the betrayer. The fact that all the others asked, "Is it I?" indicates that they were so wrought up over the events of the past few days and by Jesus' attitude in the upper room, they were not able to trust themselves. Something was tugging at their very souls and they were not sure what they might be drawn into doing under the strain.

That they had not as yet grasped the idea of sacrifice and its relationship to them as followers of Jesus, is revealed by their wrangling over who would be greatest in the kingdom. What a place that was for a question of this kind to intrude itself! But Jesus was not disturbed by their lack of understanding. Instead, he used the occasion as an opportunity to give his disciples a much-needed object lesson in humility and the true spirit of sacrifice and service. He washed their feet, and explained that the one who

would be greatest among them would be their servant.

And then Jesus asked how many swords they had. Learning that there were two swords in the company, the Master explained that that would be sufficient for what he had in mind. The Passover Supper finished, he took some of the unleavened bread which remained, and some of the wine, and passed it to his disciples, saying, "Take, eat, this is my body . . . drink, . . . this is my blood." (Matt. 26:26-30) Whether or not they then remembered what Jesus had previously said to them concerning the eating of his flesh and the drinking of his blood, we do not know; but even though they may have remembered his former remarks, they still did not understand what Jesus meant.

No, not until the coming of the Holy Spirit at Pentecost was it possible for any of Jesus' disciples to comprehend the meaning of what he said to them that night. They did not then know that his body was to be broken in death, and his blood poured out. They did not know that this was in order that they might receive life through the sacrifice of his life. Still less did they understand that they were to have the privilege of suffering and dying with their Master. So, while they ate the unleavened bread,

and drank the wine which Jesus offered to them, they were too dull of understanding to realize that in doing so they were symbolizing their dependence for life everlasting upon his sacrificed life, and their own willingness to be baptized into the likeness of his death.

GETHSEMANE

They sang a hymn and left that upper room—left in the night—and wended their way out of the city, across the brook Kidron, until they came to the Garden of Gethsemane. They were not altogether silent during that weird journey. Jesus told them that they would all be offended that night because of him. In reply the disciples affirmed their loyalty to the Master, and Peter boasted that even though all the others forsook Jesus, he would not do so, that he was willing and ready to die for him. And Peter meant this, as he later demonstrated when he attempted to rescue Jesus from the mob by the use of his sword.

Reaching the garden, Jesus took three of his most loved disciples—Peter, James, and John—apart from the others, and asked them to watch with him. Then he went a little farther in order to be alone with his Heavenly Father, and there he

prayed. The supreme test of his loyalty to the divine plan had come. His "land of Moriah" had been reached. The circumstances were all in readiness for the consummation of his sacrifice. Unlike Isaac in this respect, there was no occasion for him to ask, "Where is the lamb for the sacrifice?" for Jesus knew that HE was that Lamb.

The question now was whether or not Jesus would willingly yield to the providences of his Father which were destined to slay him—not in a blaze of glorious martyrdom, but in shameful ignominy upon the cross, with his name cast out as evil, and the great realities of his life contradicted by sinners. So out of that loving, but now well-nigh bursting heart of his came the cry to his God, "If it be possible, let this cup pass from me: nevertheless not my will but thine, be done."—Matt. 26:39; Luke 22:42

"Not my will but thine, be done"—these were the words which revealed the Master's final victory, that proved him to be the one foretold by the prophet who was to be "led as a lamb to the slaughter," and who, as a sheep before her shearers, would be "dumb"—that is, offering no resistance.

Judas had informed Jesus' enemies of the Master's movements, and a mob was now ap-

proaching Gethsemane determined to arrest and kill the Prince of Life, the One whose only crime had been that of doing good. The details of the arrest are well known. Peter used his sword, and the Master reproved him for such rash action. This was a good lesson for Peter and it also demonstrated to all concerned that Jesus gave himself up voluntarily, that his friends were armed and willing to fight for him had he permitted them to do so. This was probably the reason he made sure there were swords in the company.

Then followed the trial before the high priest and before Pilate. He was condemned for claiming to be the Son of God and a king. Little did the wicked hearts of his accusers realize how blessedly true were the great facts of his divine sonship and kingship! Few indeed, since then, even among his professed followers, have been able with the spirit and with the understanding to confess that Jesus was indeed the "Son of God"; and how few have understood the full scope of his kingship—that he is to be the King of kings, the Ruler over all nations.

His enemies obtained Pilate's consent to kill the Master, and he was crucified—crucified while his enemies and the curious

looked on and mocked. "If he is the Son of God, let him come down from the cross," they cried. And again, "He has saved others, let him save himself." (Matt. 27:39-43; Mark 15:29-32; Luke 23:35-37) What they did not understand was that the Lamb of God was voluntarily dying in order to provide salvation for them. He had saved "others" temporarily, but Jesus was not satisfied with this. As his Heavenly Father loved the whole world, so did he, and he was dying in order that all, even his enemies, might have an opportunity to obtain eternal salvation during the times of restitution.

"It is finished," the Master cried, and committed his life into the hands of his Father, the eternal Life-giver. The Lamb had been slain—the Lamb which God provided. A loving Father had offered his beloved Son in sacrifice. The blood of the antitypical Passover Lamb was now shed. Perhaps the very angel who stayed the arm of Abraham, preventing him from thrusting the knife into the young heart of Isaac, had watched Jesus die upon the cross, but he was not permitted to interfere with that death. There was no literal lamb now that could be offered in substitute. Jesus, the Lamb of God, himself bore our sins, for God

"laid on him the iniquity of us all."—Isa. 53:6

The upper room scene, the Gethsemane experiences, the trials before the high priest and other authorities, and finally the crucifixion, all occurred on the fourteenth of Nisan—that is, from sundown to sundown. Thus the typical passover, so far as God was concerned, was brought definitely to an end. There was no need that it be further commemorated, for the antitypical Passover Lamb had been slain. "Jesus, . . . by the grace of God tasted death for every man."—Heb. 2:9

But Jesus had instituted something new. It was not a new passover, but a simple ordinance, or service, to help his disciples in every part of the age remember his death, the benefits they derive therefrom, and their privilege of dying with him. This service consists simply of partaking of a morsel of unleavened bread and a sip of the fruit of the vine—the bread representing his broken body and the wine his shed blood.

In the early church this ceremony was kept up yearly as Jesus requested, and the apostle explained that in doing so it was showing forth the Lord's death. This was to be continued "until he come." As the partaking of the emblems signifies

our fellowship, or common union in the sacrifice of Christ, it is appropriate that the memorial be continued as long as any member of his body is still in the flesh, hence until he "come in his glory," at which time those who faithfully suffer and die with him will be sharing his glory.

And now we are nearing that time. Already he has come and has served "meat in due season" to the household of faith still in the flesh. Already he has come as the Chief Reaper in the wheat harvest at the end of the age. Already his power is being manifested in the crumbling thrones of earth. The hour draws on apace when the last member of his mystical body will pass from this earthly scene to join him in glory. What a wonderful time it is for the Lord's people to be living!

And now, once again on the fourteenth of Nisan (April 14, this year) little companies of Jesus' disciples in many parts of the world will come together to "shew his death." (1 Cor. 11:26) But this year, more than at any previous time, we can do this, standing as it were, with staff in hand, for the evidences are certain that we are living at the very threshold of the kingdom. How true now are those well-

known words of the apostle, "The time is short"! (1 Cor. 7:29) May the realization of this cause the memorial season this year to be one in which we will renew our vows unto the Lord and resolve to pay them more faithfully than ever.

How grand, as we partake of the emblems, to realize our blessed association with Jesus! How thrilling to know that we are participating in the antitype of that which was foreshadowed by God's dealings with Abraham and Isaac, and with the Israelites at the time of the Exodus! God plagued the Egyptians back there, and now the world is being plagued in preparation for the great deliverance to be wrought in the dawning of the millennial morning.

Meanwhile, as the "church of the firstborn," we are under the protection of the blood and being prepared to serve the people in co-operation with the antitypical Moses in rescuing all mankind from the thralldom of sin and death. Brethren, may we appreciate our privileges more fully, and may it be with hearts filled with rejoicing, yet in great solemnity and determination, that once more we symbolically eat the flesh of the Son of man and drink his blood, shed for us.

Sunday School Lessons



FRIENDS OF JESUS

APRIL 7—Mark 10:13, 14; Luke 6:13-16; 8:1-3; 15:1, 2; John 3:1, 2

GOLDEN TEXT: "Ye are my friends, if ye do whatsoever I command you."—John 15:14

THE present series of lessons has been arranged under the general title of "Jesus and His Friends." The texts for today indicate the wide range of interest taken in Jesus and his teachings. They tell of mothers bringing their children to Jesus to receive his blessing; of fishermen, publicans and sinners; of women in the lower as well as prominent walks of life; and even members of the Sanhedrin. Most of the leaders of the Jewish people rejected him and his message, even as John testifies, "He came unto his own [people], and his own received him not."—John 1:11

Jesus indicates that it was not by chance that any became his disciples. In John 6:44, 45, we read the explanation as to why some of his hearers were convinced of his divine origin and became his followers, while others of the same nation and the same religious profession were deaf to his message. Jesus there says: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And

they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Again Jesus says in his prayer recorded in John 17:6, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." No doubt a definite law has governed in the varied responses of members of our race to the Gospel message, both then and all down through the age. One has well said that only those appreciate the message of the grace of God in Christ who possess the three H's—Hunger, Honesty, and Humility.

While many were attracted to Jesus "and wondered at the gracious words that proceeded out of his mouth," crying, "Blessed is he that cometh in the name of the Lord" when he entered Jerusalem at the close of his ministry, doubtless, much of that interest was only superficial and temporary. Possibly some of those in the multitude who hailed his entry into Jerusalem were among that other multitude

which, a few days later, clamored for his death.—John 4:22, 28, 29; Matt. 27:20-22

Jesus was a friend to all. He was ready to receive and bless the little children; to comfort the afflicted and bereaved; to heal the sick and deliver those possessed of demons; to tell the glorious message of God's grace to the multitude or the individual. It is one thing to be a friend, and quite another to possess a friend. This difference is pointed out in our Golden Text, which is a part of Jesus' instructions to his eleven faithful disciples on the way from the upper room to Gethsemane. Even these were his friends—conditionally. In this same conversation, recorded in John, chapter 15, Jesus tells his disciples how they may abide in his love, saying, "Even as I have kept my Father's commandments, and abide in his love." Here he indicates that there exists but one basis for true friendship, true and lasting love, namely, adherence and loyalty to the will of God.

It is well for us to have this point clearly established in our minds and in all our relationships. It is essential that we keep it before us in entertaining the hope of being with the Lord in the kingdom.

Friendship with Jesus implies complete devotion to the will of God, the same full consecration which the Master professed and carried out. Those who have this disposition have the spring of eternal joy, even as Jesus said in this connection, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11

Friends of Jesus! Those whom he counts as such have an affinity for the truth, for God's Word. They are never satisfied with present attainments: they desire to know more and more, continually, of God's principles and purposes; to be "filled with all the fullness of God"; to meet his own design for them, expressed by the apostle in Romans 8:29—"to be conformed to the image of his Son." How precious the privilege! Let us meet the conditions, and be counted among his friends.

QUESTIONS:

What classes of people were attracted to Jesus?

What principle governed those who became his disciples?

Upon what basis may one become and remain a friend of Jesus?

STRENGTH SUFFICIENT

*Oh, ask not thou, "How shall I bear
The burden of tomorrow?"
Sufficient for the day the care,
Its evils and its sorrow,
God imparteth by the way
Strength sufficient for the day.*

HOW JESUS' FRIENDS RESPONDED

APRIL 14—Mark 1:16-20; 5:18-20; 10:46, 52; Luke 5:27, 28

GOLDEN TEXT: "And he left all, rose up, and followed him."—Luke 5:28

IN CONSIDERING the ministry of Jesus it should be kept in mind that he was engaged in a harvest work. In John the Baptist's announcement of Jesus, recorded in the 3rd chapter of Luke, in addition to his repetition of some of the prophetic statements applicable in their fullness to the establishment of the kingdom at Jesus' second advent, John points out the work which Jesus would presently engage in as being the separation of the "wheat" of the Jewish people from the "chaff." The wheat were those who would respond to Jesus' message and become his disciples. Such were "Israelites indeed," those who had profited from their knowledge of the oracles of God and were awaiting the coming of the promised Messiah in humble and reverent anticipation.—Rom. 3:1, 2

A wide difference is clearly manifest between the work which Jesus inaugurated and carried on for several years together with his disciples, and the general work of the Gospel age. Jesus was able to make an appeal to his hearers on the basis of the "Law and the Prophets," with which they were familiar and recognized as authoritative. In the world-wide preaching of the Gospel since those days, it has often been necessary for the

missionary to learn the language of those among whom he labored, and then gradually to displace their idolatrous or sinister misconceptions and build up instead a conception of the Creator as a God of love who offers forgiveness of sins and life from the dead through Jesus Christ, and finally, the "high calling," the "narrow way," the opportunity to suffer with Jesus that they might reign with him in the kingdom. This is appropriately represented as a "sowing work." Jesus, on the other hand, in sending forth his disciples to be co-laborers with him in the Jewish harvest, said, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."—John 4:38

In view of the foregoing, we find that the response to Jesus' teaching was usually prompt and definite. Those who were Israelites indeed found in his teachings just that for which their experience, in endeavoring to keep the Law and gain life thereby, had prepared them. On the other hand, those who had profited by the Law materially, either as scribes or teachers or priests; those who sought honor of men and not of God, though outwardly professing great piety; those who had a high

conception of the importance of Judaism, its temple, its forms and ceremonies, instinctively felt that Jesus' teachings were revolutionary and, unless curbed, would undermine their whole system. Hence these, the "chaff," were promptly separated from the "wheat," and finally their whole polity destroyed, just as John the Baptist had foretold.—Luke 3:15-17; Matt. 21:31, 32, 43

Our texts for today record the response of five who became not only disciples of Jesus, but were among the twelve apostles. Doubtless they had learned to know and love Jesus before the events of our lesson, and were thus prepared promptly to accept his invitation to "leave all and follow" him. How happy we are that these disciples had not only the disposition to respond, but by the Lord's grace and Spirit they maintained the determination to follow him and were faithful unto death.

The other two converts brought to our attention in today's lesson were not so prominent, and in both cases their introduction to Jesus was the occasion of a miracle performed on their behalf. Bartimaeus, after being healed of blindness as a result of his faith, followed the Lord. The lunatic of Gadara, after his deliverance from obsession by a multitude of demons, also wished to accompany Jesus.

But Jesus had another program for this new convert, and the disciple was ready to respond to the Master's direction. He may not have had opportunity to learn a great deal of the Gospel message

in the short time he had spent with Jesus, but Jesus could use this happy and enthusiastic man as an evangelist to his own people. And so we read that "Jesus suffered him not [to accompany him back to Capernaum], but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

What were the results of this witness in Decapolis, and did this new disciple later join the multitude which followed the Lord? The record does not inform us. Capernaum was only about thirty miles away, and it seems not unreasonable to imagine that after performing this mission in his home city of Gadara he would again seek the presence and instruction of the One whose compassion and miraculous power had delivered him from a condition worse than death. And what additional joy he may have had, to bring with him and introduce to the Great Teacher some of those friends in whom the Lord had displayed such interest as to send this special messenger.

QUESTIONS:

What was the response of those who heard Jesus' message?

How do the results of Jesus' ministry compare with the general results throughout the Gospel age, and with the work of the harvest period of the age?

Why did not Jesus permit the man of Gadara, from whom he cast out a legion of demons, to accompany him? What profitable lessons can we gain from consideration of that incident?

TWO FRIENDS TALK WITH CHRIST

APRIL 21—Luke 24:13-21, 25-31

GOLDEN TEXT: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32

COMBINING the statements of the four Gospels, we understand that Jesus made at least five appearances to his disciples upon that first day of the week, early in the morning of which he rose from the dead. He appeared to Mary as she turned from the tomb after finding that his body was not there; to women returning from the sepulcher; later in the day to Simon Peter; to the two disciples on the way to Emmaus; and finally to the assembled disciples in Jerusalem after the two had returned from Emmaus with the thrilling account of their Master's visit with them on the way, and their recognition of him when he blessed the bread, broke it, and gave to them—as he had probably done many times before in their presence.—John 20; Luke 24; Matt. 28

Try as we may, it is doubtless impossible to realize what the evidence that He was alive again meant to the disciples who had followed Jesus and had witnessed his crucifixion and burial. The relief and joy to know that he was able to communicate with them again; and the revival and enlargement of their hopes for the restoration of Israel and the establishment of the kingdom of Heaven in which

he had promised them a share must have produced a tremendous flood of emotion. The resurrection of Jesus from the dead has always been a momentous event to all of his disciples; but its paramount importance can be grasped only by those who understand God's plan. Such realize that there the evidence was given that the divine purpose would be carried out to "judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31

The Apostle Paul, speaking of the death and resurrection of Jesus, says that he "was delivered for our offenses, and was raised again for our justification." (Rom. 4:25) And Peter, speaking of Jesus on the day of Pentecost, declared, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24) These and many other texts enable us to see clearly the momentous implications of Jesus' resurrection. For him, it was the blessed assurance that he had successfully passed the crucial test; that he had been faithful in laying down his

human life as a voluntary sacrifice in the carrying out of his Father's plans; and that he was now to be restored to intimate fellowship in the spirit realm, and with the glory of the highest, the divine nature—immortality, "life in himself."—John 5:26; Phil. 2:7-11

For Jesus' followers, as Paul explains, his resurrection is the assurance that his sacrifice for sin was acceptable; that he has appeared in the presence of God for us; and has accomplished the justification of those who believe fully in him and his message and in accord with it have presented themselves in consecration to follow his steps of self-denial and sacrifice in carrying forward God's program. (Rom. 12:1, 2) And, while the world does not yet realize it, the resurrection of Jesus is of tremendous importance to them. As Paul explained to the unbelieving and scornful Athenians, it is the blessed assurance "unto all men" that the world will have a trial time, a judgment day, an opportunity to learn of God's love and his holy principles under the most favorable conditions. They will also have an opportunity to unlearn the selfish, unrighteous habits in which they have lived and died, and, if they will, to walk up the highway of holiness to human perfection.—Isa. 11:1-10; 35

In our lesson for today we are reminded again that the disciples who followed the Lord failed to understand and appreciate what the Master meant when he repeatedly told them of his coming trial and death. It seems remarkable

that their minds were unable to comprehend his words. Luke says, "They understood none of these things." (Luke 18:31-34) It required the "opening of the Scriptures" to the two sad and perplexed disciples to dispel their despondency.

As with those who walked with Jesus in the flesh, so, many others of the Lord's dear people have likewise failed to apprehend the true and full meaning of his words recorded for their instruction. Often they have needed some new experience designed in the Lord's kind providence to awaken them to see the implications of the truths which they have heard and believed but have failed to grasp in their true perspective. Is this not true of our reaction to some of the wonderful truths we have been given in the end of the age? How earnestly we need to consider this possibility, and to ask for wisdom and grace that our eyes of understanding may be opened to see and realize our "high calling"; what it means to be dead with Christ, to suffer with him; what it means to be conformed to our Master's own image in our thoughts, ambitions, and objectives.

QUESTIONS:

On what occasions did Jesus appear on the day he arose from the dead?

What did the resurrection of Jesus indicate for him; for the church; and for the world?

What lessons may we gain from the account of the two disciples on the road to Emmaus, and their conversation with the Lord?



DECISIVE MOMENTS IN PETER'S LIFE

APRIL 28—John 1:42; Mark 8:27-29; Luke 22:54-57, 61, 62;
John 21:15-17; Acts 5:29

GOLDEN TEXT: "We ought to obey God rather than men."—Acts 5:29

IT IS not with the thought of eulogizing Peter that we consider the critical moments of his life; nor, on the other hand, of pointing out his weaknesses and mistakes. All the Lord's people would find much in themselves to remind them of Peter. All need the refining influence of the Word of God—sanctification by the truth. All need the providences of God, giving opportunity to sense their own deficiencies and weaknesses. All need "conversion" such as Peter experienced, and "power from on high," in order to share in the work of the Lord here and now, and to be prepared for greater service in the kingdom.

Our first reference above tells of Peter's introduction to Jesus. His brother Andrew, one of John's disciples, attracted to Jesus by John's remark, "Behold the Lamb of God!" together with another of John's disciples, followed Jesus, spent the day with him, and thus became convinced that he was the Messiah. Assured of Peter's deep interest in the prophecies which foretold his coming, it was only necessary, in order to arouse his desire to meet Jesus, for Andrew to tell Peter that they had found the Messiah.

We are told that the Lord had the power of discerning what was

in the minds of men. (John 2:23-25) He saw in this plain fisherman of Galilee that which called forth the remarkable statement, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone [margin, Peter]." (John 1:42) In the following years, when Peter's conduct may have seemed out of accord with the strength and determination that his new name implied, the memory that the Lord had said that he should be called "a stone" was doubtless an incentive and an encouragement, as well as an assurance that he would, by God's grace ultimately overcome any natural weaknesses and become worthy of the name the Lord had given him.

Our lesson now carries us forward perhaps as much as three years. Jesus' ministry was drawing to a close, and he asked his disciples what the results were as far as the people were concerned—"Whom do men say that I am?" Strange to say, the disciples could not tell of even one, beyond their number, who had sensed the fact that Jesus was the great Prophet whom Moses had foretold. They could only reply to the Master's query that some of the people thought he was John the Baptist

restored to life; others Elias, Jeremias, or another of the prophets. The question was then directed to the disciples and in response, Peter made that great confession of his faith in Jesus which has ever since been associated with him: "Thou art the Christ, the Son of the living God."—Matt. 16:16

Jesus' well-known commendation of Peter, given at this time, indicates the importance of the truth Peter had stated—the recognition that he was not only "the Son of man," not only a prophet comparable to John, Elijah, and Jeremiah, but One far greater than any of these, "the Son of the living God."

It must have given Jesus much joy to see that this disciple had recognized his divine origin, that his Father had so influenced his mind that this great fundamental fact was discerned. It was evidence to Jesus that his work thus far had been successful and that now, recognizing him as the Son of God, Peter and the other apostles would be prepared to be his witnesses to others.

However, there was another important lesson which his disciples must also learn. It was that the promised Christ could not accomplish his divinely appointed mission except by suffering and a sacrificial death. The record indicates that immediately after Peter's declaration that Jesus was the Christ, the Master began to explain to his disciples that he must suffer many things; be rejected by the elders, chief priests, and scribes; be killed; and after three days rise again. This did not coincide with Peter's idea of the Christ, and he rebuked Jesus, say-

ing positively, "This shall not be unto thee!"—Matt. 16:22

Our Lord's stern reproof followed. Peter's well-meant suggestion, Jesus indicated, was to the same effect as Satan's in the wilderness; namely, that of an easier way than God's Word had marked out. How glad we are for the evidence that Peter meekly accepted the Lord's rebuke; that he was one of the three who, just one week later, accompanied the Master to the mount where he was transfigured, his final victory over death and the glory of his kingdom pictured, and where both the Master and the disciples heard that sublime testimony, "This is my beloved Son, . . . hear ye him."—Matt. 17:5; Mark 9:7; Luke 9:35

Peter had other critical moments as the Lord's ministry in the flesh drew to a close. They centered about the two great truths emphasized in our Lord's conversation with him and the other disciples referred to above. It is worthy of special note that our Lord's revelation to his disciples that he must suffer and die as a sacrifice at the hands of his enemies, followed immediately Peter's great confession that Jesus was the Son of God. It is as though the Lord had awaited the recognition of his divine origin; and once that was clearly apprehended, this second great truth that he was to be a sacrifice—second in importance only to the understanding of his identity as the Son of God—must be grasped by his disciples.

As we follow the brief history of the remaining months of Jesus' association with his followers in the flesh, we find this reiterated in con-

versation, and illustrated in his conduct. In the upper room on that last night before the crucifixion, Peter assured the Master that he would never desert him, that he would willingly lay down his own life rather than deny him. This is the best of evidence that Peter had grasped some measure of the necessity of sacrifice, and, at heart, was in accord with the Master's own determination to do the Father's will even unto death.

But Peter still had much to learn, both as to his own weakness, and what it meant to be a faithful follower of his Lord. In Gethsemane Peter must learn the necessity of non-resistance, and even though possessing weapons for self defense he was not to use them. In the high priest's palace he must learn of his own weakness and how much he needed the "power from on high" which the Lord later promised, and which the waiting disciples received on the day of Pentecost. And on the seashore, after Jesus' resurrection, he must learn and accept the Lord's assurance that if he loved his Master as he professed, he would not only de-

vote his life to a ministry for the Lord's sheep and lambs, but must be willing that this should result in the same kind of persecution and death which the Master had experienced.

Begotten of the spirit at Pentecost, we find in the record of the Acts a greatly transformed Peter: a man filled with courage, zeal, devotion, self-control; a warm-hearted and earnest missionary of the Gospel; and a faithful brother and fellow-servant in the early church. And in the Epistles we have Peter's final testimony, the evidence of how fully he had become like his Master in thought and manner of life and in his determination faithfully to carry on the ministry of the truth and the service of the brethren unto death.

QUESTIONS:

Under what circumstances did Peter receive his name as an apostle?

What great fact did Jesus say God had revealed to Peter?

What further lesson did Jesus impress upon his disciples, immediately thereafter?

How was Peter's conversion accomplished?—Luke 22:32; 24:49

*Be patient and submissive—strength is given
 For every step along the weary way.
 And for it all thou'lt render praise to heaven,
 When dreary night gives place to perfect day.*

*Wait, then, dear heart; control thy sad emotion;
 God will subdue each angry wind and wave;
 And when the voyage ends across life's ocean
 Within the haven of sweet rest will save.*

ANSWERS To Test Your Knowledge Questions (See Page 31)

1—It commemorates the “passing over” or sparing alive of the first-born of the Israelites during the last plague on the Egyptians.

2—Orthodox Jews keep it for seven days beginning on the 15th day of their first month, Nisan.

3—Every family was to slay a lamb “without blemish, a male of the first year,” and “take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” Exodus, chapter 12.

4—The Red Sea.—Exodus 13:18; 14:21-31

5—Yes.—1 Corinthians 10:11

6—Yes, 1 Corinthians 5:7—“For even Christ our Passover is sacrificed for us.”

7—In John 1:29 his words are recorded thus: “Behold the Lamb of God, which taketh away the sin of the world.”

8—We all were under slavery to sin and death—the antitypical Pharaoh, Satan, holding us in bondage. Without divine help through Christ we cannot be delivered. But Christ, the Christian’s Passover, has been provided in order that we may escape this condemnation.

9—The firstborn of Israel was the heir of his father’s house. The church, as children of God, are “heirs of God, and joint-heirs with Christ.”—Romans 8:17

10—This event corroborates the great truth of the kingdom—that

there are two phases to the kingdom of God. After the spiritual seed, the church of the firstborn, is delivered and given her reward, the world of mankind, pictured by the nation of Israel, will be delivered from its bondage of sin and death.

11—Jesus was born “under the law” and kept its provisions.

12—It is the supper instituted by Jesus when he broke the unleavened bread left over from the passover meal and blessed it, and took the cup of “the fruit of the vine” and blessed it, and gave to his disciples to partake with him.—Matt. 26:26-30; 1 Cor. 11:25

13—(a) The bread represents our Lord’s body; broken for us that we might have life. (b) The cup represents our Lord’s blood shed “for the remission of sins.”—Matthew 26:26-28

14—Yes.—1 Corinthians 10:16, 17

15—Our Lord was the antitypical Passover Lamb. The Lord’s Supper supplants the Jewish passover and takes its place in the Christian’s life as a memorial of our Lord’s death.

16—Sincerity of heart is most essential.—1 Corinthians 5:8

17—After sundown April 14th. This will correspond to the time when Jesus instituted the first Memorial in the upper room. Monday afternoon will correspond to the time of his crucifixion.



Risen With Christ

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—COLOSSIANS 3:1



THIS year the month of April embraces the anniversary dates of the death as well as the resurrection of Jesus. Both these events are fundamental to the divine plan for human redemption and salvation, and both are vital to the Christian, for if we are true followers of the Master we share in his death, and if faithful unto death we will share in his resurrection. The hope of participating with Jesus in the glories of the "first resurrection" is a powerful incentive to zeal in our struggle to be free from the allurements of the world, the flesh, and the devil which ever tend to divert our affections from the "things above" and cause them to be fixed upon "things of the earth."

"If ye then be risen with Christ," says the apostle. Here he uses the realities of the actual resurrection to be with and like Christ as a symbol of the new way of life upon which we have even now embarked. We are not, while still in the flesh, actually risen with Christ, but we should endeavor to live as close to him, and be as nearly like him, as though the resurrection change into his divine image and glory were even now a reality. We will not be

able this side of the veil to reach those things above, but we can set our affections upon them; and where our affections are centered, there will be our habits of thought, there will be our conversation, and there we will live our lives.

The resurrection of Jesus from the dead, and his exaltation far above angels, principalities, and powers, is an invigorating truth to the Christian. We can't begin to grasp its full significance, for our minds are incapable of penetrating the "veil" which separates the spiritual world from what we call the material world. Man was made "a little lower than the angels," hence we cannot understand what takes place on the angelic plane. And when we consider that Jesus was raised far *above* the angels, to the divine nature itself, we can see how utterly impossible it is for us to grasp the reality of his great glory. "It doth not yet appear what we shall be," says John, "but we know that, when he shall appear, we shall be like him."—1 John 3.2

And it is for this that we are bidden to seek, to strive, with all the zeal and oneness of purpose we can muster. In order that we might have something "tangible" as a measuring rod of the high reward that has been promised, the apostle adds, "Where Christ sitteth on the right hand of God." We can't understand what that means. All we know is that it lifts our affections up to the very highest pinnacle of nature and glory that exists in the whole vast universe of the Creator.

"Where Christ sitteth on the right hand of God." We are not justified in striving for anything lower. Jesus himself verified this provision of the Father, saying, "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) Through the prophet, God had said of his beloved Son, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." (Isa. 53:12) And because the Son was fully at one with the Father we find him confirming the divine plan for the church, promising the "strong," the overcomers, that they shall indeed share in his reward, that he is willing and ready to "divide the spoil" of victory with them.

So, "Set your affection on things above"! (Col. 3:2) God wants you to, and Jesus wants you to. This is the divine plan for all who follow in his steps of sacrifice even unto death. To have

such a hope set before us in the Gospel is in itself a vital source of strength that makes for victory in our fight against the forces which try to drag our affections away from the things above and cause them to "bog down" in the miry clay of old habits' tracks. But God has given us more than this glorious hope to strengthen our purpose to walk the narrow way which leads to life. He also gives us grace and strength to help in every time of need.

And what an unlimited source of strength we have in our God! Paul elaborates on it in Ephesians 1:18-21—"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his *mighty power*, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Note the reference in this passage to the "mighty power" which the Heavenly Father wrought in Christ when he raised him from the dead and exalted him to his own right hand in the heavenlies. No greater exhibition of divine power could be cited than this. The original creation of the Logos, and the subsequent creation by the Logos of everything which was made, did not require such a superlative use of divine power as was required to raise Jesus from death and exalt him to the divine nature. This was the beginning of the "new creation," and for the first time God's power was used to exalt a being to his own plane of existence.

We marvel at this, and the more so when we read Paul's assurance that this "mighty power" is being exercised to "us-ward." Are we weak? Faint not, for His strength is made perfect in our weakness. There is no lack of strength in Him who has called us to His own right hand in glory. He knew our weakness before He extended the invitation, but He is able—abundantly able—to make us strong in Him, and by the power of His might to bring us off conquerors, yea more than conquerors, through Jesus, who loved us and died for us.

Do we sometimes feel insignificant and unimportant? We should, as far as our natural abilities are concerned. Paul had the proper perspective when he referred to himself as "less than the

least" of all the saints. (Eph. 3:8) But this proper humility should not be allowed to weaken our faith in God's promises to us. We should never feel that we are so small that God is not interested in us. True, we are but "specks" in his vast creation, but we are important to God if our hearts are yielded fully to the doing of his will. Small as we are, if our wills are not fully resigned to his will, we effectively block the operation of his mighty power in our lives. God will not thwart our wills, but his unlimited strength will be used to give us all the help we need if we surrender ourselves fully to him—like the clay in the hands of the potter.

Even small things can be important to God. We can't imagine anything smaller than atoms, yet they are the "building blocks" God has used in the construction of the universe. And think of the power that is sealed up by the Creator in a single atom. God is able to use and control that power—not in one atom alone but in all the atoms of creation. This is not fantasy! It is reality! And the wisdom of the Creator has decreed that little you and I, if we yield ourselves to him, are by his power to be exalted to his own plane of existence, to share his glory, his home, his throne; and use his power for the blessing of all the families of the earth.

This, beloved, is the meaning of Christ's resurrection to you who are consecrated to do his will. In view of such a hope, is it not apparent that the things of this earth, as the poet suggests, should be considered of "trifling worth"? Should we not endeavor to give less attention to such trifles, and, by faith being risen with him, give our whole attention to the things which pertain to the new life?

We should not set our affections on "things on the earth," the apostle writes. Of how little value are the earthly things today! How much less value they will have tomorrow! Like the man in Jesus' parable who enlarged his barns in a vain attempt to attain economic security through his own efforts, we might easily lose our eternal inheritance by anxiously setting our affections on earthly things to the neglect of our spiritual interests. We are the "children of the day," and knowing that the glory and the wealth and the security and the comforts of the "world that now is" are fading like a flower, we should be turning our eyes and our hearts more and more heavenward, to things above—"where Christ sitteth on the right hand of God."

On the fourteenth of the month we will be partaking of the

Memorial emblems, thus expressing anew our faith in the Redeemer's work for us, and our willingness to suffer and die with him. May we do this with greater determination than ever before to practice more fully all that it implies. And may the hope of partaking anew with Christ in the kingdom lift our affections close to him. And there may they be anchored until, by his grace, we hear the welcome, "Well done."

Miami Convention

FOR three blessed days (February 15-17) a group of the consecrated assembled in Miami, Florida, where they convened in the hallowed presence of the Lord, who has promised that where two or three are gathered in his name he will be present with them. His promise was abundantly verified to the brethren who attended the Miami Convention. It was not a large convention, for the reason that Miami is not central to the country as a whole, and travel conditions are as yet far from normal. Besides, the city of Miami is so overcrowded that friends who might otherwise have attended hesitated to do so due to the uncertainty of finding places to lodge while in the city.

However, friends did attend from several states, such as Ohio, Tennessee, Michigan, Pennsylvania, Indiana, New Jersey, New York, Maryland, and from several points in Florida. The opening address was given by Brother J. Y. MacAulay. Brother George Kendall closed the convention with a discourse on the subject, "The Mystery of Christ." A wide variety of topics was discussed by the several speakers, presenting thus a

well balanced spiritual diet for the three days of spiritual feasting. Love; Christian sacrifice; witnessing for the truth; Christian unity; God's benefits; the harvest; God's keeping power; and the Lord's table, were among the subjects brought before the convention. The testimony meetings were an inspiration, and long to be remembered.

In addition to the brethren mentioned, the convention was served by Brothers A. L. Muir; P. A. Gates; G. M. Wilson; R. A. Krebs; M. L. MacIlvaine; and W. N. Woodworth.

Traveling Brethren

Judging from correspondence, there are still some who do not fully understand the traveling speakers' service. Many think that this service is available only for organized groups of Bible Students. We wish to correct this wrong impression. Even if you are the only one in your territory interested in the truth, and you would like to enjoy the visits of these traveling brethren, let us know. It may be possible for you to arrange a meeting among your friends or neighbors, or possibly in a local

church. But even if it is merely for personal fellowship, we will be glad to arrange visits when the brethren are passing through, or near, your community.

Some have the impression that they should not request these visits unless they are able to help meet the traveling or personal expenses of the pilgrims. No one should have this thought. The expenses of this service are paid from funds provided for the purpose by the friends generally. This applies to the personal needs of the

brethren, as well as their traveling expenses, so do not feel that a request for this service implies any financial obligation on your part. The brethren who travel under the auspices of The Dawn are rendering a service of love, and are not seeking anything for themselves. In most instances, food and lodging are provided for the traveling brethren in the homes of those whom they visit, but we do not make even this a condition of the visit.



THE RESURRECTION SONG

*Hope of the resurrection, shine,
Bring forth each glory into line;
Sing now the glad, rejoicing lay,
Tell out the world's great coming day.
Fly with assurance, kindly dove,
Announce the future reign of love!*

*Hope of the resurrection, true,
Send forth your promises anew;
Proclaim earth's strife shall soon be o'er,
And nations take the sword no more.
And Christ's regime to all make known,
That Zion's King is on his throne!*

*A passing span, and night is done,
When breaks in gold the rising sun;
And Christ in power speaks, and calls
The dead to life's rejoicing halls;
And men shall find from woe release
Under the flag of endless peace!*





Encouraging Letters



Sings Hymns of Dawn

Dear Sirs: I am enclosing payment for the two books, "Thy Kingdom Come" and "The Atonement between God and Man," which you can send me as soon as you have them in stock. Thanks for the books which were recently received. You don't need to return the twenty-cents left from other order. It can go for postage or other reading material. I have been a reader of Bible Students' and Pastor Russell's writings for several years, and too, I listen to the "Frank and Ernest" program on Sunday, from a local station. I have the other books of Pastor Russell and I wanted the books above mentioned to complete the set. I am on the air daily from WLS, and on the National Barn-dance on Saturday nights, featured as America's Favorite Singer of American Folk Songs. I have a copy of "Hymns of Dawn," and I have used several of the hymns from it on my programs. I will be sending for your publications right along, as I like to give them to friends to read, as well as to read them myself. Yours very truly, D. H. Ill.

Heard in Newfoundland

Dear Sirs: Of course I want a copy of your magazine. Please send me the copy containing the article presented by you on this date. [World Destruction, Then World Government.] I'm sorry but

radio atmospherics were so bad that reception of your program was very difficult. Therefore I can only ask for your magazine as I was unable to understand its title. I am even guessing at your address. You see we are members of the U. S. Coast Guard stationed in Newfoundland. Please accept our sincere expressions of appreciation for your presentations. It is a real gift from home. We haven't missed a program of yours since the day we first heard you, although reception is bad at times, as I said. We give you our congratulations upon the wonderful portrayals of your intentions during the programs. Yours truly, B. J. W.

A Wonderful Book

Dear Frank and Ernest: I listen to your program each week and enjoy the good news. I have read your book, "Created He Them," and have found it to be magnificent! It has relieved my thoughts of these "scientific theories." It has also increased my faith. It has proven beyond a doubt that scientists are entirely wrong when they say mankind is millions of years old. Your way of proving our age by population is wonderful! From your programs and books I find the Bible is a wonderful book of knowledge which "scientists" cannot disprove. The richest of blessings to you all. C. A. A., Md.

An Inquiring Son

Dear Sir: My mother was listening to your program and heard about your offer concerning that free book. Please send me the booklet because I am anxious to see what it is all about as much as Mom is. She lost one son in action during World War II. Thank you. Yours truly, P. V., Pa.

Mother Enjoys It Too

Dear Brother and Sisters in the Lord's work: * * * I recommended the new book, "God's Promises Come True" to a friend for her small children. I have had a letter from her and I would like to quote part of it: "Just a few lines to let you know how much G. A. [her six-year old boy] likes his Bible stories. That child is a different person altogether since I started reading it to him; and I surely enjoy it myself. There are things in there that I did not know about before, and it's all written so plainly that G. A. can understand it so good. I have read about sixty pages in it. When I get started on it G. A. does not want me to stop. I'm surely glad I sent for it. It has been worth \$2.00 to me already, and I haven't read one-third of it yet." L. L. B., Kans.

A Mother Helped

Dear Frank and Ernest: I surely enjoy the Frank and Ernest programs. I received The Dawn and think it is just wonderful. That about prayers of Gold Star Mothers has helped me more than any thing since I lost my son in the war. I just couldn't understand why God had let me down and took him away from me and why my

prayers weren't answered. He was the only son I had. I've been hurt so many times hearing people say those boys were coming back on prayers. M. H., Tenn.

A Tract Appreciated

Dear Sirs: Today I found your article, "Calamities—Why Permitted" on the street-car. I found it very interesting and would appreciate having you send me a free copy of your booklet "Divine Intervention Near" as mentioned at the end of the article. If you have any other free articles on hand, I would appreciate receiving them also. I wonder if you could please send me two copies of the booklet—one for my sister-in-law. If you have a regular mailing list, you may put my name on it if you wish. I would be happy to receive and read the articles you print. Thank you. Sincerely, M. C. R., Ill.

The Blind Hear

Gentlemen: I enjoy your Sunday morning discussions of the Bible very much. Will you please send me "Chosen People" mentioned a few weeks ago and also the booklet mentioned last week. Thank you very much for your Sunday work and these future favors. A. W., School for Blind, Pa.

Understands Better

Frank and Ernest: Heard your program yesterday and I'd like to tell you I understand a lot of things no minister could explain to me before. So keep up the good work and thanks again for helping us to understand the Bible better. Please send me your booklet. Thanking you, M. G. B., N. Dak.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

Hartford, Conn. April 7

F. A. BRIGHT

Allentown, Pa. April 10
 Lehigh, Pa. 11
 Wilkes Barre, Pa. 12
 Hazleton, Pa. 14
 Mahanoy City, Pa. 15
 Shamokin, Pa. 16
 Schuylkill Haven, Pa. 17
 Reading, Pa. 18
 Paterson, N. J. 21
 Baltimore, Md. 28

JENS COPELAND

Wenatchee, Wash. April 1
 Spokane, Wash. 2, 3
 Havre, Mont. 5
 Minneapolis, Minn. 7

C. F. GEORGE

Duquesne, Pa. April 7

C. W. JANKE

Toronto, Ont., Can. April 7

P. KOLLIMAN

Wilmington, Del. April 14
 Ithaca, N. Y. 21
 Paterson, N. J. 28

R. A. KREBS

New Haven, Conn. (Morning) April 14
 Waterbury, Conn. (P. M.) 14
 Binghamton, N. Y. 21

J. Y. MAC AULAY

Long Beach, Calif. April 3
 Eagle Rock, Calif. 5
 San Diego, Calif. 7
 Alhambra, Calif. 10
 Santa Ana, Calif. 12
 Hawthorne, Calif. (Morning) 14
 Los Angeles, Calif. (Afternoon) .. 14
 San Luis Obispo, Calif. 15
 Taft, Calif. 16
 Fresno, Calif. 17
 Newman, Calif. 18
 Modesto, Calif. 19

Oakland, Calif. (Morning) 21
 San Francisco, Calif. (Evening) .. 21
 Redwood City, Calif. 22, 23
 Stockton, Calif. 24, 25
 Martinez, Calif. 26
 Berkeley, Calif. 28
 San Francisco, Calif. (Evening) .. 28
 Sacramento, Calif. 29

W. S. MARSHALL

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

E. MAURER

Monessen, Pa. April 28

G. R. POLLOCK

Riverside, Calif. (Morning) April 21
 Pomona, Calif. (Afternoon) 21

LEO POST

Dayton, Ohio April 1
 Columbus, Ohio 2
 Pittsburgh, Pa. 3
 Duquesne, Pa. 4
 Lewistown, Pa. 5
 York, Pa. (Evening) 6
 York, Pa. (Morning) 7
 Lancaster, Pa. (Afternoon) 7
 Philadelphia, Pa. 8
 Rutherford, N. J. 9
 (145 W. Passaic Ave. 8 P. M.)
 Brooklyn, N. Y. 10
 (253 Washington Ave. 8 P. M.)
 Laurelton, L. I., N. Y. 11
 (130-33 228th St. 8 P. M.)
 New Haven, Conn. 12
 Groton, Conn. (Evening) 13
 Groton, Conn. (Morning) 14
 New London, Conn. (Afternoon) 14
 New Bedford, Mass. 15, 16
 Lynn, Mass. 17
 Augusta, Me. 18
 Portland, Me. 19
 Boston, Mass. 21
 Worcester, Mass. 22
 Springfield, Mass. 23
 Syracuse, N. Y. 24
 Tonawanda, N. Y. 25
 Cleveland, Ohio 26
 Toledo, Ohio 28

RUSSELL SIGLIN	
Farmington, N. M. April	13
Aztec, N. M.	14
F. S. WASSMANN	
Philadelphia, Pa. April	28
G. M. WILSON	
Brooklyn, N. Y. April	7
W. N. WOODWORTH	
Paterson, N. J. April	14
Chicago, Ill.	20, 21
Muncie, Ind.	22
Indianapolis, Ind.	23

New Albany, Ind.	24
Cincinnati, Ohio	25
Columbus, Ohio	26
Cleveland, Ohio	28
H. L. YOUNG	
Lehigh, Pa. April	7
Easton, Pa.	14
C. W. ZAHNOW	
Ft. Worth, Tex. April	1
Comanche, Tex.	4
Corsicana, Tex.	5-7
Abilene, Tex.	8
Sweetwater, Tex.	11, 12
San Antonio, Tex.	14

CONVENTIONS

REXFORD, N. Y., April 14—Home of Chas. F. Plath, R. F. D. 1. Take Bus at Schenectady and get off at Blue Barns.

CHICAGO, ILL., April 20, 21—Two day gathering to take the place of the regular fourth Sunday convention. Opens at two o'clock Saturday afternoon in regular hall, Central Masonic Temple, 910 N. LaSalle Street. For details, write the secretary, Mr. Adam Miskawitz, 937 N. Karlov Ave., Chicago, Ill.

ITHACA, N. Y., April 21—205 E. Falls St.

MINNEAPOLIS, MINN., April 21—Regular third Sunday convention. For details, write the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, Minn.

CLEVELAND, OHIO, April 28—All day gathering in the Y. M. C. A., E. 22nd Street and Prospect Avenue.

BINGHAMTON, N. Y., May 5.

PITTSBURGH, PA., May 19.

VANCOUVER, B. C., Can., May 24-26—Opens 2:30 P. M. Saturday in regular hall, 156 E. 7th Ave. For details, write the secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C., Can.

WATERBURY, CONN., May 26.

ALLENTOWN, PA., May 30—Home of Brother and Sister Orlando Deifer, R. F. D. 60.

DETROIT, MICH., July 4-7.

THE MEMORIAL DATE APRIL 14, 1946

**Associated Bible Students, Brooklyn
Ecclesia, Memorial Services**

Regular hall, 104 Clark Street, Brooklyn, N. Y., 7 p. m. Home of Mrs. C. Ujvary, 156 Home Street, New Brunswick, N. J., 8 p. m. The Dawn House, 145 W. Passaic Ave., Rutherford, N. J., 8 p. m.

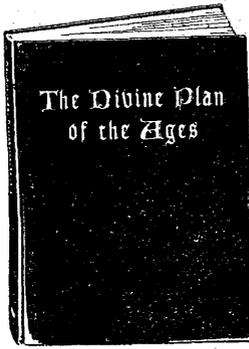
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SUNSHINE LINE. No. B 20. Birthday messages. Box of ten, 50 cents.

GREETING CARDS. Birthday and Friendship cards: Box of ten 50 cents.

Birthday cards: Box of ten, 50 cents. Swiss colored prints: Assorted Scripture texts, 60 cents a dozen. Biblical picture cards and birthday assortment: 20 cents a dozen.

NOTE. Greeting cards are not available for Canada.



A Key to the Scriptures

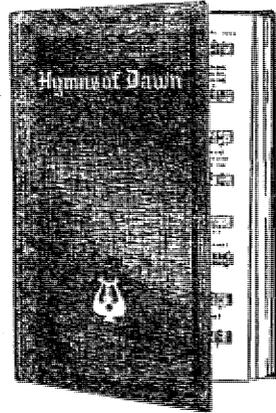
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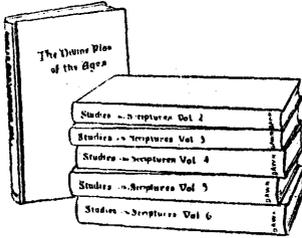
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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the Church and the World lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

That the hope of the Church is that she may be like her Lord, "see Him as He is," be a partaker of the divine nature and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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 3:19-23; Isaiah 35