

The
DAWN

THE RIGHTEOUSNESS OF THE SAINTS
NATURAL AND SPIRITUAL LAWS
THE BRETHREN OF JESUS

FEBRUARY

1938

SPEAKERS' APPOINTMENTS

<p>BROTHER T. E. BARKER Worcester, Mass. Feb. 27</p> <p>BROTHER C. B. BRIDGES Boston, Mass. Feb. 13 Providence, R. I. 27</p> <p>BROTHER J. L. COOKE Brooklyn, N. Y. Feb. 27</p> <p>BROTHER EDWARD FAY Santa Barbara, Calif. Feb. 1 Eagle Rock, Calif. 3 San Gabriel, Calif. 4 Pomona, Calif. 5 Pasadena, Calif. (A. M.) 6 Los Angeles, Calif. (P. M.) 6 Hawthorne, Calif. 7 San Bernardino, Calif. 8 Romoland, Calif. 9 Santa Ana, Calif. 10 Long Beach, Calif. 11 Santa Monica, Calif. 12 Los Angeles, Calif. 13 Hawthorne, Calif. 13 Santa Ana, Calif. 14 Oceanside, Calif. 15 San Diego, Calif. 16, 17 Yuma, Ariz. 18, 19 Phoenix, Ariz. 20-28</p> <p>BROTHER A. C. FREY Camden, N. J. Feb. 6 Boston, Mass. 20</p>	<p>BROTHER C. F. GEORGE East Liverpool, Ohio Feb. 13</p> <p>BROTHER Wm. J. HOLLISTER Brooklyn, N. Y. Feb. 6</p> <p>BROTHER J. C. JORDAN East Liverpool, Ohio Feb. 27</p> <p>BROTHER E. W. KEIB Duquesne, Pa. Feb. 6</p> <p>BROTHER GEORGE S. KENDALL Wilmington, Del. Feb. 1 Pittsburgh, Pa. 6</p> <p>BROTHER PETER KOLLIMAN Camden, N. J. Feb. 20</p> <p>BROTHER OSCAR MAGNUSON Paterson, N. J. Feb. 6 New Bedford, Mass. (A. M.) 13 Providence, R. I. (P. M.) 13 Wilmington, Del. 20</p> <p>BROTHER M. C. MITCHELL Brooklyn, N. Y. 20</p> <p>BROTHER WALTER SARGEANT Chesapeake City, Md. Feb. 4 Wilmington, Del. 5 Baltimore, Md. 6 Paterson, N. J. 13</p>	<p>BROTHER J. I. VAN HORNE Duquesne, Pa. Feb. 20</p> <p>BROTHER GEORGE M. WILSON Duquesne, Pa. Feb. 13</p> <p>BROTHER W. N. WOODWORTH Brooklyn, N. Y. Feb. 13 Baltimore, Md. 20 Hartford, Conn. 27</p> <p>BROTHER C. W. ZAHNOW Tonawanda, N. Y. Feb. 2 Niagara Falls, N. Y. 3 Buffalo, N. Y. 6 Rochester, N. Y. 7 Syracuse, N. Y. 8 Ithaca, N. Y. 9-13 Peckville, Pa. 14 Carbondale, Pa. 15 Paterson, N. J. 20</p> <p>BROTHER L. F. ZINK Lakewood, Fla. Feb. 6 Jacksonville, Fla. 7 Waycross, Ga. 8 Chattanooga, Tenn. 10, 11 Memphis, Tenn. 13, 14 Galveston, Tex. 20 Houston, Tex. 21 Dallas, Tex. 23, 24 Weatherford, Tex. 25 Oklahoma City, Okla. 27</p>
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COMING CONVENTIONS

BUFFALO, N. Y., February 6. Brethren in the Buffalo district are planning a get-together on this date. Meetings will be held in Fraternity Hall, 971 Jefferson Street. Further particulars obtainable from Brother Charles W. Janke, 182 Kohler St., Tonawanda, N. Y. We understand that the plan is to hold one of these monthly gatherings in Buffalo the first Sunday of each month.

ITHACA, N. Y., February 13. This gathering has been arranged in connection with Brother Zahnow's visit to Ithaca. Meetings will be held at 11 A. M. and 3 P. M., at 206 E. Marshall Street. Further information obtainable from R. Mae Holmes, at the above address.

WILMINGTON, DEL., Pre-Memorial Convention, April 9, 10. All sessions of this annual gathering will be held in the Jr. O. U. A. M. Hall, 907 Tatnall Street. An unusual program is being arranged, and it is hoped that a goodly number of the friends will make an effort to attend. A cordial invitation is extended to all. Additional information may be obtained from the Secretary, Mrs. P. Kolliman, 404 West 31st Street.

WARRINGTON, ENGLAND, Eastertide. We have received the following announcement: "A General Convention is planned for Eastertide, 1938, at Warrington, England, the whole of the arrangements being, as

on previous occasions, in the responsibility of the Warrington class. Once more the friends are given a hearty invitation to this gathering with the sincere desire and expectation that over all and during all the proceedings our Master will manifest His spirit. For further details and for accommodations, please apply to Mr. D. Stanley, "Laurel Bank," 140, Knutsford Road, Grappenhall, Warrington, Eng.

"An immersion service is being arranged. Those desiring to symbolize their consecration are requested to communicate with the convention secretary as soon as possible."

AURORA, ILL., GENERAL CONVENTION, May 28, 29, and 30. The friends at Aurora request the cooperation of the classes in that section of the country in making this a General Convention for the Midwest. Aurora is situated 40 miles west of Chicago, in the beautiful Fox Valley, and has ample facilities to care for the large attendance that is expected. Further details later. Class Secretary, W. J. Siekman, R. R. 1, Box 75, Batavia, Ill.

(Convention announcements concluded on page 33)

MEMORIAL DATE. The appropriate time for commemorating the Lord's death this year will be after sundown on Thursday, April 14.

The DAWN

A Herald of Christ's Presence

Vol. 6, No. 5

FEBRUARY 1938

One Dollar a Year

THIS MONTH

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THE CHRISTIAN LIFE:

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The Powers of the Age to Come—An analysis of the progressive steps of full conversion to the Lord and His service, as set forth in Hebrews 6:4-6. 13

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NEXT MONTH

THE BRIGHTSHINING OF HIS PRESENCE

This article will deal with some of the early signs of Christ's second presence. It will be faith-strengthening to those who may have doubts along this line.

* * *

SEVENTY WEEKS UNTIL MESSIAH THE PRINCE

This discussion will be in answer to questions pertaining to the starting point of the time prophecy given to Daniel relative to the first advent of Christ. It should be helpful to those who may have difficulties in properly locating this important time measurement.

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THE DIVINE FAMILY

A Berean Study, having to do particularly with the privileges and responsibilities of the church, toward God, toward the truth, and toward each other.

We Are Sorry

The poem, "Creation," promised for this month, will appear in the next issue. Crowded out of this issue also, were the articles, "Natural and Spiritual Laws," and "The Brethren of Jesus." Both of these articles will also appear in the March Dawn. We regret the necessity of these omissions this month.

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NEWS and VIEWS

GOD'S KINGDOM THE ONLY SOLUTION



THE question as to whether business is being throttled by governmental regulation and discouraged by unwise and oppressive taxation, is occupying much attention in the press and radio programs. On the one hand are those who contend that the only remedy for the recent slackening of business is to lure capital, through the lifting of regulations and taxes—resulting in hope for larger profits—to greater activity, investment in new enterprises and extension of established plants. Such views are being put forward with vehemence by the wealthy and their spokesmen, from one of whom, Thomas W. Lamont, veteran banker, partner of J. P. Morgan & company, is a speech reported by the *New York Times* (1/18/38) we quote briefly as follows:

“Thomas W. Lamont emphatically denied here today (Philadelphia) that capital had ‘gone on a strike’ to cause the present business recession. He suggested that it would be nearer the truth to say that capital had been ‘locked out.’ The speaker called for a spirit of good-will and cooperation between government and business. ‘The banker has no desire to represent American business men as perfection,’ he declared, adding that, ‘like all other men in every field, they have been guilty of serious lapses.’ ‘Undoubtedly, at times,’ he said, ‘they have been lacking in foresight, as, for example, in matters of labor policy.’ The ‘lock-out of capital,’ in Mr. Lamont’s opinion, resulted from such things as the surplus profits tax and the ‘continued unsettlement of the problems of the public utilities.’”

Another spokesman for this side of the controversy is the wealthy publisher, Bernard Macfadden, from whose editorial in one of his magazines we quote:

“If the attack by the administration on the source of all wealth and prosperity, jobs included, which is business, is not discontinued, we are facing disaster. . . . Business is jittery. Executives are wondering what is going to happen. Business leaders everywhere know that governmental control of business will be ruinous. . . . that the unemployment situation which is now a grave problem will become far worse.

“There is only one source of jobs, and that is business. They are given out by men who have money to invest, and investors are not in business altogether for pleasure. They expect to make a profit. That is the reward for their efforts and the financial risks they incur. And if the government continues to create rules and restrictions that make it difficult or impossible to conduct business profitably, the number of men in business will gradually diminish, . . . the amount of money they invest will be slowly decreased.”

On the other hand are not lacking loud voices in high places, advocating more stringent regulation of the great business and financial corporations, based upon revelations of their misconduct and dishonesty in many transactions coming under the view of government commissions, etc. In fact, suspicions have been openly expressed that the present slowing of production and reduced employment of labor are designed as a warning to government that greater liberty must be granted to the vested interests; which, under our system of private capital, control both production and employment of labor.

Mr. William E. Dodd, former History Professor at Chicago University, and more recently Ambassador to Germany, recently made some astounding statements, quoted in the conservative *New York Times*, as follows:

“The war of 1914 to 1918 was the worst known to history. It solved no problems, but cost more than ten million lives. The financial cost was \$200,000,000,000, and every nation was in grave danger of absolute bankruptcy. . . . Parallel to this was the economic situation. More than seventy years the industrial complex of Western civilization had become more difficult, even dangerous. The great corporations, monopolies and trusts in the United States had centered their plants in cities. No attention was paid to the warnings of Washington and Jefferson that such concentration would produce proletariats of vast numbers—and proletariats would endanger democracy.

“The effect of this urban industrial life was to make scores of thousands millionaires and at the same time raise the cost of living for workers to a level four or five times as high as village and country life. This raised the cost of industrial products. In order to gain control of the markets of the United States, business chiefs insisted upon protective tariffs. . . . These influences produced a unique banking concentration . . . caused depressions and panics every eight or ten years between 1873 and 1930, and depressions increased the number of helpless workers every decade.”

And so the cries of the opposing forces and interests go on, and we are reminded of the frequent mention in the prophecies of the “loud voices” which Brother Russell has so convincingly pointed out must refer to controversies between the various elements of earth’s society in this Day of Preparation for the establishment of God’s Kingdom.

We should be as perplexed as to the issues and their just solution as others if it were not for the Word of God, foretelling not only the conditions prevailing today, but also their cause and only remedy—Christ’s Kingdom of righteousness, which shall rule with a rod of iron and enforce justice (the “golden rule”) until men learn to revere their God and His

principles and to realize that they are as superior to their own "as the heavens are higher than the earth." Thank God, "When the judgments of the Lord are abroad in the earth, then the inhabitants thereof shall learn righteousness."—Isa. 26:9.

The conditions prevailing in the world today give special point to the prophecy of the Apostle James, in which he foretells them. (James 5:1-8.) Note those he mentions: (1) The great accumulation of capital in the hands of the wealthy few—"treasures heaped together for the last days"; (2) The indictment of those controlling the wealth for holding it in idleness—"rusting"; (3) The severe punishment for this failure to recognize their responsibility and to use the capital for productive purposes, thus giving employment to the "laborers"; (4) The source of this concentrated wealth in the hands of a few, namely, the wages "withheld by fraud" from the "laborers who have reaped their fields," agricultural, industrial, etc.; and (5) the proper attitude of the Lord's people in the midst of this distress, "patient"—awaiting the Lord's due time and way for their joining Him in that great Kingdom work.

In considering some of the problems of our day, so illuminatingly touched on by the apostle, we are impressed by the marvelous brevity, yet comprehensive clarity with which he summarizes earth's problems, their cause, and their certain and fearful consequences. In a few sentences, written under divine inspiration 1900 years ago, he clearly presents economic truths which, now that God's time has come for the enlightenment of the people, are the theme of volumes written by prominent and learned economists; but even these, because uninstructed in the Word of God, see but indistinctly as yet their import and implications.

It is axiomatic, of course, that all wealth comes primarily from Nature—earth, water, air. "The earth hath He given to the children of men" (Psa. 115:16), and from it comes all that man requires or can use to advantage. Prior to the application of steam and electricity to manufacturing and transportation, man's life was comparatively simple; the natural products of water, field, mine, quarry and forest were processed by hand, hence comparatively scarce, and most able-bodied persons were sure of a livelihood, either by use of their own tools on their own land, or by the use of another's tools for a share of the products.

"Industrial Revolution," is the term applied to the great changes which took place with the application of steam and electricity to the operation of machine. Machines and factories are, in their last analysis, only larger and more efficient tools; and these then began to take the place of the hand tools in use for centuries previous. Most of the older brethren can remember in their childhood that much work was still done by hand; the towns contained many small shops in which goods were processed and distributed; the farms were tilled by small operators, families who did their own work, and "walking" plows and other machines drawn by horses were the rule.

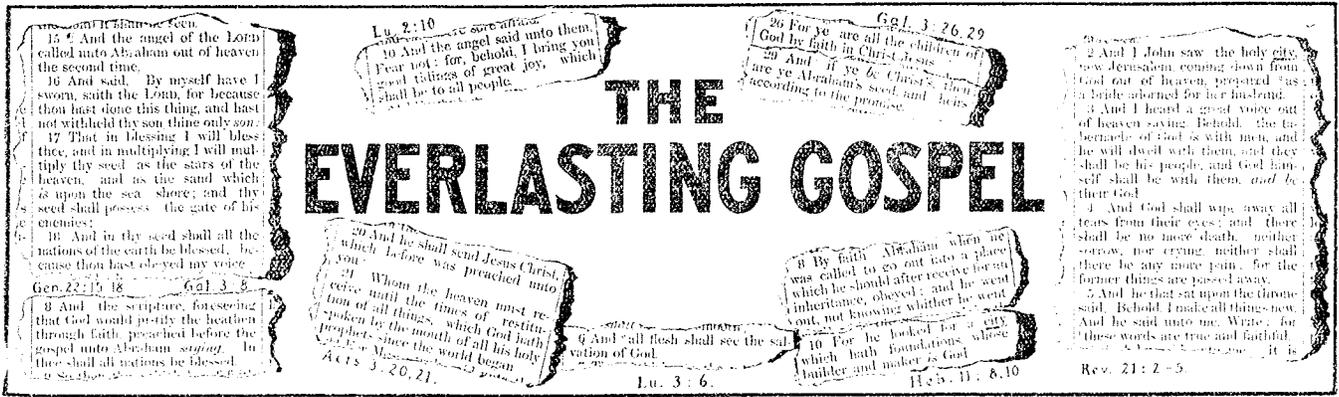
With growth of factories, the farmers' children and the small-town tradesmen's children were persuaded in larger and larger numbers to relinquish their old "hand" tools and, by promise of greater income, greater conveniences for themselves and their families, to go into the factories in the cities—to use the bigger, more efficient power-tools owned by individuals and corporations.

This was a logical advance step, in line with the great increase in knowledge peculiar to our day; but, under the whip of ambition and selfishness—and ignorant, too, of the dangers to society inherent in these new mammoth tools—the owners were tempted to withhold too much of the product as their share—more than they could use—and to distribute too little to the operators of the machines, the "laborers."

This unbalanced distribution of the joint products of capital, management and labor, has frequently resulted in the piling up of surpluses in warehouses, the stopping of the machines until they were used up, depressions, unemployment, etc.; whereas, it can be readily seen, if these products were equitably distributed among the laborers and the owners of the machines, there would be no occasion for factories to be inactive, there would be no surplus, and all contributing to production of the multitudinous articles required and desired by man would be supplied.

How inspiring to reverence of our Creator it is to note that St. James' prophecy exactly covers these developments. But note too, that he does not reveal any remedy that man will be able to devise, nor counsel the saints to take any part in the efforts of men to correct the evils—except of course, to tell them of the coming Kingdom and enlighten them as to the great principles of justice and righteousness and brotherly love then to be established. The apostle merely assures us that the "cry of the laborers" has entered into the ears of the God of armies, and then closes that section of his epistle with the exhortation to the Lord's people to emulate the patience of our God, who is "waiting for the precious fruit of the earth, and hath long patience for it until He receive the early and the latter rain."

The "latter rain" no doubt refers to the work of the Harvest of the Gospel age, in which we are living. We can confidently leave the settlement of the earth's social and all other problems to the Kingdom so near at hand, while we devote ourselves to the completion of the work of sealing the saints in their foreheads, the "making ready" of the bride. Soon men will come to their extremity, "at their wits' ends," as the Psalmist describes their condition. (Psa. 107:23-31.) Then they will cry unto the Lord, no longer with confidence that they are able to straighten out earth's affairs, but with realization that unless help from above is given all must perish. How blessed to have the assurance that then God will send them a Deliverer, who will bring them to the desired haven—"The creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Rom. 8:21.



The Manner of Christ's Second Advent

AT THE first advent of Jesus very few of the Jewish nation to whom He came were aware that the Messiah was among them, for the reason that they did not understand the manner of His coming. They expected that the promised Messiah would be a great King with a mighty army, prepared and abundantly able to deliver them from the oppressive hand of Rome. Instead, He came as a humble servant, ostensibly the son of a carpenter, and the associate, for the most part, of publicans and sinners and fishermen.

This was not the national Jewish conception of their promised Messiah, so they rejected Jesus, and called for His crucifixion. To this day, the Jewish people as a whole refuse to believe that their Messiah did come back there; that the One whom they crucified nineteen centuries ago, actually died for their sins in order that they eventually might have everlasting life.

The manner of Jesus' second advent is likewise generally misunderstood, and for a similar reason: namely, because of failure to understand the purpose of His coming. Had the Jews understood that it was necessary for their Messiah to first of all die as the Redeemer of the world, they would have been prepared for the humble manner in which He presented Himself to them. At that time He was "made flesh," for the suffering of death, a "body" being "prepared" for Him.—Heb. 10:5.

Since the first advent of Jesus many of His professed followers, failing to realize clearly the real purpose of His being made flesh, and failing to realize that He gave His flesh for the life of the world, have developed the idea that He is still a

man, even though in heaven; and not merely a man, but an imperfect man in that His body, they claim, still bears the marks of the nails and the spear. It is this kind of a Christ that they expect to see coming in the literal clouds; and they seem certain that they will be able to recognize Him when He comes, by the "print of the nails in His hands."

The strange part of this is that the very ones, for the most part, who are expecting to see the Lord come from heaven as a man, likewise claim that He was both human and divine when on the earth the first time; and those who hold with the Scriptures that Jesus' first advent was as a man, in order that He might redeem the human race, they charge with denying the "divinity of Christ." Little do these realize that their expectations concerning the second advent of Jesus is in fact a tacit denial of Christ's divinity, a debasing of the Lord of glory to the status of a man, with His body mutilated and imperfect.

How Does He Come?

An account of the last personal contact the apostles had with Jesus before He returned to the heavenly courts is recorded in Acts 1:9-11. Here we are told of Jesus' ascension, that as He departed from them a "cloud received Him out of their sight." As they stood there, astonished and bewildered, an angel spoke to them saying that "this same Jesus" whom they had seen taken up into heaven "shall so come in like manner as ye have seen Him go into heaven."

Had we no further Scriptural information than this as to the manner of our Lord's return, there could be no excuse for a difference of

opinion as to how He will come again. But the Scriptures do not leave the matter here by any means, hence sincere, open-minded study of the sacred record is necessary in order to assemble all the details relative to our Lord's second advent, and to arrange them in logical, sequential order.

There are many prophecies in both the Old and New Testaments relative to the manner of our Lord's return, as well as the work to be accomplished by Him following His second advent. These prophecies, in a general way, cover a period of a thousand years during which Christ will be present, dealing with, first His church, and then the world of mankind at large. To attempt to understand all these events as taking place at the moment of His arrival leads to a labyrinth of confusion.

The same thing was true on a smaller scale at the first advent. There were numerous prophecies in the Old Testament which told of events that would occur in connection with our Lord's first visit to the earth, when He was due to be present as a man to die for the people. These prophecies had to do with various periods of His presence. Some told of His birth as a babe in Bethlehem. Some told of His consecration at Jordan. Some told of His miracles; others that He would speak to the people in parables. Still other prophecies told of Jesus' suffering and death, and that lots would be cast for His garments, etc.

Now it should readily be seen that any attempt to apply all the prophecies concerning the first advent of Jesus to any particular moment in His life during His first presence

would result in destroying the value of those prophecies, making them contradictory and meaningless. Even so it is with respect to the second advent of Jesus, but in a much more pronounced manner; because, the second presence of Jesus covers a period of a thousand years, as we have noted, while the first presence covered a period of only thirty-three and one-half years.

The first presence of Jesus had to do, first with His birth, then His ministry of three and one-half years, during which He selected His apostles, and His persecution, death, and resurrection. His second presence on the other hand, is revealed as being for the purpose of gathering His church to Himself to be His bride and joint-heir in the Kingdom, the binding of Satan and the overthrow of his empire preparatory to the full establishment of the new Kingdom; the establishment of that Kingdom; the resurrection, first of the ancient prophets as the earthly representatives of the Kingdom, and then the resurrection of the whole world of mankind; the destruction of all the incorrigible sinners, including Satan himself; and finally the turning over the Kingdom to the Father, that He may be all and in all.—1 Cor. 15:24-28.

Now if we are to properly understand the prophecies having to do with all these various things pertaining to Christ's second advent, it will be quite necessary, that in so far as possible, we "rightly divide the word of truth" with respect to the chronological order of events, as well as in the matter of Bible symbolism. We must, in other words, seek to determine to what part of the long period of His presence any certain prophecy relates; and whether or not the lesson of the prophecy is stated in literal or symbolic language. Doing this, we believe that a beautiful harmony will be found in all the prophetic statements relative to the second advent of Jesus and the establishment of His Kingdom.

Confusion, Without Proper Study

Just as an example of the necessity for careful and prayerful study of the Word if we are to avoid confusion on this point, and to arrive at reasonably accurate conclusions as to what it all means, let us note a few of the many prophecies relating to our Lord's second advent. We have already quoted the prophecy of the angels to the effect that Jesus would come "in like manner" as the disciples had seen Him go. This

was a very quiet manner, unobserved by the world, and unknown to all except that handful of disciples who were left standing in bewilderment as a cloud received Him out of their sight.

But note, in comparison with this, the words of the apostle in 2 Thessalonians 7, 8, where he tells of the time when Jesus shall be "revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Were there any mighty angels visible with Jesus when the disciples saw Him go up into heaven? No! Did they see any flaming fire? No! Obviously then, these two prophecies refer to different phases of our Lord's return.

Events pertaining to the second advent of Jesus, recorded in the 14th chapter of Revelation, picture the "Son of man" sitting upon a white cloud, with a sharp sickle in His hand. No flaming fire here, even as there was no sickle in either of the other prophecies just cited.

Then, in Luke 12:37, there is still another prophecy relating to the second advent, different from any of the foregoing. We quote: "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Here the Lord is represented, at His return, as being one who serves at a table—no sickle, no flaming fire, no clouds, as in the other prophecies.

Again, in Revelation 3:20, Jesus is recorded as saying, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." While here Jesus sups with those who hear His knock and open the door, yet there is nothing said about His girding Himself and serving, as in the prophecy of Luke 12:37; and nothing, either, about flaming fire, sickles, clouds, etc.

In 1 Thessalonians 4:16 is still another prophecy of the second advent, different from all those we have cited. Here the apostle says, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." How unlike the quiet manner in which Jesus left His disciples, is

this coming with a "shout," the "trump of God," and with the "voice of the archangel."

All Prophecies Cannot Be Literal

Try now to imagine what the return of Christ would be like if all the prophecies thus far cited were to be fulfilled literally and simultaneously. We would have the monstrosity of a man sitting on a white cloud, blowing a trumpet, shouting, talking, a sickle in one hand, a platter of food in the other. With Him would be a company of mighty angels, and sitting at His feet, eating from His tray, would be His disciples. In front of Him, near enough to be reached, would be a door upon which He would be knocking, and the whole scene would be engulfed in flaming fire, which would be reaching out to destroy His enemies. All this, and there are still many other prophecies pertaining to Christ's second advent which call for consideration.

Do not misunderstand us. We are not attempting to make light of the Scriptures. Nor are we even making light of those who attempt a literal interpretation of the Scriptures. Far from it! We are merely attempting to show how utterly impossible it is to arrive at reasonably accurate conclusions as to the manner of our Lord's return, unless we give due consideration to the chronological order of the prophecies relating thereto, and realize, also, that many of these prophecies are highly symbolic.

In addition to the prophecies already cited, there are still others which must be taken into consideration. For example, instead of sitting down to meat with His disciples at His return, Jesus says in John 14:3, "I will come again, and receive you unto Myself; that where I am, there ye may be also." The Apostle Jude, quoting a prophecy of Enoch, declares that the Lord will come "with ten thousands of His saints" (Jude 14), while the promise just cited shows that He comes, not bringing His saints with Him, but to gather them and take them home to the place He has prepared for them.

When Jesus left His disciples, and the angels said He would come in like manner, only those few saw Him go; yet in Revelation 1:7 it is said that when He returns "every eye shall see Him." In prophecies already quoted, Jesus is represented as coming to His church and serving them; but in Matthew 25:31-46, we

are told that when He comes, all nations will be gathered before Him, and that He shall divide them as a shepherd divideth his sheep from the goats. This is an absolutely different viewpoint from that of any of the other prophecies noted.

In contrast with the thought of Jesus sitting on a cloud with a sickle in His hand, is the prophecy which declares that He comes as a "thief in the night," and of the fact that this "day," ushered in by the Lord's return, will be one in which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." (2 Pet. 3:10.) If this is literal, then there would be no clouds left upon which Jesus could sit and do His reaping work.

To Build David's Tabernacle

Another very interesting prophecy concerning our Lord's second advent is that of Acts 15:18, which reads, "After this [after the taking out from the Gentiles of a people for His name] I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." Here flaming fire, sickles, trumpets, clouds, burning heavens and earth, voices and shouts are all ignored, and Jesus, at His return, is seen building the tabernacle of David. Confusing? No, not when interpreted in harmony with the divine plan of the ages; but otherwise, yes, most bewildering.

In Acts 3:19-21, the Apostle Peter gives us a prophecy of the Lord's second coming which is different again from any we have yet cited. Here he tells us that the heavens must receive, or retain Jesus "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Here is a very far-reaching prophecy indeed, one that comprehends that which was spoken by the mouth of all God's holy prophets. And what was the burden of their messages? Why, the prophets told of the opening of the blind eyes of the people, the unstopping of deaf ears, the loosing of tongues that are dumb and the healing of them that are lame. They tell of the healing of the sick, the raising of the dead and the destruction of death. They tell of the earth being made like the garden of Eden, of the desert rejoicing and blossoming like the rose. All this, then, is associated with the second coming of Christ, according to St. Peter.

All-Comprehensive View Necessary

Now it seems to us that if we are to understand and be able to harmonize all these apparently conflicting prophecies relative to our Lord's second advent, it is first of all necessary to take into consideration what the Scriptures say concerning His nature—who He is, and what He is. Obviously, it will make a big difference in our understanding of things whether we try to associate these many and varying prophecies with the coming of a flesh-and-blood being, or whether, we take the Scriptural viewpoint that Jesus, since His resurrection is a powerful, divine being, able to come and go as the wind and carry on His work though invisible to the human eye, even as His Heavenly Father has always done.

Both Jesus and His church are represented to us in the New Testament as being a new creation, those who are "born again," born of the spirit in the resurrection. To Nicodemus, Jesus explained that those who are born of the spirit are able to come and to go as the wind, exercising influence, even as the wind does, and likewise invisible, even as the wind is invisible—so is everyone that is born of the spirit. —John 3:8.

The truthfulness of this was demonstrated by Jesus following His resurrection, when, although present with His disciples for a period of forty days, He was seen only when He miraculously appeared to them by materializing in a fleshly body. At the time of His resurrection, Jesus became the "express image" of His Heavenly Father. God has never been seen by human eye, nor indeed can He be, because no man can see Him and live. (1 Tim. 6:16; John 1:18.) It is the divine Jesus, then, whom we are to associate with the prophecies of the second advent. When we study the prophetic statements relative to clouds, trumpets, flaming fire, voices, shouts, sickles, building tabernacles, healing the sick, raising the dead, etc., let us not try to think of these things as being associated with a human being, but as pertaining to that which is to be accomplished by the divine Christ during the thousand years set aside in God's plan for the reconciliation of a lost world through the overthrow of Satan's empire, and the establishing of that glorious Messianic Kingdom.

We do not doubt the ability of Christ to manifest Himself to the

human eye at any time during the period of His second presence, even as He specially and miraculously revealed Himself to His disciples following His resurrection at His first advent, by appearing in a body of flesh; but we hold that there are no Scriptures that indicate that this is God's plan for Him. Or, shall we say that there are no Scriptures which require such a miraculous demonstration of Jesus in order that we may understand them harmoniously with the entire prophetic testimony relative to the second advent.

We hold, on the other hand, that there is no possible way to understand all the prophecies of the second advent harmoniously except as we associate them with a divine, invisible Christ. One who carries on His work as God does, and whose dealings with His church and with the world as His coming and presence are revealed to us in terms and by illustrations which our finite minds are able to grasp and appreciate.

Through the Scriptures, for example, we may readily learn the lesson conveyed by the blowing of a trumpet; and then, by transferring that lesson to one of the effects of our Lord's return, clearly understand the meaning of the symbol. Yes, through the prophecies, symbolical and otherwise, God talks to us in our own language, of the second coming of His Son, the divine Christ, thereby enabling us to grasp the full scope of work to be accomplished, and, at the same time, enabling us to detect the early signs of His presence, and so to rejoice that the day of blessing for the church and for the world is at hand. Next month we will begin the interesting task of noting the proper sequence of the prophecies relating to our Lord's return, and of endeavoring to determine the Scriptural meaning of the many symbols used in these prophecies.

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The Christian Life

Christ--All Sufficient For Life or Death

For me to live is Christ, and to die is gain.--Phil. 1:21



FROM within prison walls, in the City of Rome, there comes to the consciousness of Christians in these words, one of the greatest statements of all time. This statement was made by a diminutive man so far as physical stature is concerned; but that little man was one of the world's greatest giants morally, intellectually and spiritually. Excluding our Lord Jesus, there is no man whose thought and activity have had a more profound influence upon the lives of later generations than the Apostle Paul.

The epistles of St. Paul in the Bible would no more than fill an average size daily newspaper, but the moral and religious effects of those few letters have been more influential in changing the outlook of humanity in the Western World, than all the newspaper editorials which have ever been printed. Many newspaper editorials make strange reading when read twenty-five, fifty, or a hundred years later. But these few letters are perennially fresh. Apart from the local details of the immediate setting, the great principles which St. Paul enunciated are as applicable today as they were when written; and some of them will stand forever.

St. Paul was in custody at the time he wrote these meaningful words—a prisoner for his Master's sake. His journey to the world's metropolis, Rome, was not made in exact accordance with his own preferences, nor as he had so often expressed his intention of making it. Rather, in a moment of personal danger, when he feared he would not secure a just hearing in Jerusalem, he had applied to Caesar's tribunal—a privilege which could not be denied him because he was a free born Roman Citizen. And so to Rome he was conducted as a prisoner to wait the good pleasure of the Emperor. While waiting for his hearing in that proud city, Paul penned these profound, self-surrendering words.

Attendant upon him—in fact, chained to him, so we are told—were relays of soldiers, who were responsible for Paul's safe-keeping. That dauntless soul had even won a hearing from these rude warriors, and within Caesar's own palace, there were those who had yielded obedience to another, a heavenly King, as well as to Caesar.

Though Paul himself was bound, the Word of God was not, and it found its way with silent tread into the very corridors and chambers where Rome's Im-

perial Monarch, was wont to pass, and won adherents in the very shadow of that Imperial Person himself. God's royal way to get the testimony of His Kingdom into the judgment hall of the earth's greatest ruler of the time was to send His ambassador there—in chains. And the means to get the message there, was to make His ambassador plead for his life, as though the question of life and death for him was in the province of this earthly puppet ruler.

Another witness to the truth, greater even than St. Paul, had reminded another representative of this imperial power, that he could have no power over Him at all, except it were given him from above. And so Paul might have told the imperial ruler himself in the judgment hall at Rome the same great truth, for he certainly knew that such was the case and could have readily told him so had he so designed. "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for My name's sake," so said the exalted Redeemer of the world to His servant, Ananias, as He sent him forth to comfort and instruct the humble and smitten persecutor as he waited in Damascus after that eventful noonday interview, when Jesus arrested his mad career.

Thus, by the ordering of divine Providence we find Paul at the world's centre, awaiting the day when he would bear the testimony of Jesus before the world's highest tribunal of those times. Once before Paul had stood at the bar of a Roman governor, and had reasoned of righteousness, self-control, and judgment to come; and then it was the Roman ruler that quailed and shirked the great responsibility resting upon him. The force of St. Paul's incisive words, at that time had changed the whole situation, and Felix it was that really stood at the bar; though the noble prisoner in chains condemned him not, but reasoned on the exactness of divine judgment so that he, the governor, might mend his ways before the time when the heavenly appointed judge, Jesus Christ, should begin His reign over all the earth.

Here, then, was the ambassador of the Lord Jesus Christ awaiting an audience with that cruel monarch, who was not only the representative of Rome's law and justice, but also the object of its worship. The very sanctity of heaven, as it were, in the person of

the Apostle Paul, waiting in the corridors of Rome for an audience with the supreme majesty of this earth. And for the time being, not even the exalted Lord Jesus, interfered in the affairs of Rome, to restrain or control the right or wrong of the decision of that court.

Selfish Rule Permitted

Throughout the whole period of time allotted to the Gentiles—the Times of the Gentiles—the authority of the Gentile courts was supreme. For God had granted 2520 years of Gentile dominion and inviolability, and until the expiration of those appointed times, its authority was absolute and free from interference by Jesus, the Heir apparent of the heavenly court, except where such non-intervention would permit the frustration of the divine plan of the ages. Jesus, at God's right hand, was to await until the appointed hour, "from henceforth expecting," and looking forward to the time when His Kingdom shall be called to succeed the last phase of this long Gentile supremacy and dominion. (Heb. 10:12, 13.) By reason of heaven's decree, God has seldom intervened on behalf of His people, except to give them strength in time of need. Jesus, too, in harmony with the Father's arrangements, has done much for His people. He has served them as a comforter (to stand by or alongside of) and strengthen them in the hour of trial—to give succor and courage for the tremendous ordeal of the moment. And thus He stood by St. Paul.

We shall fail to appraise correctly the issues in Paul's case, yea, and in thousands of cases since, unless we call to mind that behind Rome's machinery of law and worship there was the personality and kingdom of Satan. For the time being, within the limits imposed by God's own sovereign authority, Satan was the "prince of this world." The court of Rome was largely at Satan's disposition and under his direction. It was his province, his kingdom—by usurpation in the beginning, it is true, but God had permitted it to be thus. As far as human sight has been concerned the 2520 years of the Gentile Times have been given over to the four-fold succession of Gentile powers—Babylon, Medo-Persia, Greece and Rome—yet behind all this long world-order, manipulating and controlling it, was the invisible prince of the power of the air. The spirit and disposition which influenced these earthly powers (with certain exceptions) was the spirit of Satan. Surely Satan dwelt in Rome at that hour when Paul awaited his trial at Caesar's judgment seat.

Cesar was Satan's mightiest human instrumentality seated, as he was, at the political center of the whole world, or order of that time. Caesar was, as it were, Satan's Logos, putting into operation those devilish and malignant schemes, and enunciating those precepts and judgments which his Satanic majesty impressed upon him. Satan was permitted thus to take advantage of the pride and arrogance of these, his human operatives and agents, for the accomplishment, under certain limitations, of his malevolent

designs. Evil, therefore, was on the throne for this was Satan's hour, and the hour of the power of darkness, and within the terms of God's permission, there was none to interfere with his evil course. Jesus was not controlling nor interfering in Rome's affairs, its jurisdiction, its judgments, its worship, nor in its administration—for His hour of power and authority was not yet come; and Paul the ambassador and friend of Jesus was at the mercy of Rome and at the mercy of Satan, up to the full limits allowed by God Himself. If, as with Job, God had said to Satan, "He is in thine hand; but save his life" (Job 2:6), it would have limited Satan's degree of liberty in dealing with the ambassador of Jesus; but there is no indication in the case of Paul that Satan was so hindered, except perhaps, for a time, as the record shows. So in all his risk and danger, Paul could receive from Jesus only that spiritual power, which, at another time, in response to prayer, was termed "Grace," when He said, "My grace is sufficient for thee."

"Grace to Help in Time of Need"

Jesus could succor and strengthen with "Grace," but He did not use His great power nor intervene to influence the mind and disposition of the imperial court for immediate material benefit of His beloved Apostle Paul. He did not stay the death decree, but he did give assurance, and courage, and rest of faith until death brought sweet release from further suffering and sacrificing. Death had no more dominion over Jesus, but it still had power over His followers, and while He could accompany them to the gates of death, and minister His grace and comfort, it was not God's will that He should interfere with the sentence imposed by Satanic malignity. This is Satan's day, and whosoever chooses to espouse the cause of Jesus must be prepared to run the whole gamut of risks and dangers with which "this present evil world" abounds. St. Paul had fought long and well, against the world, the flesh and the adversary, and he was still whittling even in prison, when with one hand fettered and manacled, as a veteran soldier of the cross, he sat down to write to the dear children of God at Philippi.

Certainly no man understood the true position of God's saints at that time more clearly than did St. Paul. Do you remember how one member of a little ecclesia had polluted body and soul by a flagrant sin, and for the time being had gloried in his shame? Listen to what Paul says, "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ to deliver such a one unto Satan." (1 Cor. 5:4, 5.) Just outside and immediately all around the circle of Jesus' protecting power was the dominion and power of Satan, and no sooner was Jesus' power withdrawn than the unfaithful follower was at the mercy of Satan. The powers of evil are so near, and so completely encircling the lives and experiences of the saints, that, by a single step the faithless one steps out of the sunshine of God's grace and truth into the kingdom of darkness and despair.

Of Hymenæus and Alexander, Paul says, "Whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Tim. 1:20.) Acting under the influence of the Lord Jesus' guidance and instructions, the protecting power that hitherto had shielded them was withdrawn, with the result that the enemy immediately advanced to the ground thus vacated, surrounded and took them captive at his will.

Again, on another occasion when Paul had planned to make a certain journey, and had been unable to do so, he said, "Satan hindered us." (1 Thes. 2:18.) Paul knew he was watched at every turn and that Satan was ever alert to block his path whenever and wherever he could. The world of darkness contains hosts of wickedness in high and elevated places who do Satan's bidding and are his instruments in waging warfare against righteousness and the servants of righteousness, and therefore Paul was ever conscious of Satan's advantage in things pertaining to "this present evil world."—Eph. 6:12.

Willing to Serve Under Difficulties

The recognition of all these factors in the situation surrounding Paul adds much more force and depth of meaning to his emphatic words: "For me to live is Christ," as asserted by the intrepid evangelist. "For me to live"—to paraphrase, "I have been in a quandary, in a strait between two positions, whether to prefer life or to pass out of it all." Had he only his own preference or convenience to consider, he might have preferred to lay down his armor and pass on to where "the weary are at rest." (Job 3:17.) But for the benefit of His Philippian and other brethren who still needed his care and service, it was better that he should choose to stay and labor on. He says, "For your sakes it is more important that I should remain in the body." (*Weymouth*.) Then he goes on to say that probably he will stay on a while longer, and go on working "side by side with you all." But above all considerations here was his unwavering determination: If he continued to live, then for him "to live, was Christ."

Clearly the prevailing conditions in this old world order gave most of the advantages and benefits to Satan and his servants, while Jesus and His followers must be at certain disadvantage, being required to sacrifice present material benefits and to live in accordance with the righteousness and truth of God's Word. Notwithstanding this, Paul declares that his choice is Christ. He would readily go down and be overwhelmed by the forces of evil, but he would not forswear Christ. Satan may have all the wealth of the world—its riches, its honors, its arts and its sciences under his control; and Jesus and His followers may have nothing but a cross to bear—but Paul makes the way of the cross his choice. Satan's people may have all the gilded palaces and lordly mansions for their dwelling places—the Son of man and His companions may not have where to lay their heads—still, "for me to live is Christ," says Paul. So he chooses to be a wanderer, homeless, with no certain habitation, to walk with Christ Jesus his Lord. As Paul stands therefore, amid the shadows

of Rome—mighty Rome, metropolis of the world, seat of imperial Cæsar, with all its glitter and glamor—we can readily imagine that his thoughts would carry him backward in retrospect to the time when the Lord arrested the course of the destroyer he was pursuing and he uttered those memorable words, "Lord, what wilt Thou have me to do?"—Acts 9:6.

In the world of men, that is, in Satan's world, most frequently the end and purpose of life is esteemed according to temperament and disposition. The financier and the miser says, "For me to live is money, and Gold." The musician says, "For me to live is music—harmony, melody, counterpoint." The artist says, "For me to live is color and canvas and landscape and beauty." The loving mother says, "For me to live is home and peace and loved ones." We do not say these are evil or wrong, but they serve to illustrate the intensity of purpose that lies in the pursuit of one's goal and objective. If Christ were sought with all the ardor and zeal employed by the successful of this world in pursuing their objectives whatever they may happen to be, how much greater would be the confidence that would fill many a Christian's life.

Christ the Person

Here we are speaking of Christ as a person—our companion and keeper on life's journey. What this aspect of the Christ-life meant to Paul we gather a little further along in this soul-searching letter. He tells us that he had taken all his past life's advantages and had counted them as the "vile refuse" (*Diaglott*)—as "dung" (A. V.)—for the excellency of the knowledge of Christ Jesus his Lord, preferring above measure the righteousness which comes by faith in Jesus' great sacrifice to any self-righteousness which his own law-making efforts might have brought to him. Then he proceeds, "That I may know Him, and the power of His resurrection and the fellowship of His sufferings," etc.—Phil. 3:6-11.

"That I may know Him," this is after more than twenty years spent in His service. Who, save those who have entered into this passion, this intensity of fellowship with the dear Lord, can know what Paul means by this expression? As during those strenuous years he carried the evangel of Jesus into the dark places of the earth, or to the bigoted audiences of the synagogues, and found the malignant forces of Satan roused to murderous opposition, how many times he must have found Jesus at hand to calm and to compose his heart and mind, and to give peace to his responsive, longing heart. Think of Iconium, Derby and Lystra, at which last mentioned place he was stoned and left for dead. He had chosen to endure all this for Jesus; and Jesus, in return, came very near to him and gave him peace of heart, and the assurance that He had seen all and loved him and appreciated him for his faithfulness in all circumstances and conditions and for his prodigious labors of love.

This was the "fellowship of His sufferings." Jesus linked His heart with Paul's and had fellowship with

Paul in his aching bones and wearied limbs and throbbing temples. The mystery of this fellowship is great indeed. The sufferings which befall the faithful followers of Christ are Jesus' own sufferings. "Why persecuteth thou Me," Jesus had asked, on that fateful Damascus road, to this same intrepid heart. Every stripe, every stone, every word that has lacerated flesh or heart of His followers, has been a blow directed against the Lord Himself; and every pang of sorrow or pain that has ever been borne for Jesus' sake, has drawn down in that suffering heart the comfort and consolation of the Lord in heaven. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." (2 Cor. 1:5.) Into those moments then, when the devil and his hosts pour all their venom and malignancy, the Lord Jesus concentrates all His grace and comfort, and gives the assurance again and again of "My grace is sufficient for thee"—hold fast dear heart, and lean on Me, and tell Me all the anguish of your heart and soul. I have been that way before, and know what it all means. Thy sufferings are Mine, let My grace be thine, and out of all this alchemy of sorrow will come development and ultimate perfection for thee, making thee ready for "the inheritance of the saints in light," even as My earthly sufferings prepared Me. "If ye suffer with Me ye shall reign with Me." Thus Paul learned to "know" Christ in the loving care of his beloved Lord and in the crucible of affliction here on earth.

The Christ Company

But the Scriptures show us Christ in other aspects. "Christ" is the name given to a company of faithful believers who have received the anointing of the holy spirit. "Now He which stablisheth us with you in Christ, and hath anointed us, is God." (2 Cor. 1:21.) "The anointing which ye have received of Him, abideth in you." "Ye have an unction from the Holy One." (1 John 2:27 and 20.) Jesus was anointed with the oil of gladness above His fellows—that is, both He and His fellows were anointed, but He above them. (Heb 1:9.) Again, concerning the Christ as a company of brethren or members, Paul says, "For as we have many members in one body . . . so we, being many, are one body in Christ."—Romans 12:4, 5.

This is the "mystery which hath been hid from ages and from generations" (Col. 1:26), and was only revealed after the death and resurrection of Jesus. No one without the aid of the holy spirit could have deduced from the Hebrew Scriptures that the Messiah, for whom fleshly Israel had waited so long, would be multipersonal, but such was the great truth Jesus brought to light through the gospel. And it was designed by God that these "many members" would be chosen from both Jew and Gentile alike. These faithful followers of Jesus share with Him in the promises made in olden times regarding the coming Messiah—as joint-heirs in His inheritance, and sharers in His glory, if so be that we suffer with Him here. This great truth centering in the

Christ is the greatest mystery of all the divine revelation—an impossible thing to grasp in its fullness till one comprehends it from the inside. Theologians theorize about the "body of Christ" but, like explaining a building from the outside, they do not comprehend the riches of His grace as it is disclosed to the inner circle of His own choosing, therefore their thoughts run to the external things.

Prefers Companionship of Saints

Here again, then, we see how the apostle exemplifies his assertion, "For me to live is Christ." With his mighty intellect and his powerful utterances he could have become the associate of the greatest men of his time. He could have been courted and flattered by all the scholarship of Jewry, and could have left his name to posterity as a master in Israel. At the great turning point in his life he had already attained to a high station among his people, and was, without doubt, destined to have occupied a prominent place in the high council of the nation—the Sanhedrin. But with so much in his grasp he willingly relinquished all in order to associate with the mean, the poor, the untaught, the slave, chiefly the poor of this world; but rich in faith, in love, in zeal for the cause of righteousness and truth. And of these who mostly were considered by men as the riff-raff of the nations, the hoi polloi, he taught that God would work in them to will and to do of His good pleasure, and transform them into gems of the first water. Yes, from the lowest strata of society many of them had come—rough, coarse, illiterate. Listen to Paul's own words concerning those whom he had chosen to be His associates in Christ: "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves, . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall enter the Kingdom of God. *And such were some of you.*"—1 Cor. 6:9-11.

And it was for some even as these that he sought over land and sea, facing perils untold to find them, and braving danger unspeakable to defend them, and to help them stand firm in Christ till grace had wrought his transformation in them. He saw the saint in every uncouth slave, the jewel in every rugged countryman. And like the Master, he was reproved many times for receiving and consorting with sinners. And out of the comfort and strength which he received from the Lord, he sought to comfort his brethren. He endured all things for the elect's sake.

In very truth, for him to live was Christ. When it would have seemed time for him to think of laying down his burden and passing into rest, he says, "Nevertheless to abide in the flesh is more needful for you." (Phil. 1:24.) Not his own comfort and advantage, but theirs, in every case. Day and night, sometimes with tears, he watched over them, soothing and consoling them when suffering, curbing them when wayward, warning them when in danger, ever encouraging them in the narrow way, always giving himself to death and weariness and peril that they

might be blessed. As a nursing mother, with infinite care and patience he tended them. No follower of the Lord, no matter how remote he lived was outside his regard and attention.

The Christ Disposition

Again Christ is depicted to us as a disposition of the heart—as a spirit which can be formed in us. To the faltering Galatians he wrote, "My little children, . . . I travail in birth again until Christ be formed in you." (Gal. 4:19.) He was willing again to go over the whole ground of their redemption and acceptance with God, if only the disposition of Christ could be reestablished in their hearts. Their trifling with Judaism had lost them something that the truth had given them, and they were the poorer for it. But he was willing to teach them from the beginning again to help them recover their lost spiritual treasure.

This Christ disposition is in other places called the "mind of Christ," which should be characteristic of the entire company of faithful believers. "Let this mind be in you, which was also in Christ Jesus," Paul writes. (Phil. 2:5.) He taught them to know that if they lived in close contact with Jesus, they could not help but acquire the sweetness and fragrance of His character, and be a reflection of that glorious character of which He left us an example when He was here on earth.

Another term descriptive of Christ within, is holiness—that "holiness without which no man shall see the Lord." (Heb. 12:14.) This growth in holiness is the daily response within the heart to the loveliness and charm of the character of God Himself—a change within, deepening slowly from glory to glory. And as God, in the outworking of His gracious designs, and through our contemplation of Him, becomes constantly more wonderful to our vision; so too, as we view Him do we find ourselves changed, while we behold as in a glass His wondrous Glory.

And now let us draw conclusions and apply them to our own day. In the wonderful purpose of God, the Anointed, the Messiah class occupy a special place—an absolutely unique position not given to either angels or men. "How beautiful upon the mountains are the feet of Him." The Christ is an aggregation of responsive souls, accepted not only through the sacrifice of Jesus but accepted in Him. He is the Nourisher and Comforter of them all. It is from Him that all they have is derived. He walks with them in every trial of life, and right on to the end of their earthly experience.

The privilege of knowing Christ, of living with Christ, and of dying with Christ, is the greatest privilege of all time. The privilege of such a standing and association is worthy of all our time, all our effort, all our study and research.

God's sons live among hostile conditions today, though they are not so openly persecuted as in Paul's day. There are many of His loved ones today in need of comfort and succor. What are we doing for their blessing? If Paul were alive with us now, one

fears he might have something to say about our lack of concern for Christ and those who are Christ's. He might not have need to chide us about seeking our own sweet communion with Christ Jesus our Lord—the satisfying of our own soul's longings as they reach up to Him by day and by night, and find in Him all we need. But he might have something to say about our lack of care for those who are His—the Christ company in general. He might tell us that we cannot say "For me to live is Christ" so far as our scattered brethren are concerned, and that we are not in much travail "until Christ be formed" again in them.

Our Brethren Need Help that We Can Give

Most of these anointed children of God are still the poor and untaught, the weak and of no account; and it would be an easy thing to overlook their needs and forget all about them. There is a joy and delight as the Word of God opens up in our own personal or ecclesia studies; but if the lure and ease of the arm chair causes us to forget the needs of our brethren, there is something wrong with our position. If Paul had done this it would not have entailed his journeys over land and sea, his perils in the deep, among the robbers, etc., of which he tells the Corinthian brethren. But to him, the knowledge acquired was as a burning fire in his soul, prompting him to impart it to others.

But before we can rise to the height of the spirit of Christ in the role of nurse or caretaker, there must be a personal response to and longing for Christ Jesus to fill our own lives. Our times are different from those in which Paul lived. There is not the same bitter persecution and prison awaiting us for our adherence to our beloved Lord, except in some few countries where arrant bigotry and intolerance are the order. And because the cost to us is less we are liable to undervalue the "gift and calling of God." Had we to go out into some secluded place, or into some mountain retreat to unite in holy worship, perhaps not so many of us would be prepared to go. But in such circumstances those who would go would be possessed of a burning desire for Christ, which no persecution or imprisonment could quench.

As a rule, it is only when the larger degree of care thrust upon one by the needs of our brethren, becomes too heavy to bear, that the presence and succor and comfort of our dear Lord and Head is sought. Experience shows that the Christian life without these cares and concerns tends to become stale and circumscribed—lacking in vital power. The last twenty years show very markedly that those who have no concern for their brethren, and who try to live their Christian life alone, tend to grow cool, and then cold. A spiritual chill sets in and the fires upon the heart's altars die down, prayer becomes formal, and fellowship (if sought at all) becomes awkward and stiff. No contact with the brethren means less contact with the Lord. A lack of sensing our brethren's needs means less ardor and enthusiasm in our own fellowship with the Lord. The great all-essen-

tial thing in the Christian life is frequent contact with the Lord. Without it, it is as though a hand or a foot sought to function without being in contact with the brain—an utter impossibility, of course, but illustrative of living apart from our Head, Christ Jesus—it cannot be done.

Hearts Attuned to the Divine Will

Every heart needs to be sensitive to the whisperings of the Lord, as they come to him from the Word, and to the gentle messages of love intended for that heart in its moment of need. These are the sweet spiritual confidences of Christ to those whom He loves. The sensitive heart seeks the Lord for guidance in every venture of life—in all that is undertaken; and realizes that the Lord has an interest in it. In fact, rightly understood, every venture is HIS. The Lord will draw as near to our hearts as any devoted lover, and will assure us hour by hour of His watch care. But those who can live within bars, in sole contemplation of Him, are very few, nor do the Scriptures indicate that this is the ideal Christian life. Paul could not live that way. Even while in chains in the prison at Rome his heart was in Philippi and Corinth and Colosse, and in all places wherever his beloved brethren were located.

We need to "know Him" in that sweet intimate sense, when He shows us His strength in our weakness. One way to realize our weakness more fully is to show a loving concern for our less fortunate brethren, trying against a thousand odds of despond, to put strength into feeble knees. How little you seem able to accomplish, how feeble your best efforts seem to be; and how weak at times the response to your labors seems to be. And yet, no sooner do you realize that the job is too big for your own unaided strength than it sends you to the Lord in prayer, to tell Him of your failures and impotence. But all of it has been worth while if it sends you to Him, for it is giving you the very essential of Christian experience. It was thus with Paul.

The soul that has no interest in and concern for his brethren, is not likely to develop the necessary traits of character that will insure him a place in the Kingdom. Unless the spiritual muscles, as it were, are exercised, the spiritual circulation is slowed down and impeded. We cannot get comfort from Christ just for our own selfish enjoyment. He that is to drink deeply of the water of life, must be prepared for rivers of water to flow from his own belly. He must give as he receives. Grace is not given to be a miser's hoard; it is to spend and to be spent freely—and the more liberally it is spent the more liberally it is received.

This free flow all round of comfort and help and encouragement is the Spirit of Christ in action and circulation. From Christ Himself to one, from one to another, and then back to the dear Lord in spontaneous gratitude from all, is the divine arrangement. And the dear Lord draws His pleasure and joy from the gratitude of those who having used His grace and help, overflow in return to Him in their grateful, warm-hearted praise.

The desire to lay down one's life in service and helpfulness to His people is like a thermometer—it registers the heat and warmth of the heart—it shows when the spiritual circulation is brisk and good. It is an indicator of good health in the Lord. Without service we would atrophy and waste away—perhaps into death. We may even retain our mental grasp on the doctrinal features of God's plan, and still be in spiritual decline. This is a pitiable state, for it means for us that the truth is merely of the head and not of the heart also, as it should be. This is not getting to know Christ as Paul wanted to know Him. He had known the doctrines of Christ for twenty years before uttering these words, and He was still striving to apply them more earnestly in his life that he might know Christ the better.

Brethren's Needs Promotes Spirit of Unity

We can know Christ—Christ Jesus our Lord, and the Christ in our brother—more intimately in the hour of need, and by reason of our forming the link in between. Then the spirit of Christ flows round in full circuit; and Christ lives in us, as well as for us and with us. Life in Christ is a great wholeness; it is a life of sharing and laboring together. Christ Jesus, our beloved Lord, shares His name and His inheritance with us. He was rewarded for His sacrifice and His faithfulness, and He graciously offers to share it with all who will follow in His steps. We have nothing but what we receive from Him and through Him. But He shares our earthly lives and our earthly sorrows and our weariness and our trials. He enters into it all.

In like manner, He calls upon all His brethren to be collaborators with Him and each other. He is the great Shepherd of the sheep, but He delights to see others putting forth efforts for the well-being of the whole flock. It is the exercise of the spirit of Christ so to do. In fact, it is not in mystic retirement, but in exercise, that we see the chief characteristics of Christ. "One for all, and all for One," is very truly the standard of the Christian life.

Dear brethren, the days of grace and opportunity ahead of us are ever becoming fewer, yet the duty and responsibility is still here. Though it is a day of very small things, there is still a great opportunity for those who will, to render service in the Lord's name. But only those with a burning zeal will count the opportunity too precious to lose. It will call for the zeal of His House to consume all who are so disposed. Today, as in yonder Roman prison, it requires those whose hearts are aglow with love to Christ to say as Paul said, "For me to live is Christ"; and to seek ways and means for consuming the remnant of their sacrifice on the altar of devotion and service.—*Contributed.*

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The Powers of the Age to Come

"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; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.—

Hebrews 6:4-6



HE Greek word translated "world" in our text is *aión*, meaning "age." What does the apostle mean by the "powers of the age to come"? In order for us to properly understand these words of St. Paul it is necessary to take into account the immediate text as well as associated texts of Scripture. From even a cursory reading of these words, it is quite apparent that they apply in the present lifetime. But only by carefully analyzing the context can we hope to learn what the author meant by the expression, "the powers of the age to come."

First, we notice that this passage of Scripture has a progressive character to it. It starts with enlightenment, then a further experience of tasting the heavenly gift, followed by being made a partaker of the holy spirit, and a consequent further tasting of the good Word of God, and finally, the words of our subject, "the powers of the age to come." A superficial consideration of these words might lead to the supposition that they all mean one and the same thing; but by comparing them with other similar expressions of Scriptures, we are led to the conclusion that they form a natural sequence of the heavenly or spiritual benefits coming to every true child of God in this Gospel dispensation.

In this connection, we notice the statement found in 1 Corinthians 1:30, "But of Him [God] are ye in Christ Jesus, who of God is made unto us wisdom [enlightenment, understanding], and righteousness [justification] and sanctification [a setting apart to holiness, purification], and [finally] redemption." Again in Romans 8:28-30, there is a similar expression, only in the reverse order: "And we know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified [honored, by opening the eyes of their understanding]. From these citations, it can be seen that there is a similar progression to the words of our text. On the basis of this assumption, let us examine the passage in the light of associated expressions, realizing that "God is His own interpreter, and He will make it plain."

Those Who Were Once Enlightened

That the expression, "those who were once enlightened," carries with it a full appreciation of the responsibility attached to the divine message, there can be no doubt, for it is these who are now on trial for life or death, as the remainder of the text so clearly shows. And, but for the fact that this statement is qualified by the succeeding words, it might be reasonably concluded that this "enlightenment" comprehends the whole purpose of God for this age with respect to the new creation. However, we are aware that there are differing and varying degrees to any kind of enlightenment. This holds true with reference to God's method of dealing with His people. Nothing really worth while is learned all at once, nor without personal application entailing time and attention. Neither do we learn "all the counsel of God" immediately and all at one time and without any effort or expenditure of time and energy on our part. The noblest science, the wisdom from above, comes to us only as we apply ourselves and earnestly seek it, and then the plan and purpose of God gradually unfolds to our enlightened vision in harmony with the prophetic assertion, "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts: for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—Isaiah 28:9, 10.

This enlightenment hardly can be understood to constitute the plenitude of knowledge and understanding which only a lifetime of patient endeavor can produce. Of course, some persons have the natural endowments, brain capacity, perceptive qualities to acquire knowledge more quickly than can others less fortunate in this respect; and some, by reason of their absolute devotion to the assimilation of the divine truth into both their heads and hearts, produce the desired fruitage in their lives very quickly, and in a comparatively little time are able, by God's grace, to reach the mark of perfect love.

We may know that there is such an element as "radium," and we may know somewhat of its properties, but that doesn't mean that we understand all there is to know about it, its uses, its powers, etc.; and it is so in connection with our being "once enlightened." The full enlightenment of every true child of God now is comprehended in the Apostle Paul's statement found in Ephesians 1:17-20, which reads: "That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of Him: 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 usward 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." Here, too, we note a gradation or sequence of thought relating to the enlightenment. It will be seen from this statement that the very first item of enlightenment is "the knowledge of Him [Christ Jesus our Lord];" then a further revelation as to the "hope of His calling"; then, "the riches of the glory of His inheritance in the saints"; and finally, "what is the exceeding greatness of His power to USWARD 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."

Therefore, we would understand that the writer of the text we have under consideration, had in mind that, after receiving all the benefits recounted, beginning with "enlightenment," and then disesteeming them to such an extent as to pursue a course in direct opposition to what he has learned of the way of truth and righteousness, thus proving himself unworthy of any further favors from God, he could expect nothing short of the extreme penalty for his profligacy—destruction, oblivion.

The enlightenment referred to in this same passage of Scripture we would understand, therefore, to mean the first step in the unfoldment of divine truth to all who enter the school of Christ, and that is the "knowledge of Jesus Christ." In other words, it means that they must first be introduced to their divine Instructor. It means that they have come to realize their impotency to effect release from the thralldom of sin and death, that they are sinners needing a Redeemer, a Deliverer, and that Jesus Christ supplies that need. Accepting Him as their personal Saviour, they are then in a position to receive the further blessings of the Lord and are called to follow on to know Him more intimately and by knowing Him more intimately, they can appreciate the grandeur and glory of the divinity of God Himself, whom to know in the full, complete sense, as Jesus Himself stated, is "life eternal." (John 17:3.) The heathen are not thus enlightened—they are still in darkness, not having been acquainted with the only "name under heaven given among men, whereby we must be saved."—Acts 4:12.

Having thus examined this first step in the path that leads to life and glory, let us now consider the next step of the way—justification.

And Have Tasted of the Heavenly Gift

To realize our sinful state and the need of someone to help us up out of the "broad way, that leadeth to destruction," and then to be informed of the One who can do this for us, Jesus Christ, is indeed, an honor, a privilege that has not by any means been accorded the vast majority of the human race. In fact, many of the faithful of the past had no such opportunity and, no doubt, would have eagerly embraced it had it been their lot to be such recipients of His favor and blessing. But this enlightenment,

although a great privilege and special favor of God in the present dispensation of His grace and truth, is not enough to constitute us "saints of God," members indeed of the Body of Christ. We must act on the favor, the enlightenment thus far given in order to prove ourselves worthy of His further blessings, His further enlightenment. God is not disposed to enrich us with His bounties so graciously given, unless we value them sufficiently and take the proper steps to insure their receipt. And so it is with the first step of the way. Unless we appreciate what Jesus came to accomplish and what His life and death mean to us, how can we lay further claim to recognition from Him. And may it not be because of inertia and indifference to His arrangements that some of His people are not receiving all the benefits of His grace and truth that they should be receiving at His hand? It would seem to be even so.

Acting, then, on the enlightenment of His favor toward us, leads us to this next step of tasting "of the heavenly gift." The expression, "tasted," suggests that of "trying," "testing," but its real significance is brought home to us by other Scriptures in which we find this word. For instance, in Psalms 119:103, 104, we read, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way." Jeremiah 15: 16 reads, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord of hosts." Hebrews 2:9 reads, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should *taste* death for every man." From these texts it will be seen that the words "have tasted" mean *have experienced, have realized*. In what way, then, can it be said that we "have tasted of the heavenly gift"? and what is this "heavenly gift"?

In John 4:10, Jesus is reported as having said to the woman of Samaria, "If thou knewest the *gift of God*, and who it is that saith to thee, Give Me to drink: thou wouldest have asked of Him, and He would have given thee living water." It is quite evident that when Jesus used the words, "Gift of God," He referred to Himself as God's gift to a sin-cursed and condemned race. In John 6:49-51, He again refers to Himself as "the bread which cometh down from heaven, that a man may eat thereof and not die." From John 3:16, we learn that "God so loved the world, that *He gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God gave His only begotten Son"—God's gift from heaven. The question for us to decide is, Have we tasted that heavenly gift? Have we appropriated to ourselves the merit of His wondrous sacrifice and as a result dedicated our all in consecration to God? If we have taken this further step of consecration—covenant relationship with God—then we have indeed "tasted of the heavenly gift." Upon the full

realization of this great boon from heaven, we are in a position to be made

Partakers of the Holy Spirit

Not until we follow the exhortation of the Apostle Paul in Romans 12:1, 2, can we expect to receive the "earnest [pledge] of our inheritance"—the holy spirit. (2 Cor. 1:21, 22; 5:5; Eph. 1:13, 14.) Romans 12:1 and 2 read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"Partakers of the holy spirit"—not as though we alone and apart from others receive of God's gifts, but as "sharers," "partners," "associates," with others who also have been recipients of His choicest gifts and blessings—one great spirit of anointing which comes down to us from Pentecost. This holy spirit begets in us a newness of life—enlightens us to the further unfolding of His purposes concerning us as members of His bride, His church, and also the world of mankind. And thus having been sanctified—set apart to holiness, purification—by means of the holy spirit's influence in our lives and hearts, we are said to

Have Tasted the Good Word of God

Some may be inclined to think we have tasted, really understood and fully appreciated the Word of God right from the very beginning of our Christian experience, and while that is measurably true, it is not the real import of these words; for they come in sequence after the promise of the holy spirit. As an example, we recall the experience of the early apostles and disciples of Christ. While they appreciated and valued the Word of God to the extent of accepting Jesus as the Messiah, they were unable to fully and clearly understand the divine purpose for either Christ or themselves, until after the Pentecostal outpouring of the holy spirit. And is it not true that not until we receive the enlightening influence of the holy spirit, can we really appreciate the value of the Word of God in its three-fold aspect—as a chastener and purifier, developer and nourisher, and protector. Not until then can we be said to be begotten as new creatures. Not until we have given ourselves unreservedly to God in consecration and have received of the holy spirit can we expect the begetting, quickening effects of the Word of God in our lives.

The Powers of the Age to Come

We cannot think of these "powers of the age to come" in any other sense than that of their personal implications. These "powers" cannot possibly be of an impersonal and external character because the preceding statements preclude such a thought. They must be of an individual, personal, character and appropriate to our present experi-

ences—not something relating to the future. We shall have to examine the personal characteristics of the "Age to Come" in order to determine what is implied by these words, for they relate not to the world, but to the church—here and now.

The secret of our discovery of the meaning of this expression, "the powers of the age to come," lies in our understanding of the purpose of that age: namely, that it is to be a time of "regeneration." (Matt. 19:28.) While actual regeneration is not experienced by consecrated believers of this age, yet God's method of dealing with the church is such that the blessings of a complete standing in His favor, through the merit of Christ, are possible.

In that time of regeneration or restitution, they shall first be awakened from the sleep of death, and given to understand that a new government, under Christ, is in command of human affairs. This corresponds to the enlightenment of the church, mentioned in our text. Then they must accept that new order and its administrators, the Christ complete—Jesus and His bride, the church—corresponding to our tasting of the heavenly gift now. Upon their recognition and acceptance of the new powers then in control and their willingness to accept the opportunity of attaining perfection of being by obedience to the new rulers, the second great outpouring of the holy spirit upon all flesh will take place—corresponding to our partaking now of the holy spirit. Then walking up the "highway of holiness" thus opened up to them through the helps and assistances of that time—the books being opened and understandable to them—corresponding to the tasting of the good Word of God of our text. And finally, the attaining of all the God-bestowed blessings and benefits of that day—corresponding to the tasting of the "powers of the age to come," which the church enjoys now by faith, as shown in our text.

It is not so much in the external blessings and benefits although they will be glorious indeed, as the Scriptures so abundantly assure us—that the world will so greatly rejoice, but rather, in the fact of their personal and individual attainment of character and righteousness—*perfection of being*. It is true, of course, that we cannot now attain personal perfection so long as we have these imperfect organisms, but in our powers of reasoning, discernment, understanding the character and purpose of God as we do, the spirit of a sound mind, our determination toward righteousness and truth, and the eagerness with which we grasp opportunities to serve Him and His, all make their impress on our lives and characters, thus making us realize these forces or powers for righteousness within ourselves, even though through much physical suffering and privation. This latter feature of physical suffering and privation is one of the few differences in the *modus operandi* of the holy spirit now from what it will be in the next age. We, the church, are called upon to sacrifice the physical, the earthly, for

the heavenly, spiritual riches, while the world will be required to relinquish merely such things as would tend to undermine and weaken the full attainment of the purpose of that future time of blessed favor; namely, human perfection. Our blessings, gifts and benefits are all of a spiritual nature or character, whereas theirs will be of an earthly order.

These "powers," therefore, of the present time, like those of the future, are educational, instructive, creative. If we permit ourselves to react in accord with the principle of selfishness and self-interest of the world about us, we negative the forces or powers of constructive righteousness going on in our lives and characters. And if we thus follow the great concourse of the people of the world, whether religious or not, how can we be said to be walking in the newness of life counseled by the New Testament? Nor can we be said to be risen with Him and seated in the heavenlies—now in the holy, and soon, we trust, in the most holy beyond the veil. Even now, by faith our minds and hearts should be centered in those glories that are beyond the second veil—that is, we should "set our affections on things above." We have passed the veil of human mindedness and can discern even now "the glories of true holiness" and, through the eye of faith, the glories of the future divine nature which will come to us only after we have attained what is possible of true holiness in the present life.

It is readily conceived that these "powers" are not now being exerted over others than the church class, the consecrated; except indirectly, through the Christian's influence for good and righteousness. It is exerted in ourselves to conquer, to overcome whatever besetments and difficulties life's ex-

periences shall produce and to develop the "peaceable fruits of righteousness." The peace and joy that come to the heart of one walking up to his privileges and opportunities in Christ cannot be properly compared with anything else. The transient joys of human nature are not comparable to "the exceeding greatness of His power to usward who believe," neither in the realization of the present spiritual advantages which we enjoy, nor yet in "the riches of the glory of His inheritance in the saints" in the future.

Need we further expatiate on these "powers of the age to come"? Are they not self-evident to us? If we fail to grasp their solemn import to us, it must be because we have failed to value properly God's dealings with us at the present time. Will we permit the trifling advantages of an already decadent and crumbling order of selfishness and self-interest to rob us of our birthright? Let us resolve here and now that we will not permit anything to becloud our vision of the glory and grace of God, ultimately to be disclosed to all flesh.—Isa. 40:5.

The beloved Apostle Paul, in 2 Timothy 3:14-17, comprehends our summation, as follows: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them [God]; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished [margin, perfected] unto all good works."

The Righteousness of the Saints

(Article 3 of "These Sayings of Mine")

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5:20.



JESUS desired that those who were to become the "light of the world," taking the place of the scribes and Pharisees who, until then, had sat in Moses' seat, should realize that such an honorable position called for a very high standard of righteousness—much higher than that set forth and practiced by the religious leaders of that day. That this high standard set forth by Jesus is directly related to the discharge of duties as an ambassador of Christ is evident from His words recorded in the verse preceding our text. We quote: "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be

called the least in the Kingdom of heaven," etc. A provision has been made through the redemptive work of Christ to forgive the unwilling imperfections of the fallen flesh which cause the Christian to come short of the perfect standard of righteousness; but to condone sin by a dishonest handling of the Word of God, and by precept and example to lead others into a similar course of disobedience, would surely indicate a measure of wilfulness very displeasing to the Lord.

While the first coming of Jesus introduced a new dispensation, during which a different phase of the divine plan was to be carried out, He wanted His followers to know that this new work would not be accomplished in a manner contrary to that which had gone before. The standard of righteousness set up by the law and the prophets was a good standard, a perfect standard, a divine standard. Upon this standard, He would build. Instead of destroying the law, He would "magnify" it, and "make it honorable." (Isa. 42:21.) Instead of making it less rigid, He

would make it more exacting, not by changing it in any way, but by pointing out its intended effect upon the very thoughts and intents of the heart.

It was quite possible to make an outward show of obedience to Moses' Law, yet inwardly be in rebellion against God and against the spirit of the Law which He gave to Moses. It is this point of *heart* obedience which Jesus stresses as being all important, and which He refers to as the righteousness that exceeds that of the scribes and Pharisees. Outward conformity to a high moral code and to certain conventionalities of society may cause one to rank high in the opinion of men, but only sincerity and purity of heart can stand the test of divine judgment. Man, looking upon the outward appearance, sees a measure of refinement and polish displayed by an individual, and concludes that he is a fine character; but God, who looketh on the heart, may see hypocrisy and fraud operating under that veneer of professed goodness.

Let Us Seek to Please God

So it was in the case of the scribes and the Pharisees. Concerning them Jesus said, "But all their works they do for to be seen of men." (Matt. 23:5.) Here seems to be the essential difference between the righteousness of the scribes and Pharisees, and the righteousness of the true saints of God; namely, that the former is done to be seen of men, whereas the motivating spirit back of the latter is that God may be pleased. Here is a point that should be taken into consideration at every step of the Christian way. The motive back of our every thought, word and deed, should be carefully analyzed. Every plan we make, every effort we undertake, every advance step we take, should be preceded by the question, Why am I doing this? Is it wholly that I may the better please God by conforming more closely to His will, or is there in it some semblance of a desire that our works may be "seen of men"?

In Matthew 23:2, Jesus shows that, for the time being, the scribes and Pharisees were still sitting in "Moses' seat"; so He gave instructions to obey their precepts, but not to follow their example. The reason for this was, as He shows, that they preached one thing and practiced something else. In this, also, the righteousness of the true followers of the Master must exceed that of the Pharisees. Christian ambassadorship must be of the heart in order to be acceptable to God. One may speak with the tongue of men and of angels, yet if the heart of the preacher is not in harmony with the message, even the most polished oratory becomes, in God's ears, as sounding brass and tinkling cymbals.

That outward show of righteousness which is intended merely to exalt one in the opinions of others, is repugnant to God, and wholly out of harmony with the standard of humility which He sets before all those who aspire to reign with Christ. The "greatest among you, shall be your servant," said Jesus. (Matt. 23:10.) To be a servant in Jesus' day was not a very honorable position in the sight of men:

and those who aspire to be servants, must surely be impelled by a different spirit than that of the scribes and Pharisees, who sought the chief seats in the synagogues, and who encouraged the people to call them "Rabbi, Rabbi," or "Master, Master."—Matthew 23:7.

Man was created to be a master, not over his fellowmen, but over the earth and the lower creations of the earth. This trait is still inherent in the human race, but almost always misguided into an attempt to lord it over their fellows. The Christian needs to watch this tendency lest it assert itself in dealing with others of like precious faith, and thus seek to lord it over them. "Whosoever shall exalt himself," Jesus said, "shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.) Such is another phase of the standard of righteousness the Master sets before us—righteousness that must exceed the righteousness of the scribes and Pharisees else we cannot enter into the Kingdom of heaven.

Magnifying the Law

After establishing this general foundation of true righteousness, showing that it must be a quality of the heart rather than something that is affected and merely seen from the outside, as a veneer, Jesus then proceeds to give specific examples of what this heart righteousness means when applied to various parts of the Law of Moses. First, in this connection, he mentions the law pertaining to murder—"Thou shalt not kill." While there are, doubtless, many in the world today, who would not hesitate to commit murder were it not for the restraint of the civil law; yet it is hard to imagine one who professes to be a Christian, especially one who claims to be in "present truth," deliberately taking human life. But how do we stand in the light of this particular commandment of Jehovah as its real intent was revealed by Jesus?

Jesus said that "whosoever is angry with his brother shall be in danger of the judgment." (Matt. 5:22.) The Apostle John, giving us his version of Jesus' teaching on this point, said, "Whosoever hateth his brother is a murdered." (1 John 3:15.) How do we measure up to Jesus' standard of righteousness when this test is applied? Are we so filled with the spirit of divine mercy and love that there is no room for hatred in our hearts? It isn't a matter of whether or not we may think there is a proper cause for hatred. In the Common Version the words "without a cause" have been added to what Jesus actually said, with the result that the rigid requirements of this command are thereby largely nullified. These words are not found in the oldest Greek manuscripts, and are no part, therefore, of the sacred text.

If Jesus had actually said what the Common Version imputes of Him—that we could hate our brother when there was a cause for it—then the inherent selfishness of the human heart, which is "deceitful above all things, and desperately wicked." (Jer. 17:9.) would always be able to find a "cause" for hatred, and the qualities of God-like love and mercy would

be thereby prevented from being exercised to the blessing and benefit of His people. No, irrespective of the attitude of others towards us, we, as followers of the Master, are forbidden by the command of our Leader to harbor hatred in our hearts for anyone, much less for our brethren in the Lord. We should strive to take so generous a view of even our worst enemies that we will be able to deal with them without prejudice, being ever on the alert to help them to correct, if possible, their unrighteous ways and to know the Lord and conform themselves to His will. Especially is this so with respect to those who profess to be followers of Jesus and, therefore, our brethren. Any other attitude on our part would imply that, within the meaning of the magnified law, we are guilty of murder.

Put Away All Anger

In Ephesians 4:26, we are admonished, "Be ye angry, and sin not; let not the sun go down upon your wrath." This text should not be construed as a license to hate our brethren, even temporarily. Conditions may arise at times to cause even the best intentioned Christian to become, for the moment, wrought up, or agitated. We should strive against such an occurrence. Our faith in God and in His will, and our knowledge of His ability to control, for our good, all the circumstances with which we are surrounded, should give us a repose of heart and mind even under the most trying conditions. But, if in an off-guard moment, we lose our repose and balance, we should, by no means, permit it to be a lasting condition. "Let not the sun go down upon your wrath," is the apostle's way of putting it. The thought seems to be that if we check the sudden, inadvertent outburst of anger, not permitting it to affect our heart condition of love for the brethren, and even our enemies, then it will not be held against us as a flagrant sin that will keep us out of the Kingdom.

We should not condone the sin and imperfections of others, and neither should we condone our own sin and imperfections; but just as we are struggling against these things in our own bodies, even so we should conclude that our brethren are doing likewise. Hence, while we hate sin, wherever it is found, we must love, and do all we can to help, those who are affected by it. Solomon says, "There is . . . a time to love, and a time to hate." (Ecc. 3:8.) He could also have said, There are things to love and things to hate; and it is as we take into consideration the testimony of the entire Word of God that we learn what these things are. We are to love our brethren and our enemies at all times. Scripturally, there is no time when we are permitted to hate these. We are, according to the Scriptures, to hate sin at all times. At no time are we permitted to love unrighteousness, nor in any way to countenance it as a matter of expediency.

The Scriptures tell us that God hates the wicked, and that He will destroy them; but this does not give us license to hate our enemies. God can read the heart, the motives; and it is only when He sees

therein an incorrigible condition which makes repentance and change impossible, that He decrees the death sentence. We are not able to read the heart of another, hence are forbidden to pass final judgment. We are to continue showing mercy and love as long as we have breath, doing so in realization of the fact that, even if we are merciful to some who are undeserving of mercy, the experience nevertheless will be of value to us, even though it may not have helped the sinner involved.

In 1 Corinthians 4:5 we read, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Some are claiming that, in view of the fact that the Lord has come and His second *parousia* is now a reality, it is, therefore, permissible for us to pass judgment on our brethren. But let us not use any such specious reasoning in our interpretation of the sacred Word to justify the doing of that which the Lord has clearly forbidden us to do while we are still in the flesh.

Many Events During Christ's Parousia

There are a great many events to take place during the thousand years of the Lord's second presence. First, there is the harvesting of the feet members of His body. Then there is the brightshining of His presence as it affects the world of mankind, resulting in the foretold increase of knowledge and running "to and fro" (Dan. 12:4); the treading of the wine-press of the wrath of God, which will bring about the collapse of Satan's empire; the glorification of the church; the binding of Satan; the resurrection of the ancient worthies; the establishment of the New Covenant; the "restitution of all things," including the resurrection of the dead world of mankind; the work of judgment and the destruction of the incorrigibly wicked. Then there is the final destruction of Satan, followed by the turning over of the Kingdom to the Heavenly Father.

Surely we would not now attempt to raise the dead or perform other phases of Millennial-age work—which it will be our privilege to do when glorified and in the Kingdom with Jesus—simply because of our belief in the second *parousia*. Neither should we conclude that this is the time to pass judgment upon our brethren who do not agree with us, simply because the Lord has returned. We should rightly divide the Word of truth in these matters as well as in all others. The Scriptures make it clear that while still in the flesh we are not able, nor are we authorized by God, to pass judgment upon the heart condition of others. Just as we are to continue to let our light shine as long as we have breath, and can find opportunity, even so are we to continue loving all our brethren, and even our enemies, unto the very end of our earthly lives.

Love will never cease, but when, in the Kingdom, we receive our new, divine bodies, we will, in association with Jesus, enter upon the work of judging. Being then in a position to read the heart, we will

know when an individual is no longer worthy of a further dispensation of mercy. But until then, dear brethren, let us continue to love all, and to hate none. Otherwise, there will be one of "These sayings of Mine" that will be violated by us, and to that extent we will be building upon the sands of insecurity and helplessness.

"Judgment"—"Council"—"Hell Fire"

Jesus said that one who is angry with his brother, would be in danger of the "Judgment." This is evidently a reference to the common or lower court of the Jews consisting of twenty-three members, who were appointed to hear certain cases. The one who says to his brother, "Raca," added Jesus, "shall be in danger of the council." Here He is referring to the entire Sanhedrin, which was the supreme court of authority among the Jews. Continuing Jesus adds, "but whosoever shall say, Thou fool, shall be in danger of hell fire [*Gehenna*]."—Matt. 5:22.

There seems to be a certain retrogression into sin, noted here, in which transgression against divine law becomes more and more wilful and reprehensible. The first two illustrations are of cases that may be remedied, if the danger signals are noted and heeded. Indeed, the last is not without hope up to a certain point. There is a "danger" all along the line; but this danger is translated into tragic reality only by a wilful persistency in wrong-doing. And this is true of all sin. Even our secret faults may develop into "presumptuous sins" if not taken in hand and dealt with as instructed by the Word of God.

Jesus' illustration of the "Judgment" and the "Council" were based upon that with which the Jewish believers of that period were familiar. These illustrations remind us that God has established certain rules by which we are to be guided in our dealing with wrongdoers. We cannot well expect to escape embarrassments and, possible penalties that may result from our not applying these new-creation rules. Let us therefore keep our hearts pure and our conduct controlled. First go to the wrong-doer alone, is Jesus' instruction to the church. Then, if necessary, take two or three others; and finally, as a court of last resort, take the matter before the whole congregation. It is vitally important that these rules be observed in our dealing with each other; but it is still more important that we strive so to live that there will be no occasion on the part of our brethren to resort to the use of these divine arrangements for dealing with transgressors in the church.

At first thought, one wonders why it is so much greater a sin to say "Thou fool" to a brother, than to be angry with him; but upon investigation the reason becomes obvious. Anger may be but a temporary stirring up of the emotions. It is wrong, but may not necessarily indicate a corrupt condition of the heart. If it is taken in hand, so that the sun is not permitted to go down upon it—that is, if it is not permitted to continue until one becomes embittered—it is a sin that is covered by the blood of Jesus. But when one calls his brother a "fool" it may indi-

cate that the heart has become poisoned with pride.

The Greek word translated "fool" in this instance, is *moros*. One commentator says that it indicates a wicked reprobate, destitute of all spiritual knowledge. This is probably putting the matter a little too strongly. Paul uses the same word in 1 Corinthians 3:18, where he says, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool [*moros*], that he may be wise." We get the thought from this that one who speaks of his brother as a fool, or *moros*, does so because he has too high an opinion of himself and his own knowledge. This would indicate a condition of spiritual pride, and "Pride goeth before destruction" and an haughty spirit before a fall." (Prov. 16:18.) No wonder Jesus indicated that one in this condition was in *danger* of *Gehenna*.

We would not suppose that the calling of one's brother a fool, as mentioned by Jesus, has reference to the careless manner in which the Lord's people sometimes use language, frequently without serious thought—although it certainly would be well if we could all be more careful of the manner in which we address each other and how we regard each other. A little more dignity and reverence in our fellowship might result in avoiding misunderstandings that sometimes arise out of that which may be said "only in jest."

Esteeming Others Better Than Ourselves

What Jesus evidently meant by calling our brother a fool, is that of assuming a continuous attitude of superiority toward him. Such an attitude would reflect a very serious heart condition of spiritual pride on the part of the one harboring it. It would mean that he was passing judgment upon his brother, or brethren, as the case might be. Here is a sin that we should be on guard against at all times. Guilt in this connection is not necessarily dependent upon assuming the attitude that the brother knows nothing at all about the Lord and the truth and that we know practically everything. There can very well be degrees of spiritual pride which may cause one to assume an air of superiority over others, even though acknowledging that they do have some knowledge of the simpler things of the divine plan.

Yes, it is a very serious thing for any Christian to get the idea that he is a "brain child" among the brethren, and that the only ones who are really making progress in the truth are those who may happen to agree with his particular way of interpreting the Scriptures. Paul says of such that they should become fools themselves in order that they may become truly wise.

The truth has sharpened the wits of all the Lord's people. It has led us into avenues of thought and reasoning which many of us never dreamed was possible. It has enabled the unlearned to confound the wisdom of the wise; and the college professor is put to flight when he attempts to refute the arguments of even the least among those whom the Lord has enlightened with His glorious truth. We all should

rejoice in this; yet there is a danger of forgetting the source of our knowledge, and to imagine we understand these things by virtue of our own superior wisdom. Here is a heart-searching test for all of us. Let us not misappropriate divine favors in order to exalt ourselves in our own eyes, or before the brethren.

Let us not say that others are void of all knowledge; neither let us say that those who do not agree with us are merely "babes in Christ." Let us remember that "now hath God set the members every one of them in the body, as it hath pleased Him," and that it is ours to love and serve them all as best we can. Never mind if others, according to our viewpoint, may seem to be backward and slow to learn. (1 Cor. 12:18.) Perhaps the trouble may be that we are judging them by a wrong standard. Perhaps, in God's sight, they rank much higher than we do. Indeed, if we show a disposition to pass judgment upon our brethren, it would indicate that we are the real "babes in Christ," for the reason that we have not yet learned this fundamental lesson of humility and love.

After all, the true knowledge of God is that which gets down into our hearts and does not remain a mere theory in our minds. We may know practically all the details of the divine plan and the intri-

cacies of the types, parables, etc., and yet God may say to us, "Thou fool," because of our failure to properly apply these truths in our own lives. "The wisdom that is from above," the only kind that counts in God's sight, "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James 3:17.) How do we measure up to this divine standard? If we measure up to it to any extent at all, we will certainly hesitate to say that our brethren are fools; or even that they are undeveloped as compared with us. But rather, because God loves them and serves them, we also will love and serve them; and because God has taken them into His confidence and revealed to them His plan, we will let Him also judge of their progress, even as we desire that God, alone, shall judge us.

The apostle provides an excellent prophylactic and antidote for the poison of pride which may cause us to say to or of our brother, "Thou fool," in the words, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3.) Herein is the secret of true righteousness and nobility before God. What a high standard of life it presents! By God's grace may we strive more diligently to be governed by these—God's holy precepts for us.

Destroying the Body of Sin

Knowing this, that our old man is crucified with Him, that the BODY OF SIN MIGHT BE DESTROYED, that henceforth we should not serve sin.—Romans 6:6



SOME students of the divine Word may gather from this statement of the Apostle Paul that the flesh of the church is to be destroyed. But does this expression mean that the flesh of the church is to be *destroyed*? No! The Scriptures speak of the flesh of the Great Company being "destroyed," but not the church. (1 Cor. 5:5.) These unwilling sacrificers yield self-will to death only by compulsion. The church, on the other hand, gladly lay down their lives voluntarily, seeking ways and means for serving the Lord, the brethren and the truth. (1 John 3:16.) They count it a pleasure and an honor to *sacrifice* earthly comforts, conveniences, time, influence, means and all that composes their human lives and interests. Their flesh is sacrificed, therefore, not destroyed.

Some one may ask, Is not the apostle in this text telling us that we are to "reckon" our bodies so "dead indeed unto sin" and so "alive unto God" that all sin in our bodies will be destroyed and that thus we will attain to a moral perfection of the flesh and a transformation that will constitute our baptism into death with Jesus Christ? The line of reasoning suggested by this question would clearly mean

that the doctrine that the church shares in the Sin Offering is untenable since baptism into Christ's death is claimed to be merely this deadness unto sin and aliveness unto God. The King James translation of some of the verses in this sixth chapter of Romans might lead one to such a conclusion; but when we use the *Emphatic Diaglott* translation of these same verses and carefully study the context, we find that this is not a correct understanding of the apostle's words.

Drinking of His Cup

The Scriptures plainly teach that the church does share in the sin offering and that baptism into His death is a participation with Him in the sufferings that pertain to the sin offering. In Mark 10:37-40, we are told about the two disciples who came to Jesus and said, "Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." But Jesus said unto them, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." This text shows that being baptized into His death is the same as drinking of His cup. To drink of His cup means to share in His experiences. The apostle in 1 Corinthians 10:16 and 17 shows us that drinking of the Memorial Supper cup means not only appropriating to ourselves the merit of Jesus' sacrifice but also the sharing of His experiences as sacrificers.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread [loaf], and one body: for ye are all partakers of that one bread." The members of the body of Christ are participators with our Lord in His death, sharers in His sacrifice. It is a part of our covenant to "fill up that which is behind of the afflictions of Christ."—Col. 1:24.

While our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the new creation, are counted in as parts of that one loaf, "the body of Christ, and members in particular," and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it further, as the breaking or sacrificing of the whole church, of all those consecrated to be dead with Him, to be broken with Him, to share His sufferings.

This is the exact thought contained in the word "communion"—common union, common participation. It will be noticed that the apostle included the cup for which we praise God. Is it not the communion [common union, common participation] of the blood of Christ? Oh, what a thought—that the truly consecrated, faithful "little flock," the New Creation throughout this Gospel age, has been the body of the Christ in the flesh; and that the suffering and trials and ignominy and death of these whom the Lord has accepted and recognized as members of His "body" now, are all counted in as a part of the great sin-offering because associated with Him, and under Him, who is our Head, our Chief Priest. What matters it to these, though they should suffer the loss of the choicest of earthly blessings and advantages, if they, as the body of Christ, may but be counted worthy of a share with the Redeemer in His future glories?

Baptism Into Christ's Death

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4.) The apostle is here addressing those who are already members of the Christ. He says, "Know ye not that so many of us as were baptized into Jesus Christ?" What is it to be baptized in Jesus Christ? Surely he is here expressing the same thought that he elaborates in 1 Corinthians 12:27, where he says, "Now ye are the body of Christ, and members in particular." How do we get into the body of Christ? The apostle answers that we are baptized into it, and hence, are now counted as members of our Lord, members under Him as our Head, members of "the church, which is His body."—Eph. 1:22, 23.

But let us enquire what was the process by which we came into membership in Christ Jesus. The apostle answers the question in his statement, "So

many of us as were baptized into Jesus Christ were baptized into His death." See also Galatians 3:27. Our union with Christ dated from the time that we were baptized into His death. But when and how were we baptized into death with the Lord? We answer that this baptism into death with the Lord, this overwhelming or burial of ourselves, our flesh, which resulted in our incorporation by Him into membership of His body, as new creatures, took place at the moment when we made the full surrender of our wills to Him—consecrating our all to follow and obey Him, even unto death.

The will represents the entire person, and all that he possesses. The will has the control of the body hands, feet, eyes, mouth and brain. It has control too, of the pocketbook, the bank account and the real estate. It controls our time, our talents and our influence. There is not a thing of value that we possess which does not properly come under the control of the will; and hence, when we surrender our wills to the Lord—or, as the Scriptures sometimes represent it, our "hearts"—we give Him our all; and this burial of our human will into the will of Christ is our death as human beings. "Ye are dead, and your life is hid with Christ in God."—Col. 3:3.

Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of the earth, earthy, but as new creatures in Christ Jesus. The instant of this burial or immersion of our wills into the will of Christ is followed by our begetting to newness of life—to be new creatures. As our Lord consecrated His human nature unto death in doing the Father's will, and yet did not remain in death, but was raised from the dead to a newness of nature, so we who thus in consecration become "dead with Him," sharing in His consecration, are not left in a death state, but may instantly arise, through faith, to a realization of our kinship to the Lord as new creatures.

Dead By Sin

"For [the death] which He died, He died by sin once; but [the life] which He lives, He lives by God. Thus also do you account yourselves dead indeed by sin, but living by God in the Anointed Jesus." (Rom. 6:10, 11, *Diaglott.*) The apostle in these verses is again telling us that the death which Jesus died was a sacrificial one. It was "by sin"—not His own sins but the sins of others. "As it is appointed unto men [the Jewish human priesthood] once to die [typically, as represented in the animals slain], but after this the judgment [of God, approving or disapproving the sacrifice]: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation [as typified by the Jewish High Priest coming out of the tabernacle after going into the Most Holy to make atonement]." (Heb. 9:27, 28.) Thus also, the apostle tells us, we should account ourselves dead indeed "by sin"—not by our own sins but on account of the sins of others. Note 1 Corinthians 15:29: "Else what shall they [Jesus

and the church] do which are baptized for the dead [on behalf of the dead world], if the dead rise not at all?"

Why Share In Sin Offering?

Let it be clearly seen, however, that although the saints, the followers of Jesus, are permitted, as represented in the Lord's goat" in Leviticus 16, to share in and to be members of the sin offering on behalf of the world, this is not because of their being by nature purer or better than the world; for the entire race of Adam was condemned in him—"there is none righteous, no not one," and "none of them can by any means redeem his brother, nor give to God a ransom for him."—Rom. 2:10; Psa. 49:7.

They share in the sacrifice for sin as a favor, in order that by so doing they may share with Jesus the promised divine nature, and be His companions and joint-heirs. To permit and to enable them to offer themselves acceptable sacrifices, the benefits of Jesus' death were first applied to them; thus it is His death that blesses the world, through His body, the church. The church's share in the sin offering could have been dispensed with entirely. We might have been spared the special trials of our "narrow way," spared the sacrificial sufferings, and could have been restored to perfection of human nature just as all mankind will be. But it pleased Jehovah not only to choose Jesus for this great work of sacrifice, but also to make Him the Captain or Head of "the church, which is His body," and that they, as well as their Captain, should be made perfect as spirit beings through sufferings in the flesh as a part of the great sin offering.—Heb. 2:10.

The Figurative Resurrection

The apostle goes on to tell us in Romans 6:11 (*Emphatic Diaglott*) that we should account ourselves as "living by God in the Anointed Jesus." This is the same thought he expresses in the fourth verse as walking "in newness of life." When the sacrifice of our justified flesh took place, we, individually, were begotten of the spirit to be sons of God—sons on the spiritual plane, instead of on the human plane. There it was that the consecrated will was accepted as the new creature and began its existence, and which prospers in proportion as it remains loyal to God and to the covenant of sacrificing the mortal body and its interests. The mortal body thus sacrificed and reckoned dead with Christ is to be so "quickened" or energized by the new will, so controlled by it, that the remainder of life figuratively is spoken of as a resurrected life. The new creature, the new will, acting in and through these mortal bodies, is declared, figuratively, to be risen with Christ and living for, seeking, those things which are above. (Col. 3:1.) The apostle refers to this newness of life, or figurative resurrection, in which the new will uses the mortal body in the divine service, saying, "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken [enliven, energize] your mortal bodies by His spirit which dwelleth in

you." (Rom. 8:11.) To as full an extent as possible therefore, the new will thus gains control of its mortal body, and uses it in the present life as the best substitute it has for the spiritual body, which, of course, will not be obtainable until the actual resurrection. The Apostle Paul, in Philippians 3:10, *Diaglott*, again connects this figurative resurrection of the new creation with the baptism into death of our mortal bodies and their interests. He says that he counts all things but loss and dross, to "know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death." In this verse he is referring to the figurative resurrection. In the next verse he refers to our actual resurrection from the grave to the divine nature as the glorious reward which will be ours, if we remain loyal to Him and continue to faithfully perform our consecration vows.

The "power" of His resurrection is God's holy spirit working in us to will and to do all His good pleasure. No wonder the apostle says that we "live by God," according to the *Diaglott* translation. Just as the spirit of the Father enabled Jesus to accomplish all that was represented by the killing of the typical bullock (Leviticus 16), so the same spirit, the spirit or influence of the truth, through Christ, upon the Lord's "goat" class, enables them to crucify themselves as men—to kill the "goat" the depraved will—in hope of the promised glory and immortality of the divine nature, as new creatures in Christ. Thus we keep the goat nature always sacrificed. Not only do we keep the fleshly will dead, but so far as possible, we keep the fleshly body "under"—subject to the new will.

In order to fully appreciate what St. Paul had in mind when he speaks of being "dead by sin" and "alive by God," it is necessary to see that throughout this whole sixth chapter of Romans, he is using figures of speech. In the 19th verse, *Diaglott* translation, he explains that he is using this illustration to help us grasp his thought. "I speak *humanly*, because of the weakness of your flesh; for as you presented your members enslaved to impurity and iniquity, so now present your members bound [by a contract voluntarily entered into] to righteousness for sanctification." The apostle here personifies sin and likens him to a slave-owner with millions of helpless slaves under his oppressive rule. St. Paul realized that even if Satan were destroyed, sin would still be ingrained in the flesh of mankind, hence sin is the greater taskmaster. Satan, although himself a great slave-driver is subordinate to this mighty degenerating force.

In the 23rd verse of this 6th chapter of Romans, St. Paul contrasts the rewards which the unwilling slaves receive from their cruel slave-owner, Sin, with the rewards which the willing slaves receive from their kind slave-owner, God. Death is the wages of the slaves of Sin. But notice that the slaves of God receive eternal life. He calls it a "gift," a bonus, through Jesus Christ. Justification by faith in the ransom sacrifice of Jesus Christ and a hearty com-

pliance with our consecration vow will enable us to receive this "gift."

Shall We Live In Sin?

In Romans 6:1, St. Paul asks, "Shall we continue in sin, that grace may abound?" Shall we reason that if the merit of Jesus makes up for our shortcomings that we can be careless in regard to sin and count on our justification to make up for our lack of perfection? No! the apostle answers in Romans 6:2, 3. He writes, "God forbid. How shall we, that are dead to [by, *Diaglott*] sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" How inconsistent for us who are dying "by sin"—as a sin offering—and sharing with Jesus in His sacrifice, to continue serving the slave-master, Sin.

Now let us consider the 6th verse more particularly, the verse which contains the expression which is the subject of this article. It was not by mistake but by design that Paul has the word "our" in the plural and the word "man" in the singular when he speaks of "our old man." He seems to have in mind the Tabernacle Shadow picture and is thinking of the Lord's goat. One animal represents the justified humanity of all the church. "Knowing this that *our old man* is crucified with Him, that the body of sin might be destroyed." By the "body of sin" he means the organization of the great slave-owner, Sin. The purpose of God's great plan of the ages is to do away with this organization or "body of Sin." We are going into sacrificial death to cooperate with God in this great objective. Jesus' sacrifice furnishes the ransom price. Jesus the Head and the church which is His body, as the great High Priest, will bring to the world the blessings of restitution in the Millennial age and thus remove this vast and cruel "body

of sin." Our Heavenly Father is looking forward to the time when it shall be destroyed and all will be in God's organization—His happy and willing slaves.

Across the vista of the ages He saw, in His purpose, the glory of an intelligent creation in His own image and likeness, established in righteousness and worthy of His gift of eternal life. He therein foresaw the mutual pleasure of Creator and creature, and with a peaceful patience He resolved to wait for that glorious consummation. He desired that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, as in Himself even so in His intelligent creatures, as face is mirrored to face in an inseparable and eternal likeness and glory.

In this natural attitude of the Creator and the creature, benevolence and filial gratitude will combine in a mutual state of enduring happiness. God is ever happy in the realization that when His plan shall have been fully consummated and all His creatures are in His organization, then Sin's organization, or body, will have been a thing of the past and but an educational memory like the slowly rising smoke from the embers of a holocaust. God is ever happy in the realization and in the exercise of all the noble traits of His own glorious character, and that, eventually, His entire intelligent creation likewise will be happy in a realization and exercise of the same qualities and characteristics of mind and heart. "Gladly will we toil and suffer" to do our little share in God's plan. At the same time, we are actively waiting for the Kingdom of God and of His Christ, when the "Body of Sin" will be removed and all the willing and obedient will become members of the household of faith, the family of God—members in fact and in deed of God's great and glorious organization (or body politic) of the future ages of eternity.—*Contributed.*

KINGDOM CARD INFORMATION

Since announcing the "Kingdom Cards" in the January Dawn more than 50,000 have been printed; and the most of these are now in the hands of the friends, and many of them distributed. Already the results are proving to be very encouraging. Every day the mails bring requests for literature, as a result of the distribution of these cards. The response in some instances has been as high as one to each hundred cards put out. We will be glad to have the friends order these cards freely.

At present we have three varieties of cards; and any of these can be ordered with or without the Dawn address. When ordered in lots of 1,000 or more, you may have a local address printed on the cards if requested. If ordered with no printed address, the user may fill in with local address as desired. Experience has shown that people are more likely to write to an out-of-town address than to a local one, so we suggest that unless there is some valid objection to the Dawn address, it would be better to use it rather than

a local one, especially in small towns and cities. When requests for literature come to us we endeavor, so far as possible, to send names of interested persons to those responsible for placing cards in their hands.

The card specially designed for sending to bereaved persons will be known as the "Consolation Card." This is for mailing only. The other card announced last month, will be known as the "Democracy Card." Now we have an additional one, featuring the thought that God has a plan which will be the solution for the world's problems. This will be known as the "Plan Card." These names are suggested merely in order that the friends may order exactly the kinds of cards they desire without too much explanation.

The "Kingdom Card" idea is also being utilized to advantage for advertising public meetings. We will be glad to send samples of these cards to any of the friends who may wish to see them.

THE DAWN, 136 Fulton Street, BROOKLYN, N. Y.



International Sunday School Lessons



CONSERVING THE SABBATH FOR MAN

February 13—Mark 2:23-28; 3:1-6

23 And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is unlawful?

25 And He said unto them, Have ye never read what David did, when he had need, and was hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them that were with him?

27 And He said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of man is Lord also of the Sabbath.

* * *

3:1 And He entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him.

3 And He saith unto the man which had the withered hand, Stand forth.

4 And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill? But they held their peace.

5 And when He had looked round about them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with Herodians against Him, how they might destroy Him.

GOLDEN TEXT: And He said unto them, The Sabbath was made for man.—Mark 2:27.



HE incident of the wheat field gives a good idea of what the Pharisees were teaching regarding the Sabbath day. Walking through the field, some of the disciples rubbed wheat kernels in their hands to separate the chaff, and blew the latter away. The Pharisees regarded this simple act as threshing and winnowing the grain, and as such, they held it to be a profanation of the Sabbath. Our Lord defended the disciples against the charge, and pointed out what David had done in eating the shew bread, which was lawful only for the priests to eat. Matthew's account of the matter also tells us that Jesus called attention to the fact that the priests performed their duties in the temple every Sabbath day, and were not condemned for so doing.

The Pharisees and the doctors of the law were constantly opposing our Lord, trying to entangle Him in His talk, and seeking for an opportunity to put Him out of the way. Yet it was their very attacks upon Him that brought out some of the finest truths of His ministry. Some one has said, "The flint of opposition struck out divine fire that has never ceased to burn. It was like the cannon ball from the enemy at Sebastopol, which opened a spring of cold water for the besieged garrison." And the same is true today. Those who fight against truth only serve to bring out more of its beauties in the eyes of those whose hearts are in a proper attitude to appreciate it.

"The Sabbath was made for man and not man for the Sabbath," said the Master. And also, "The Son of man is Lord also of the Sabbath." The *Watch Tower* of 1904 comments on this as follows:

"We do not understand this to mean that our Lord claimed authority to set aside the Sabbath day, which God had appointed to the Jews in the law—the ten commandments. We do understand it to mean that as the Father's rep-

resentative, as the great Teacher, He was competent to expound what constituted the proper observance of the Sabbath. To as many as received Him His word on the subject constitutes the highest law—the highest interpretation of the divine law, far exceeding any dignity, rules and regulations of the Jewish Talmud or system of law interpretations and definitions. To His followers His words still constitute the highest law, and by His grace they are able to grasp the meaning of His statement that the entire ten commandments are comprehended in the one word, Love—love for God supremely and love for our fellow-man."

The world's great Sabbath day lies in the future. It is the age when the human family will have rest from all its sorrows and cares. When God's great plan of the ages reaches its consummation, the Revelator says, "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. 21:4.) The Mighty Prince of peace will give rest to a world that is now torn and distracted in a thousand ways.

But the members of the church of Christ have already entered into their sabbath of rest. The apostle says, "We which have believed do enter into rest." (Heb. 4:3.) That sabbath day began when we came into Christ. It means rest from doubt and from over-anxiety concerning the future. It is not rest of body, but something higher and better—spiritual rest. It is a holy day, for it means, "Holiness unto the Lord."

QUESTIONS:

How did the Pharisees regard the Sabbath day?

Explain the statement, "The Son of man is Lord also of the Sabbath."

What Sabbath should the Christian observe? Explain this matter.

Has the world's Sabbath come yet? What will it be like?

CHOOSING COMPANIONS IN SERVICE

February 20—Mark 3:7-19, 31-35

7 But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judea,

8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

9 And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

10 For He had healed many; in-somuch that they pressed upon Him for to touch Him, as many as had plagues.

11 And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God.

12 And He straitly charged them that they should not make Him known.

13 And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

14 And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

15 And to have power to heal sickness, and to cast out devils:

16 And Simon He surnamed Peter:

17 And James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed Him: and they went into an house.

20 There came then His brethren and His mother, and, standing without, sent unto Him, calling Him.

21 And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee.

22 And He answered them, saying, Who is My mother, or My brethren?

23 And He looked round about on them which sat about Him and said, Behold My mother and My brethren!

24 For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

GOLDEN TEXT: For whosoever shall do the will of God, the same is My brother.—Mark 3:35.



HE apostles were men called from the humbler walks of life. If they were here today they would be considered unorthodox and unordained. But they had the very highest ordination, direct from the Master Himself. In natural characteristics they were all different, though they all had honest hearts and sufficient humility to heed the call of Jesus.

Matthew's previous occupation of collector of tolls and customs would probably give him a good knowledge of human nature. Peter was impetuous and outspoken. John was evidently of a very loving disposition. Thomas was a man who wanted to make sure of what he was doing, took nothing for granted and would accept no facts of truth without first thoroughly satisfying himself they were true.

Jesus gave to Simon the surname of Peter, which means a rock. On one occasion the Master said to him, "Thou art Peter [a rock] and upon this rock [a different Greek word, signifying the great rock truth that Peter had stated in regard to our Lord's Messiahship] I will build My church." (Matt. 16:18.) Also, He gave to Peter the keys of the Kingdom of heaven, and Peter used these two keys—one to open the door of favor to the Jews at Pentecost, and the other, to open the door of the high calling to the Gentiles at the time of the conversion of Cornelius.

As to John and James, they were called the Sons of thunder, evidently because of their zeal for the Lord and the truth. James suffered martyrdom at the hands of Herod Agrippa I, while John, although exiled, is believed to have lived to a good old age. Yet both these apostles were faithful to the Lord. James the son of Zebedee was not the author of the Epistle of James, which was written by "James the Less," the son of Alphaeus, also an apostle and son of Mary. (Matt. 27:56; Luke 24:10; Mark 15:40.) This latter James was styled "the Lord's brother."

From *Watch Tower Reprints*,

PP. 1521 and 1522, we following:

"Our Lord's object in or ordaining these twelve so train and empower the so establish their testimony concerning the truth of God their ministry such as in thirst after righteousness convinced of the truth, from among such a 'people name,' (a bride for church) might be selected and prepared for their as 'joint-heirs with Christ Kingdom. This purpose election of the twelve was the prayer of our Lord to His crucifixion. (See 6-9, 20, 21.) 'I have Thy name unto the men of the world: Thine they Thou gavest them Me: have kept Thy Word, have known that all things ever Thou hast given I Thee; for I have given the words [the doctrine Thou gavest Me; and received them. . . . I them: I pray not for the for them which Thou Me; for they are Thine. ther pray I for these for them also which sh on Me through their entire gospel church]— of the age.]

"The number of the apostles responded to the number of sons of Jacob, the representatives and founders of the tribes. . . . And in the biblical revelation these apostles are as the twelve foundations of New Jerusalem, the church. Just so, the which sustains the church signed ultimately to the whole world."

QUESTIONS:

Name the twelve apostles and some of their characteristics.

What is the meaning of "apostle"?

Tell something of the John and James. Why called "sons of thunder"?

What special qualities require in all His follow-

MEASURING A MAN'S WORTH

February 27—Mark 5:1-17

1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 And when he saw Jesus afar off, he ran and worshipped Him,

7 And cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that Thou torment me not.

8 For He said unto him, Come out of the man, thou unclean spirit.

9 And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought Him much that He would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought Him, saying, Send us into the swine, that we may enter them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (there were about thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray Him to depart out of their coasts.

GOLDEN TEXT: How much then is a man better than a sheep.—
Matthew 12:12.



THE fallen angels are described as those "which kept not their first estate, but left their own habitation," whom God has "reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.) Then again we read that "God spared not the angels that sinned but cast them down to hell [*Tartarus*, a state of darkness], and delivered them into chains of darkness to be reserved unto judgment." (2 Pet. 2:4.) It would seem that by "*Tartarus*" is meant the atmosphere of this earth, for these angels of darkness are not far away, and are probably the cause of much of the trouble that is in the world today.

In referring to the fallen angels the Apostle Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) The members of the church "wrestle" with these beings by resisting their influence, their evil suggestions which they try to implant in the mind, and their power manifested in false, God-dishonoring creedal systems which have come down to us from the darker past, and of which Satan and the fallen spirits were probably the real originators. It is a severe battle that God's people have to fight against these forces of evil, and in order to win the final victory, the soldier of the truth needs to have on the whole armor of God and of righteousness.

Evidently the demons mentioned in our lesson understood that some time in the future they were to have their liberties taken away from them. Hence the demoniac said to Jesus, "I adjure Thee by God that Thou torment me not." St. Matthew's account says, "Art Thou come hither to torment us before the time?" And in another instance of like character, "Art Thou come to destroy us?"

No doubt Jesus knew that the demented man was obsessed (or

possessed) by a number of evil spirits, and yet He asked him his name so that His disciples and others might hear the answer. The spirits besought Him that they might not be cast into the abyss, the state of final destruction. Seeing a herd of swine feeding there, they requested to be allowed to enter the animals, and this request was granted. Immediately, the swine became crazed and rushing down a steep place into the sea, perished in its waves.

According to the Jewish law, swine were forbidden them, as unclean, and, therefore, may have been considered contraband. We are not told that Jesus paid the owners anything for them, and yet He could easily have done so. In any case, He did nothing in violation of the principle of justice, of that, we can rest assured. It may be that one demon entered into each of the pigs, making them all violently insane.

Instead of being thankful that a miracle had been performed and a sick man healed, the persons interested in the swine besought Jesus to go away lest their industry be wrecked by the measures He employed. The world was selfish then, even as it is selfish today. There are persons today who do not want to see people delivered from the folly of unbelief in senseless creeds, but who prefer to have them members of some religious system where they are fretted and worried by grievous misconceptions of the character of God, and where they learn nothing of His great plan for human salvation and restoration to life and happiness.

QUESTIONS:

Where do we find the fallen angels mentioned in the Scriptures?

What are the "principalities and powers" that we wrestle against, and what do we consider this wrestling to be?

Why did the demoniac say, "Torment me not"?

Compare the owners of the swine with a certain class of people of today.

How can we best fortify ourselves against the evil spirits?

SERVING WITH WHAT WE HAVE

March 6—Mark 6:1-15

1 And He went out from thence, and came into His own country; and His disciples followed Him.

2 And when the sabbath day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? And are not His sisters here with us? And they were offended at Him.

4 But Jesus said unto them, A prophet is not without honor, but in His own country, and among His own kin, and in His own house.

5 And He could there do no mighty works, save that He laid hands upon a few sick folk, and healed them.

6 And He marvelled because of their unbelief. And He went round about the villages, teaching.

7 And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals, and not put on two coats.

10 And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

GOLDEN TEXT: Such as I have give I thee.—Acts 3:6.



WHAT simple, humble emissaries of the cross Jesus trusted with the great commission of preaching the gospel. No wonder that His entire work baffled the religious leaders of His time. To the scribes and Pharisees Jesus was just a carpenter. They thought they knew all about Him that was to be known. They believed that Joseph was His father and Mary His mother, and that James, Joses, Judah and Simon were His brothers. How then, could He possibly be any different from other people? Thus did they reason on the subject. Little, indeed, did they realize that "God moves in a mysterious way His wonders to perform." And long ago the prophet Isaiah had written, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways than your ways, and My thoughts than your thoughts."—Isa. 55:8, 9.

When giving to His disciples the greatest of all commissions, our Lord counselled them not to make any special provision for their journey. They were to be faithful in their service, and were promised that God would look after them. It was in harmony with this that in the Sermon on the Mount Jesus called their attention to the lilies of the field, reminding them that the splendor of these simple flowers outmatched that of King Solomon. If God could thus clothe the lilies, He could clothe them, and would surely do so while they were devoting their lives to His work. Jesus was not using the lilies to show that they DO NOTHING, and that therefore we should do nothing. Indeed, nothing could be further from His purpose. The lilies and all flowers are governed by the laws of nature. They use what they have, but they have no arms, no feet, no eyes with which to see, no ears with which to hear, no brains by which to reason and to think. Their capacities are exceedingly limited as compared with those of man.

The Lord expects us to use the things that we have. To Moses

He said, "What is that in thine hand?" In substance He says the same thing to every professed follower of the Master. The parable of the talents makes it very plain that we should be faithful in the use of our various capacities for service. Those who speak for the Lord, let them do so. Those who can write, let them do that. Some have a pleasing personality, and that, also, can be used. Some have a fine gift for expounding the great plan of the ages, and that is a splendid talent for anyone to possess. The Word of God says, "that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9.) Therefore, we should give expression to the truth, both in our words, in our deeds, and in any special service we can render for the Lord, the truth and the brethren.

The disciples who went out into the Lord's vineyard soon found that they did not lack for anything. They did not have to worry about where their next meal would come from. They had no need for anxiety regarding the future, and what would become of them in their old age, since they were in no position to lay up money. They were to remember the Master's words, "Seek ye first the Kingdom of God, and His righteousness; and all these things [food, clothing, etc.] shall be added unto you."—Matthew 6:33.

QUESTIONS:

What did our Lord say on various occasions about anxiety concerning the future?

Just what does the illustration of the lilies teach us?

Will the Lord excuse us if we fail to use some of our talents? If not, why not?

Does the rule that Jesus laid down for the early Christians apply today? Or have modern conditions made it impractical?

How can we be sure that we are making proper use of our talents?

Is it pleasing to the Lord for a Christian to seek ways and means of increasing their talents? If so, how can this best be done?

FEEDING THE HUNGRY

March 13—Mark 6:30-44

30 And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

31 And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

34 And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And He commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

GOLDEN TEXT: Give ye them to eat.—Mark 6:37



WHAT God can make things go a long way there can be no question. A little energy from the sun's rays, and we have the power stored in wood, coal and oil. To be sure, it has taken time to do this, but what is time with God? He can take a thousand or more years to do something, or, if He so desires, He can do the same thing in a few seconds. There is no fourth or other dimension with God. Time and space are but the mediums of indicating His insuperable power and capacity.

When God takes a long time to do something wonderful, like covering the apple trees with fruit, we see no miracle in it, but merely consider it as being the natural thing. But when He does things suddenly and unexpectedly, we call it a miracle. Thus Jesus called for a few water-pots, had them filled with water, and all at once it was converted into wine. That certainly was a miracle. Yet every summer God takes water and minerals from the soil and sends them up into grape-vines, cherry, plum and other trees and turns them into wine, and because it takes longer to accomplish this, we do not regard it as a miracle.

In the days of Elijah the prophet, God made a little meal and a small quantity of oil last a woman and her son and himself a "full year." (1 Kings 17:15, margin.) That was because she was willing to share it with the prophet. Then again in the time of Elisha, we find there was a widow who had nothing in her home but a little oil. The prophet told her to borrow vessels of her neighbors, and she did so, and under the divine blessing they were all filled with oil. (2 Kings 4:1-7.) Thus, we repeat, can God make things go a long way when they are used in His service.

Jesus was always serving others. Whether He was casting out demons from obsessed persons, or giving sight to the blind, hearing to the deaf, power to walk to the lame, raising the dead, telling about

the divine Kingdom, or feeding the multitude, He was in every case doing something for others and expressing His good-will toward them. In all this He has left us "an example, that we should follow in His steps" by using the pound and the talents entrusted to us.

Only five loaves and two fishes made a feast for five thousand men! But it was not hard for God to do a thing like that. Perhaps He had angels employed in making the bread and fishes, and had everything prepared for the occasion. We do not know, for we are not informed as to the particulars. It was simply a miracle, that was all. But Jesus did not let the multitude go away hungry. And today He has left the feeding of the multitude to us, while He, Himself, invisibly present, superintends the work. It is not in our province to feed everybody, but those hungering for the truth will find soul-satisfaction in the divine message we can bring them. In the great coming Millennial age, God will feed all men with a knowledge of Himself, using as His divine agency our Lord Jesus and the church, His bride. But we have a wonderful privilege at the present time in witnessing for the truth and feeding the truth-hungry with the precious bread of life.

QUESTIONS:

Did Jesus do unnecessary things simply to show His power?

Just how did He operate?

What is a miracle? Are there miracles in nature?

Give some instances of miracles in Old Testament times.

Should we make any attempt to feed the multitude today?

Prove your answer from the Bible.

How will God feed the multitude in the Millennial age?

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CHILDREN'S HOUR



MOSES

THE children of Israel, after Joseph's death, multiplied so rapidly in the land of Egypt," said Uncle Eb, "that the king decided to stop their increase by a very cruel and heartless method. He commanded that all the little baby boys be drowned in the river Nile as soon as they were born. You can imagine what a terrible thing it was for the parents to see their little ones destroyed like this. Now there was a woman who had a beautiful little son, and she hid him away for three months, and when she found that she couldn't hide him any longer, she did a very ingenious thing. She made a little basket or ark of bulrushes and made it water-tight with a good layer of pitch. Then she placed her little boy in it and laid it down among the reeds along the river bank. And the child's sister stood back some distance to see what would take place.

"Well, a very interesting thing took place. Who indeed should come down to bathe in the river but the daughter of Pharaoh, the king. And, of course, she saw the basket floating there, and she sent one of her maids to bring it to her. What then was her amazement upon looking into the little ark to see a beautiful child! The babe wept, and the princess of Egypt had compassion on him, and she said, 'This is one of the children of the Hebrews.' Then the child's sister came to her and said, 'Shall I go and call a nurse that she may take care of the child for you?' And the princess said, 'Yes, go and do so.' So, the sister, whose name was Miriam, brought the child's own mother, and Pharaoh's daughter said to her, 'Here, take this babe and nurse it, and I'll pay you your wages.' So, in this strange manner, the mother was paid for nursing her own child.

"And the child grew up, and he was taken into the royal palace of Egypt and became the son of the king's daughter. Of course, he was well educated and became learned in all the arts and sciences of the Egyptians. He knew, also, how to govern a kingdom, and how to lead an army to battle. He became a very good and a very wise prince indeed, and his name was Moses, which means, 'drawn out, or taken out,' because he was taken out of the water.

"Now, of course, Moses knew that he was a Hebrew, and that his people were in bondage to the Egyptians. Naturally, he felt that he would like to do something to help them. But what could he do?

"One day Moses saw an Egyptian smiting a Hebrew, and he looked around to see if there was anyone watching him, and when he saw no one, he killed the Egyptian and dug a kind of grave right there in the sand and hid the body. But you know there is a saying, that, 'Murder will out.' And on the very next day when Moses saw two Hebrews striving together, and said unto them, 'Why do you fight like that?' one of them replied, 'Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?' And by these words Moses knew that his deed was discovered, and he felt that his life was in danger, and so he fled out of the country to the land of Midian, and there he sat down by a well.

"Now the priest of Midian had seven daughters, and they came to the well to draw water for their father's flocks. And there were certain herdsmen, who were rough fellows, and these came along and drove the young ladies away and took possession of the well. But they did not reckon on Moses, for he arose and wielded his staff with such good effect that he put the herdsmen to flight. Then he drew water with which the ladies could water their flocks. Then they told their father what had taken place, and he said to them, 'Where is the man who served you so well? Bring him into the house that we may entertain him. So Moses came in and stayed in that home, and he married one of the priest's daughters and her name was Zipporah.

"And that was how Moses became a shepherd. For many years he kept the flocks, and I suppose that many a time he had to protect the sheep from wild animals. And the long period of forty years passed away, and Moses was now eighty years of age. But he was not feeble like most men of that age are today, but was very active and strong, and more like a young man than an old one. And the life of a shepherd, which was lived out-of-doors, would tend to keep him in the best of health.

"One day Moses was near the mountain of Horeb, when he saw a very strange sight. Well, it was merely a bush on fire, but the strange thing about it was that the bush was not consumed. So Moses decided to go over closer to the bush and see why it was not burned. Then, as he drew near, God called to him from the midst of the bush, and said, 'Moses, Moses.' And Moses replied, 'Here am I.'

"And God said to him, 'Take your shoes from off your feet, for the place on which you stand is holy ground.' Then God said 'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses covered his face, for he was afraid to look upon God.

"And God said, 'I have surely seen the sufferings of My people, the children of Israel, and have heard their cry that they have made unto Me, and now the time is come for Me to deliver them, and to bring them forth into a land of their own, a land flowing with milk and honey. And you are the man whom I have chosen to accomplish My purpose. Come now, therefore, and perform the task I have assigned to you. I want you to go up to Pharaoh the king and demand that he let My people go that they may serve Me.'

"Now Moses did not think that he was qualified for a task of this kind, for he was a very humble man. But God encouraged him, saying, 'Certainly I will be with you. So go and gather the elders of Israel together and set this matter before them. Tell them that My name is I AM, the great self-existing One, and that I am the God of Abraham, the God of Isaac and the God of Jacob. And if you want to prove that you have come from Me, I'll give you certain signs. Now I see that you have a rod in your hand. Cast that rod upon the ground.' So Moses cast down the rod, and it was turned into a serpent, and Moses fled from before it. Then the Lord said, 'Now put forth your hand and catch it by the tail,' and he did so and it became a rod in his hand again.

"Then God said, 'Now if you want another sign, here is one. Put your hand into your bosom.' And Moses did this; but when he took his hand out at the Lord's command, the hand was diseased with the disease called leprosy. Then God told him to put the hand in again, and when he took it out this time, it was all right.

"One other sign the Lord gave. He told Moses to take the water of the river and pour it on the dry land, and when this was done, the water was turned into blood. Equipped with these three signs, Moses would surely be able to convince the people that God had sent him to do the work of deliverance. But still Moses did not think that he was eloquent enough. He said, 'I am slow of speech, and of a slow tongue.' Then the Lord said, 'Go up to Pharaoh, and I will be with your mouth and will tell you the right thing to say. And if you still feel incapable of doing this, take with you Aaron your brother. He can talk well, and the two of you can go up together.'

"So after taking leave of his father-in-law and journeying to Egypt with his family, Moses went to have an interview with the king. And he said to him, 'The Lord requires you to let His people go that they may hold a feast unto Him in the wilderness.' But Pharaoh said, 'Who is the Lord that you are talking about? I do not know your God, and I

will not let the Israelites go.' And then Pharaoh made the tasks of the Israelites harder than they were before. And the children of Israel said to Moses, 'What is this that you have done to us? You have made our burdens far heavier than they were before you came here to interfere. Now what are we to do?'

"So Moses told the Lord about this. And the Lord sent him to Pharaoh again and told him to show the signs that had been given to him. So Moses and Aaron went into the presence of Pharaoh and Aaron cast his rod down and it became a serpent. Then Pharaoh called the magicians of Egypt to see what they could do, and they cast down their rods, and they also became serpents. Perhaps they were real serpents that looked like rods before they were cast down. But Aaron's serpent swallowed up their serpents. Still Pharaoh hardened his heart and refused to let the people go.

"Then the Lord said to Moses, 'Tomorrow when Pharaoh goes down to the river, as is his custom, you stand on the bank of the river, and if he still proves obstinate, tell him that you will smite all the waters in Egypt and they shall be turned into blood.' So, next day, Moses did as the Lord commanded, and he spoke to Pharaoh. But the king was stubborn, and said, 'No!' Then Moses stretched out his rod over the river Nile, and toward all the rivers and fountains and pools of water in all the land, and they were turned into blood. And the fish that were in the river died, and the Egyptians had no water to drink, and they were in danger of perishing with thirst. And seven days passed with the land in this state.

"Now this was the first plague that God poured out on the wicked Pharaoh and the people of Egypt. The next plague was one of frogs. Moses simply stretched out his wand over the country, and the frogs came up out of the rivers and ponds and literally covered the country. There were millions of them. You never saw frogs like them in number. One does not object to a few frogs, but these frogs of Egypt covered the fields, the streets, and got into the houses, and people found them in the flour and in the meal and in their pockets. Just fancy putting your hand in your pocket and finding a live frog there. Fancy seeing them hopping about in your parlor, and getting on the table at meal time. I can tell you that the people became good and sick of frogs. I'm sure they felt that they never wanted to see another frog as long as they lived. And the king with all his power could not get rid of them, and could not make them less than they were. The only hope was that the one who had brought them would take them away. So Pharaoh called for Moses and Aaron and asked them to remove the frogs, that then he would let the Israelites go. So Moses prayed to the Lord and the Lord answered his prayer, and the frogs died in all the land. And then it was that the people had quite a task on their hands; for, as I have said, there were millions of frogs, and now they were

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Talking Things Over



THE TRUTH CAN ANSWER



NOTHING is more destructive to the stability and progress of truth than to conclude, for sake of peace, to refrain from discussing points of difference. Yet there is a "happy medium," as it were, or a proper "spiritual balance," in this matter as well as in all others pertaining to the Christian life. Or, to express the thought in Scriptural terms, it is necessary that we "contend earnestly for the faith," yet at the same time we are to remember that "the servant of the Lord must not strive." Brother Russell once said that we "should preach the truth, and let its mighty power do the work." In doing this, it seems to us, we are obeying the whole counsel of God as it pertains to this phase of the Christian life.

Merely to tell a brother who doesn't agree with us that he is wrong will more than likely convince him more than ever that he is right. But, if patiently and lovingly, we can point out to him what we understand to be the Scriptural view on the point in question, and why, it may be that he will be helped thereby to a better understanding of the matter. Even so, it is not always wise to entirely ignore the erroneous views of others, because there are times when the truth is caused to shine more resplendently when contrasted with the error. Thus, for example, the truth relative to the condition of the dead was made the plainer as Brother Russell compared it with the God-dishonoring theory of eternal torture.

But when it seems necessary, for sake of clarity, to compare error with truth, it should always be done in the spirit of love, and never with the intention or desire to criticize those who hold what we may consider to be erroneous views. Yes, let the mighty power of the truth do the work. The truth answered all our questions in the past, and it is still able to do so. On this point the following quotation from the *Bible Students Monthly*, of England, is very timely:

"Now a new year opens before us with its golden opportunities. In the years that are past men and women have studied and discussed, prayed and meditated, served and laboured, in this glorious fellowship they called 'The Truth.' There was a clear exposition of the divine Word along lines which broadened their spiritual perception immeasurably. For some, old perplexities were dissolved, old questions answered, old problems swept away. Much of the gross materialism of nineteenth century theology was dispelled by this clearer light on the Word

"The whole conception of Christ's work for mankind, His dealing with them in 'His day,' the manner of His return and appearing, the ultimate purpose of God in creation, was lifted to a higher and a more spiritual plane than ever before. Then, after forty years of unremitting labour and service, another faithful pastor, used by the Lord of the Harvest to reveal divine truth in a manner in which it had never been revealed before, laid down his cross in victory—and the doubts began to come in.

"Valid doubtings—may be. Reasonable objections—often. The progress of time has brought to light factors which could not have been foreseen forty years ago. **But these questions are capable of answer.** The same principles of exposition which satisfied the enquirer and converted the sceptic forty years ago as no other explanation could do at that time are powerful to do so still. Let us express our doubts and objections by all means. Let us bring to the forefront every query which has registered itself on the mind. **The truth can answer.** Let us, in this new year, give it the opportunity to do so."



NO BIBLE IN CLEVELAND, BUT—

A LETTER like the following, from a gentleman in Cleveland, Ohio, reveals that there are still those who are searching for the truth; and that, the Lord knows how to get the truth to them in His due time. This letter is of special interest also, in that it shows how opportunities of service come to those who are eagerly searching for them.

"Gentlemen of The Dawn, Dear Sirs: About two weeks ago I had an advertisement put in the Cleveland paper, *The Press*, by the Editor, asking for a Bible of good black type, and with concordance and references for Bible study; as I was not able to buy one. My wife and I have been on relief for about five years, and have not been able to work on account of being afflicted with chronic asthma during all that period.

"Now it seems that there are no Bibles in Cleveland. However, there was an elderly lady who came to our home to see us, in response to the advertisement. She said that she had only one Bible, but, she brought me a few tracts. The names of these tracts are, "Coming Back From Hell Soon," "What Is the Soul?" and "Where Are the Dead?" Then she said for me to drop you a few lines, and maybe you could help me.

"Well, I read the tracts, and I'm telling you the truth when I say that my eyes have been opened as never before, to facts that I have never known. I have

been going to church for a long time, but got nowhere. Well it seems that I was just taking in a lot of errors, for the minister did not know his Bible at all. So, Gentlemen, if you can help me by sending me some more tracts, and a Bible (it need not be a new one) you will have my everlasting thanks, and the same from my wife; and above all, you will have God's blessing as well. Respectfully yours, —J. B. B."

In response to this request, a Bible and other literature, were sent to this gentleman and his wife; and just as we go to press the following letter of appreciation from them reaches us:

"Dear Friends: On Monday morning, the 24th, your grand gift of a Bible, 'The Divine Plan of the Ages,' and some additional tracts came to hand; and this morning, *The Dawn*. My wife and I are thankful indeed to God and to you dear friends for this fine outfit. And through the coming years may God add His blessing to you and to all your work. You will find enclosed a few stamps for the book 'God and Reason.' Later on, if I can get some more stamps, I'll send for 'Hope Beyond the Grave.' You know, a man and wife, if up in years as we are and on city relief, cannot at all times get just what we would like; so we have to do the best we can, with God's help. Thanking you all, we are, respectfully,

—"Mr. and Mrs. J. B. B."

"P. S. Your welcome letter also just received. We are thankful to you for your wonderful special fund arrangements whereby we can have *The Dawn*. God does act in wondrous ways His works to perform. God bless you."



CLASS ACTIVITIES IN CINCINNATI

The following letter from the Secretary of the Bible Students Ecclesia of Cincinnati, Ohio, is self-explanatory. The convention announcement and other information contained therein, will, we believe, be of interest to many of our readers.

"Dear Brethren: Greetings in the name of our Master! The newly organized class at Cincinnati, Ohio, known as the 'Bible Students Ecclesia,' wish to announce a convention for Sunday and Monday, May 29th and 30th, which is to include a public address on Sunday evening. Place of meeting, Y. M. C. A., 9th and Walnut Streets, Cincinnati, Ohio.

"The purpose for which the new ecclesia was organized is to proclaim, as we have opportunity, the gospel, both privately and publicly, using the printed page as well as word of mouth.

"We, while finding the Word of God shining with more lustre today than twenty, ten, or even five years ago, see no reason for changing one single doctrine or adding new ones; and it is our firm conviction that the faithful and wise servant—the seventh and last 'chief messenger' to the church in the flesh—provided, under divine guidance, sufficient spiritual food to sustain the church for the remainder of her earthly pilgrimage.

"The brethren, by unanimous vote, requested that the Secretary convey to you and to our brethren in Christ elsewhere, our desire to have serve on our convention program, as well as other meetings of the ecclesia, only such brethren as are in conscientious and whole-hearted agreement with the doctrinal teachings held and proclaimed by Brother Russell up to the time of his death, which by common consent are termed 'Present Truth,' or 'Dispensational Truth'; including belief in the second presence of the Lord; the teachings of the Tabernacle Shadows; the church's participation with Christ in the sin offering (which we understand requires that the last member of the church must pass beyond the veil of death before the ancient worthies shall be awakened from the tomb); and His work as Mediator of the New Covenant with Israel and the world of mankind during the Millennial age. With much Christian love, we are, your brethren in Christ

—"The Bible Students Ecclesia, of Cincinnati"

"P. S. Our regular meetings are as follows: Wednesdays, 7 to 9 P. M., and Sundays, 3:30 to 5:45 P. M.; in the Y. W. C. A. Building, 9th and Walnut Streets."



HAWTHORNE, CALIFORNIA, ECCLESIA RECOUNTS BLESSINGS

"Dear Brethren: Greetings in the name of our present Lord and King. Another year has rolled away beyond recall, and according to the grace of that One who is able to keep us from falling, we, as an ecclesia of the Lord's people at Hawthorne, Calif., still find ourselves rejoicing and giving thanks and praise to His holy name.

"Now, brethren, as we give thanks to our Heavenly Father, we also desire to thank you for your services on our behalf during the year. We recall with pleasure the pilgrim visits of the many brethren that were routed our way. Rather than mention each by name, for fear of omitting one, we wish to express our gratitude for everyone. We have been benefited by the discourses, by the fellowship, by the monthly publication of *The Dawn*, and by the convention reports.

"We are particularly reminded of the blessings at the convention in Los Angeles, last summer, and the part our ecclesia was privileged to play in providing a hall for extra meetings. Our hearts are still rejoicing with the measure of blessing the Lord was pleased to pour upon us."

"In harmony with Malachi 3:16—"They that feared the Lord spake often one to another"—it is the desire of our class to be in this attitude, that we may have a 'book of remembrance' written for us. And so, during the coming year we desire to see many of the brethren and to have joy in their fellowship. We therefore extend an invitation to as many brethren as you see fit to route to our ecclesia, that these may serve us with the harvest truth.

"Looking to the future, we do not know how long we shall be here, but it is our wish that during the

year to come you may be blessed by divine grace, and that you may be faithful to the trust reposed in you. Your brethren by His grace.

—“The Hawthorne Ecclesia”



PETER ENJOYS THE CHILDREN'S HOUR

The following letter is from a twelve-year old boy of Birmingham, England. We believe that other boys and girls who are readers of 'The Dawn's Bible stories for the young folks, will enjoy the letter. All of us young folks in the Dawn office enjoyed it, too.

“Dear Brethren of The Dawn: As my mother is writing to you, I thought I would like to write also to tell you how I enjoy your 'Children's Hour' articles in The Dawn. I read them to mother every month and even mother says that she learns a lot from them. As for me I not only learn a lot, but feel that I want to learn lots more, and I'm sure I will if I keep on

studying your 'Children's Hour'; so that is why I look forward very much to your articles.

“I was very pleased when you started the 'Children's Hour' Bible stories all over again right from the beginning of the Bible, because that gave me a chance of following them all through the length of the Bible.

“I have often noticed how mother eagerly studies The Dawn when it arrives each month. I'm sure it helps her greatly. †

“I think if I had a wish it would be to come to New York to see you. I would love to see the tall skyscrapers and the lovely docks; and most of all, of course, to see you. Perhaps my wish will be granted one day, if 'God is willing.'

“I go to school and enjoy it very much. It is a large High School and I passed an examination a year ago for admission to it. I tried hard because mother says actions speak louder than words. Well, I must close now. With tons of love, —Peter”

CONVENTION ANNOUNCEMENTS

(Continued from inside of front cover page)

CINCINNATI, OHIO, May 29 and 30. This gathering has been arranged by the newly organized class of Cincinnati; and a cordial invitation is extended to all brethren who can attend. Arrangements will be made for an immersion service, and the Secretary would appreciate being advised early of any who desire to symbolize their consecration. The convention program will include a public address on Sunday evening. All sessions will be held in the Y. M. C. A., 9th and Walnut Streets, Cincinnati. Class Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

LOS ANGELES, CALIF., July 2, 3 and 4. The Los Angeles friends wish an advance notice given of this proposed General Convention so that friends may have it in mind when planning vacations.

TRUTH LITERATURE

THE DIVINE PLAN OF THE AGES

The Divine Plan of the Ages will ever remain the standard present-truth text book. Though published originally more than half a century ago, it is still up to date, and vibrant with the living message of the Messiah's gospel. Whatever other literature may be used to introduce the truth, whether tracts, or booklets, those who become interested will ultimately need The Divine Plan of the Ages in order to obtain a clear, detailed knowledge of the divine purpose.

We have a new, standard edition of The Divine Plan of the Ages, bound in blue cloth, stamped in gold. These are priced at 50 cents the single copy, postpaid; in lots of ten, 30 cents each, postage extra. Write for special colporteur prices.

VEST-POCKET BOOKLETS

These little booklets are proving to be very popular among the friends for use in witness work; both because of their convenient size, as well as their small cost. The following are now available: “God and Reason,” “What Is Man,” “The Day of Jehovah,” and “Hope Beyond the Grave.” These booklets are priced at 5 cents each. Five copies each of all four for \$1. Get a supply for ready use; or for your class room table.

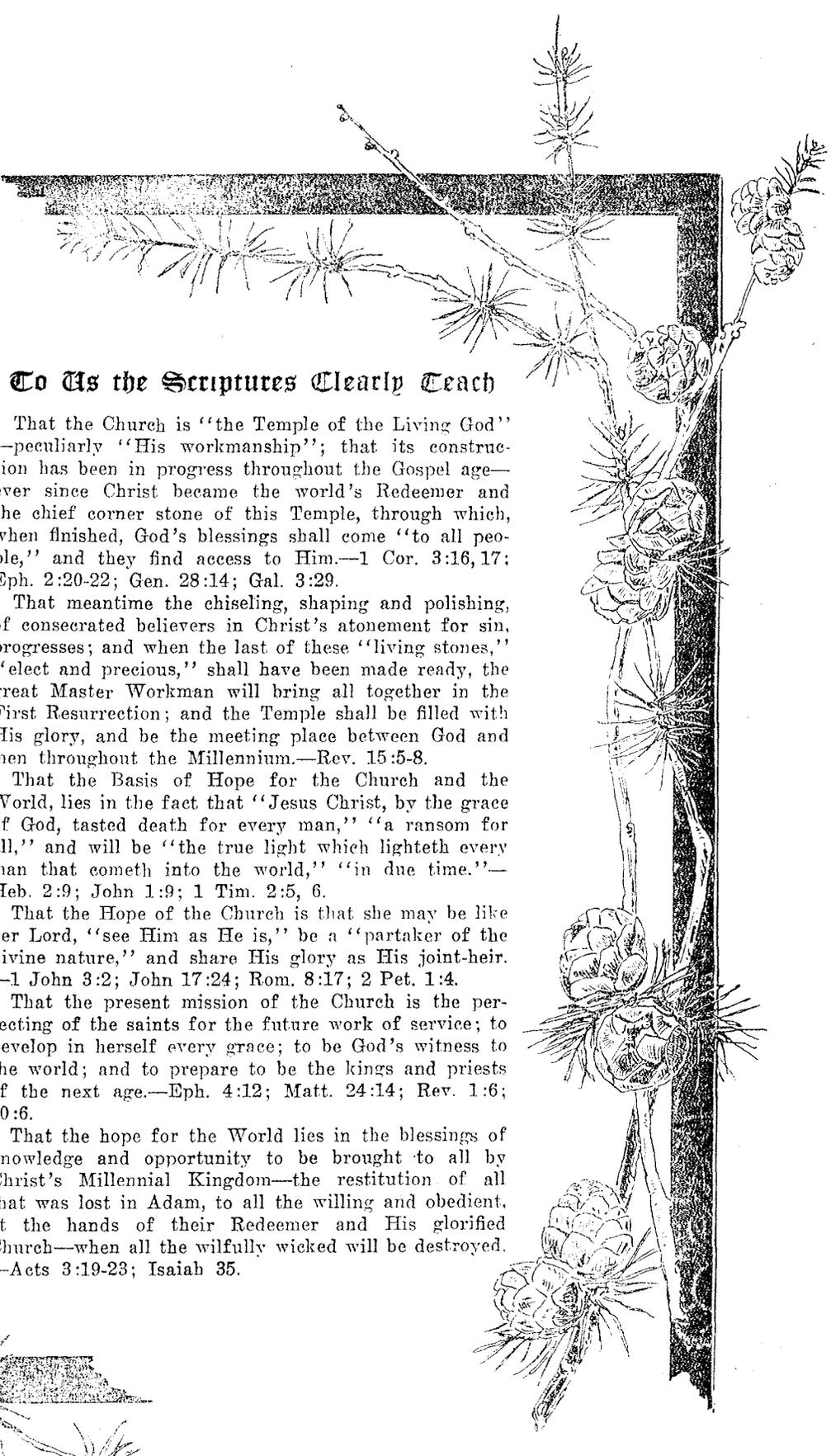
The Dawn 136 Fulton Street Brooklyn, N. Y.

CHILDREN'S HOUR

(Continued from page 30)

all dead, and there they lay all over the land. And the people couldn't leave them there, for they would have bred disease, so they gathered them up. I fancy they shovelled them up in carts, and it must have taken some time to do this; but finally they were all buried, and the people must have been glad to get rid of such a terrible plague.

“So the frogs were gone, and Pharaoh saw that the land was rid of them. Now, surely, he would let the Israelites go. He would surely know that the God who could turn water into blood and could fill the land with frogs was not a God to be trifled with. It is hard to understand how a person could be as stubborn as he was. But again he refused to comply with God's command. And we find that today, as well, people often refuse to do the thing that they know to be right. However, there is no safety in disobeying God, and the only safety lies in doing what God tells us to do. And we find this out in His Word, and so we read His Word, and seek to know His divine will so that we may have His divine blessing on our lives. With the second plague and the refusal of Pharaoh, we bring this story to a close.”



To Us the Scriptures Clearly Teach

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

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

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

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

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.