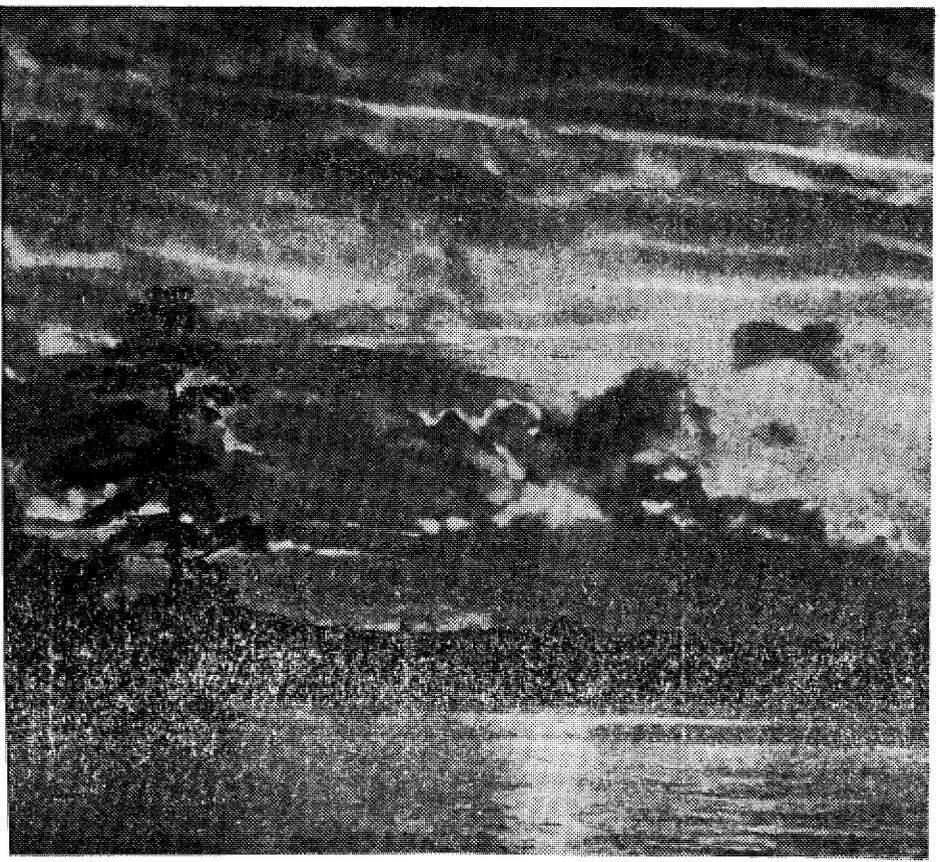




The  
**DAWN**  
*A Herald of Christ's Presence*

JULY 1946



# The DAWN

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One Dollar a Year

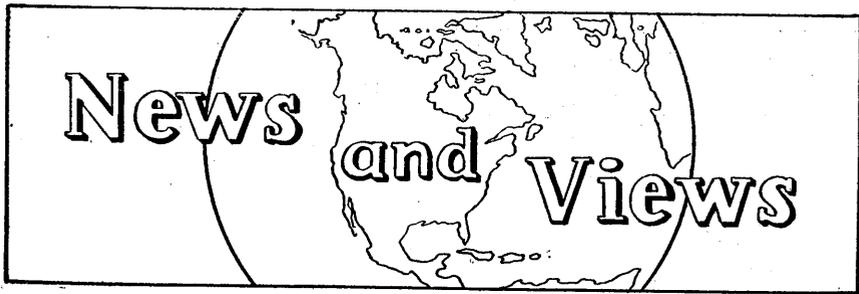
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## There Was a Prophet in Israel

**N**INETEEN centuries ago a prophet in Israel foretold that a time would come in the history of the human race when there would be a widespread distress of nations, the underlying causes of which would be so baffling that the people of the world would not be able to find a way out of their dilemma. This prophet also foretold that in connection with this world-wide distress a dreadful pall of fear would hang over the people causing their hearts to fail as they looked forward to the things coming upon the earth. As a climax to this vivid description of conditions tragically common to our day, this prophet said that unless these days of distress were shortened no flesh would be saved. For our comfort, however, he added that the days of distress would be shortened.

**The prophet who foretold**

present world conditions so accurately was Jesus; and the combined efforts of the world's best statesmen have failed to halt the irrepressible progress of events which daily reveal the increasing accuracy of the prophecies uttered by this outstanding Jew. Take the fact of fear, for example. This fear has been in the hearts of the people since the outbreak of the first World War in 1914. The late President Roosevelt recognized its blighting effects upon human well-being and happiness, and considered it important to include "freedom from fear" as one of the fundamentals in a new world charter.

Hundreds of thousands of the youth of the United States died heroically fighting for this and other so-called laudable objectives. But what happened? Why, the atomic bomb! It blasted the way to "peace," in the Pacific area; but when the peace came,

instead of producing freedom from fear, as many in the United States had hoped it would, the fear of the people was increased, and daily is becoming more intense. Yes, Jesus was a true prophet!

And what about the possibility of the entire human race being destroyed, as Jesus indicated would be the case but for divine intervention? Well, our scientists tell us that this definitely is now a possibility. Prior to August of 1945 it was difficult even for those who had implicit faith in the inspiration of Jesus' prophecy to grasp a thought of such overwhelming proportions. Many tried to place some other interpretation upon his plain words. But now it is apparent that Jesus knew what he was talking about.

Jesus was the last of Israel's prophets, and without exception they have explained that the suffering of the people in all the ages has been due to sin. Their testimony is consistent from beginning to end. Adam and Eve were driven out of the Garden of Eden and sentenced to death because they sinned. The antediluvian world was destroyed for the same reason. The cities of Sodom and Gomorrah were burned on account of the great sin of the people. And it was because the nation of Israel

sinned that God permitted Gentile nations to afflict her.

The entire human race is suffering and dying because of sin. Wherever there is a lack of peace, or unhappiness it is because of sin—not necessarily on the part of those directly involved, although frequently this is the case. Suffering and death reign because of sin which originated in Eden, and which has continued to blight the human race from then until now. Apart from war, suffering and death continue, and will continue until the Creator, the great God of love and power intervenes to stop it—which through the prophets of Israel he has promised to do.

The present distress of nations and world-wide fear foretold by Jesus is revealed in the Scriptures also to be due to sin and selfishness—first on the part of the ruling classes, and also because the people as a whole have tacitly consented to the wrongs which have pyramided to wreck the world. In this Maelstrom the Jews, the people to whom God sent his prophets, have seemingly had more than their share of suffering. Should we expect that the cause of their plight is any different than has been the cause of all human suffering throughout the ages?

Obviously not! Indeed, their

prophets, including Jesus, who prophesied the present time of distress upon all nations, foretold their present baffling problems, pointing out the cause to be their national sins, and the remedy, their repentance. All Jews who have faith in their traditions, and are proud of their background, may at first reject the thought that their own sins are responsible for the suffering of their people. They are loath to think that their God is not on their side, not fighting their battles for them; yet they are forced by the logic of circumstances to admit that this must be true.

And it is no disgrace to admit this. Gentiles as well as Jews will have to acknowledge their sins and seek divine favor in God's own way, ere lasting peace, security, and happiness will come to them. This is doubly true of the Jews, for in the days of Moses, they entered into a covenant with God. They promised to obey him, hence are more responsible than the Gentile world. God expects more of them, and is more severe in his retributions because of their enlarged opportunities and self-imposed obligations to obedience.

Today Zionist Jews are working politically and in every other possible way to induce the great powers of earth to guarantee them a national home in Pales-

tine. Are they taking God into consideration? One of Israel's prophets truly said, "Except the Lord build the house, they labor in vain that build it." (Psa. 127:1) Are the plans of God being considered by Zionists today, or are they looking to Great Britain, or Russia, or the United States to do for them what God has promised to do? God has promised Israel the land of Palestine. The time undoubtedly will come for them to possess it. All the rich blessings of the long-promised messianic age are about to be showered upon them; but first they must turn to God for help, rather than to the Gentiles.

#### JEWES SHOULD FACE THE FACTS

Twenty-five years ago, most Jews, especially those who were Zionists, were certain that the Lord God was on their side. Through the Balfour Declaration, Palestine had been virtually turned over to them and they could return to the land of their fathers. Some believed this to be a fulfilment of the prophecies. Others accepted it as the inevitable just solution of their age-long problem of being a wandering and persecuted people without a home. Every Jew who still had in his bosom a spark of faith in his God, accepted that favorable turn of

events as further proof that he belonged to a race which indeed was chosen of God.

But it is different now. True, much has been accomplished in Palestine by the Jews. More than a half million of the descendants of Abraham are now living there, but the Balfour Declaration has been vetoed. The British White Paper takes its place. Very few more Jews can return to the Holy Land. And this at a time when the Jew needs his Promised Land most desperately. He needs it as a haven of refuge from the bitter persecution raging against him in so many countries where he is becoming increasingly aware he is not wanted.

Millions of Jews have been slaughtered since those bright and hopeful days of twenty-five years ago. Much as we are loath to admit it, anti-semitism is increasing practically everywhere—even in America. Naturally, the Jews want the United Nations to do something about this. They want the United States to intervene to change British policy towards them. The sheer desperation of their plight makes them long for somebody, somewhere, to do something for them.

Yes, there are facts for the Jews to face—hard, cruel facts. One of those facts is that if Israel's God wanted conditions dif-

ferent than they are, he could easily change them. Another fact is that since Jehovah God has not changed these conditions, there must be a very good reason for them. The third fact is that in all probability there is something seriously wrong with the Jews themselves which is causing divine providence to frown upon them.

There was a time when the Lord God of Israel led his chosen people through the Red Sea and across the River Jordan. He fought for them and gave them victories over their enemies. Israel's God is abundantly able to care for his people. But every Jew who knows his historical background is well aware of the fact that there were times when God did not fight for his people, because they had sinned. Jews are proud of their background, but here is a sombre detail of their past which should not be overlooked today as we endeavor to face the facts and discover why God has hidden his face from Israel.

Every Jew also knows that as a nation they have not been blessed with the smile of God's countenance for now nineteen centuries. This is recognized even in Jewish prayers, one of which implores Jehovah, saying, "O merciful Father, send us thy deliverer speedily in our days,

and may we behold the redemption of thy people Israel, when thou wilt return to Zion, thy Holy City, and end the bitter exile of the children of Abraham, Isaac, and Jacob. AMEN."

Jewish fast days are intended as national memorials, calling attention to their misfortunes of the past and at the same time serving as a plea to God for the revival of Jewish national existence. Jews know that their fathers sinned against God, and that had it not been for this, they would not have lost their sanctuary and their land. He fasts in an attempt to expiate that sin, and his own sins as well, for he believes that by so doing God's favor will return to him.

Yes, Jews, in at least a nominal sense, seem willing to face the fact of their national sins and recognize that their plight can be traced to the wrongdoing of their fathers and themselves. They observe their days of fasting and prayers; they have their wailing wall in Jerusalem; they ask God to end their exile of punishment; but he does not answer. Their troubles increase; their persecution becomes more bitter; they are driven from their homes in foreign lands but not permitted to return to their own land. What is wrong?

Does God no longer hear the prayers of his people? or is there

something wrong with their praying? The sacred Scriptures of the Jews reveal that in ancient times whenever they recognized their sin and asked God's forgiveness, his favor returned. Oftentimes miracles were performed by God in order to answer the prayers of his people. But now, for nineteen centuries, there have been prayers, fastings, sackcloth and ashes, but no miracles. Why?

One of the habitual sins of ancient Israel was the rejection of the prophets God sent to them. The six hundred and twenty-five thousand male Jews who left Egypt under the leadership of Moses failed to enter into the Promised Land because of their unbelief and failure to trust God and God's leadership through Moses. They murmured against Moses as they did against others of God's prophets who were sent to them. Every prophecy of the sacred Scriptures of Israel bearing on this subject, and every scrap of historic evidence, as well as the more than eighteen centuries of Jewish exile from their homeland and from the favor of their God, combine to prove that this particular national sin of the rejection of the testimony of the law and the prophets is the one most responsible for their dispersion. And it is this sin which they still re-

fuse to recognize and for which they have not asked forgiveness.

The greatest Jewish prophet of all time, the One who co-ordinated and gave point to all their prophecies; and the One whom God sent to fulfil his prophecies, they rejected. Yes, it was Jesus, the One whom Moses foretold, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things." (Deut. 18:15; Acts 3:22) But the Jews as a nation refused to hear Jesus. Incited to frenzy against him by their leaders, they clamored for his life and got it.

In doing this they said, "His blood be on us, and on our children," thereby accepting the responsibility for the death of this promised Savior and King of Israel and the world. (Matt. 27:25) Every circumstance of Jewish history bears out the truthfulness and reality of what occurred back there. Because the leaders of Israel rejected Jesus as their Messiah and plotted to kill him, Jesus said, "Your house is left unto you desolate." (Matt. 23:38) Nineteen centuries of desolation on the house of Israel, in fulfilment of this prophecy, stamp Jesus as a true prophet of God.

Every Jew knows that the coming of Jesus nineteen centu-

ries ago marked the beginning of their long siege of national calamity. There is no point in trying to hide behind the unchristianity of professed Christians as an excuse for denying their own national guilt. If God's protection had been over Israel the nation would not have been scattered and persecuted, for he has been as capable of protecting them throughout the past nineteen centuries as he was in the days of Moses.

The present is no ordinary time. Every national, political, social, and religious circumstance of this generation points to the undeniable fact that we have reached a turning point in human experience. President Roosevelt called it a "rendezvous with destiny." In this period of fundamental change, no national, political, or social evil will be cured by man-made formulas. Neither will religious problems be solved that way.

One of the most tragic mistakes in the religious world of our day is the attempt to have every religious group maintain its own particular faith and practice, regardless of the great divergence from that of other groups, and all work together under a common banner of hypocrisy and unbelief. This could never be a satisfactory arrangement for Jews. Jews are sup-

posed to believe in one Lord God, the Creator of heaven and earth, and that only through allegiance to this one God can all peoples and nations find unity of faith and worship. It is this that is taught by the sacred Scriptures of the Jews, and by the New Testament of the Christians.

At this time of all times in world history, when there is an attempt to adjust everything that is wrong, no Jew should give his consent to compromise his faith in the one Eternal God. Nor should he be unwilling to accept the testimony of God's prophets concerning the meaning of Israel's exile, and the course the nation must pursue in order to take its rightful place in God's new order of things which, according to the prophecies, is to emerge from the present terrible nightmare of human experience.

Yes, God's set time to favor Israel has come. One of God's prophecies concerning this is recorded in Joel 3: 1, 2, 9-21. Verse 1 speaks of a time when God will "bring again the captivity of Judah and Jerusalem." Verse 2 reveals that this would be the same time when the Lord would also "gather all nations . . . into the valley of Jehoshaphat." Biblical names nearly always have a definite meaning, and for this reason are frequently used in

the prophecies to denote conditions. It is thus with the name Jehoshaphat. This name means decision, or, God has judged.

The prophet is telling us that when God's time comes to return the captivity of his people Israel, he would then call all the Gentile nations into account. Verses 9-14 show that this would be in connection with a world-wide armament program and a global clash of nations. God's decision is against the nations. It is the time for the establishment of Messiah's kingdom, hence Gentile authority is to be set aside.

Turning back to verse 2 of this chapter, we note that one of the points of God's controversy with the nations concerns the land of Israel. The Promised Land does belong to Israel. The time has come when God proposes to give it to them. The Gentile nations do not wish to give it up. God presses the controversy, and Israel is restored. See verses 18-20

A Jew who is even casually observing should be able to identify this combination of events in what has been occurring throughout the world during recent years. There *has* been a movement on the part of Israel to return to Palestine. There *has* been a world-wide and war-like gathering of the Gentile nations. There *has* been and still is a dis-

pute over Israel's right to the Promised Land. In these events we are presented with strong evidence that the time has come for Israel to arouse herself and look to her God for guidance in what she should do, and to depend upon him for help that his will may be accomplished.

In verse 21 of this prophecy God says, "For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." Here we are reminded that Israel's return to God's favor is possible only because they will be cleansed of their sin—sin that is symbolized by blood. God is no respecter of persons. Both Jews and Gentiles must acknowledge their sins and seek forgiveness in order to have his favor. There is no other way to return to God.

God's love for both Jews and Gentiles is manifested in the wonderful provision he has made through the redemptive sacrifice of Jesus. Jews as a people have refused to accept this provision, and today the majority of those who call themselves Christians are turning away from this one and only means of approach to God. They claim that the idea of sacrifice for sins is revolting to twentieth century intelligence.

But no Jew is justified in taking this position. Through the law of Moses as well as by the

prophets the idea of sacrifice for sin was kept before Israel. When the time came for God to deliver the Hebrews from Egyptian bondage, the shedding of blood was required as a precursor of the miraculous exodus there wrought by the power of God. When later the tabernacle was constructed and its services instituted, the shedding of blood as an atonement for sin was a prominent and fundamental part of those services.

The Prophet Isaiah foretold the coming of the Messiah, describing him as the "arm of Jehovah," and declaring that the time would come when he would be revealed to the eyes of all the nations, and that all the ends of the earth would then see the salvation of God. But then he appends the query: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Explaining why he asks this question the prophet declares that this foretold Messiah would first of all be "brought as a lamb to the slaughter."—Isaiah 52:10; 53

When the foretold Messiah did come many Israelites in the humbler walks of life, and some of the prominent and influential, were delighted with him. The officers sent to arrest him declared, "Never man spake like this man!" (John 7:46) But

the religious leaders of his day rejected him, scorned his message, and stirred up the nation against the Prince of life. This led to his sacrificial death. And in their infuriated excitement they said, "His blood be on us, and on our children." (Matt. 27:25) For this the nation has paid dearly.

But, you may inquire, why should Jews today be held responsible for the sins of their forefathers nineteen centuries ago? It is because they continue to uphold that sin by refusing to acknowledge that their nation was in any way responsible for it. Not until they are ready genuinely to "mourn for him whom they have pierced," as the prophet points out they will eventually do, will the miraculous power of God become manifested in delivering them from affliction.—Zech. 12:10

The prophecies do not indicate that there will be any wide-scale repentance of the Israelites, or acceptance of Jesus as their Redeemer and Messiah until further trouble is heaped upon them, and they are reduced to a more hopeless plight than they are in today. We call attention to these things, not with the expectation of being heeded except by an occasional one, but as a witness, and to comfort as many

as are willing to face the facts and act in accordance with them.

But the time is near when the blindness of Israel will be removed as a result of their repentance and acceptance of their Redeemer and Messiah. And we are assured by the Scriptures that when that time comes God's abundant mercy will be extended toward them. Besides, the favor of God then will mean more than merely a respite from persecution. It will mean more, too, than possession of the Promised Land and the right to enjoy the benefits of its productivity. In addition to these blessings, Israel's prophets have foretold freedom from sickness, and even from death. Yea, the promise of God is that those who have died are to be restored to life—the millions who have died in recent years, as well as those who have died throughout all the centuries of the past.

Both Jews and Gentiles who have suffered and died will, in the resurrection, find more than a compensating portion for all the experiences through which they have passed. All wrongs will be righted, and those who repent of their sin and accept the provision of God's love through the Redeemer's blood, will enjoy the blessings of health and life forever.



# NOT GOOD ENOUGH FOR HEAVEN —TOO GOOD FOR HELL—

YOU will surely want to read this article and then pass it on to a friend. Many will be glad to read it who heretofore have not been interested in truth literature. It not only sets forth in simple language the truth about hell, but also discusses the subject of purgatory, and what the Bible says about it. And the article, "Not Good Enough for Heaven—Too Good for Hell," is only one of several that have been assembled and published in a special

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THE DAWN

— East Rutherford —

N. J.

## FOR PROTESTANTS AND CATHOLICS

# The Bible Answers



## *A Second Chance*

¶ Frank, does the Bible teach a second chance for sinners?

¶ Ernest, I'm not sure that I understand exactly what you mean by that question. Jesus told Peter that he should forgive his enemies seventy-times-seven, which, of course, implies much more than a mere "second chance."

¶ But my question does not have to do with our relationship to one another in the present life. It has to do, rather, with God's attitude toward sinners after they die. I have been told that there are those who believe that people can keep right on sinning in this life—doing just as they please, you might say—and then, in the next life, have a second chance to be saved.

¶ Ernest, I want to say right at the outset that the Bible does not teach any such liberal philosophy as you have outlined.

¶ Are we to understand, then, that all hope of salvation ends at death for those who have not accepted Christ as their Savior and joined the church?

¶ No, Ernest, that is not the Bible teaching, either.

¶ Frank, that sounds like a con-

tradiction. You say there is no "second chance," and yet that all hope of salvation for sinners does not end at death. Would you mind explaining just what you mean?

¶ Ernest, the proposition you stated is that a person can continue sinning all his life, wilfully ignoring the grace of God, and that this will have no bearing whatever on his future chances for salvation—that God will ignore everything a person does now, and extend his unlimited grace toward him in the resurrection.

¶ Yes, Frank, that's just about the way the matter has been put to me.

¶ That thought is wholly unscriptural! There are many passages of Scripture which refute such liberalism. The Apostle Paul states, for example, "Whatsoever a man soweth, that shall he also reap." (Galatians 6:7) Jesus said: "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes! But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." —Luke 12:47, 48

¶ Well, it's plain enough from the texts you have quoted that there is to be a just retribution for all wrongdoing.

¶ A "just" retribution is the proper way of stating the matter, Ernest. Millions of human beings have died without having any opportunity to accept Christ and obey God's righteous laws. If these are to have no future opportunity for salvation, then God is unjust.

¶ And it would be even worse, it seems to me, if such must suffer an eternity of torture in a hell of fire. At the same time, though, Frank, there are other millions who have died as sinners who have had at least a measure of opportunity to know and do better. What about these? They have not been wicked in the sense that they have robbed their neighbors, or committed murder, or otherwise broken the conventions of human society. As a matter of fact, they have generally been considered as good, decent people.

¶ But not good enough for heaven—is that what you mean?

¶ That's the thought, Frank. But at the same time, they have not been bad enough, it seems to me, to be punished in hell forever.

¶ I'm glad you said that, Ernest. As I remarked to you once before, no one on earth has ever been so great a sinner as to merit an eternity of torture in the alleged fiery hell that was invented back in the Dark Ages. That's one point we should get settled in our minds once and for all.

¶ Right you are, Frank, and I'll

tell you, that article you gave me to read on the topic, "Not Good Enough for Heaven—Too Good for Hell," really does settle that point!

¶ You mean that article appearing in the special gift edition of *The Dawn* magazine?

¶ That's right. But getting back to our discussion, just how good does a person have to be in order to be assured the privilege of spending eternity in a heavenly home? It seems to me that if we get that question answered, it might help us to understand better what God's provision is for those who do reach up to that particular standard.

¶ Ernest, the Scriptures are very explicit on that point. I would like to remind you of the rich young ruler who asked Jesus, "What good thing shall I do, that I may have eternal life?" Jesus referred this young man to the Ten Commandments, to which he replied, "All these things have I kept from my youth up."—Matt. 19:16-20

¶ Frank, that young ruler was really a good man if he had actually kept those commandments. It meant that he worshiped the true God, had not injured his neighbors, had not been guilty of robbery, or murder, or any wrongdoing.

¶ But for all that, Ernest, Jesus said that this man was still lacking. Jesus said to him, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me." (Mark 10:

21) This means that the only ones who may entertain a heavenly hope are those who, in addition to accepting Jesus as their personal Savior, devote all that they have—their very lives—to the service of God, and in doing good to others.

¶ Why Frank, I doubt if there are very many who reach up to a standard of that kind.

¶ Quite true. Jesus referred to these faithful followers of his as a "little flock," and to this "little flock" class he said, "It is your Father's good pleasure to give you the kingdom"—that is, a share in the kingdom of heaven.—Luke 12:32

¶ Well, I can see that being a real Christian is a serious matter. But Frank, when we view the subject from this scriptural standpoint, it increases the number of those for whom the ordinary conception of Christianity has no provision. What about all these millions? Where will they be in the resurrection?

¶ Ernest, what makes this problem seem insurmountable is the unscriptural idea that God is unable to extend his mercy and blessing to human beings beyond the grave. We have believed that God is merciful to sinners as long as they live. We are willing to give them chance after chance during their present life, but we have supposed that there could be no mercy extended beyond the grave.

¶ In other words, "While there's life, there's hope"!

¶ That, Ernest, is merely narrow-

minded human reasoning. The Bible, on the contrary, clearly teaches that the Creator has made a provision for the whole world of mankind beyond the grave.

¶ What is that provision?

¶ It is the provision of a resurrection from death, and a future judgment day.

¶ The traditional judgment day is not very bright with hope for anyone except the faithful followers of Jesus, is it?

¶ Well, here's another case where the Bible and tradition part company! In Isaiah 26:9 we read that when God's judgments are abroad in the earth the inhabitants of the world will learn righteousness.

¶ In other words, the judgment day of the Bible is a day in which the people will have an opportunity to learn righteousness.

¶ That's right. You see, Ernest, the judgment day is more than just a twenty-four hour day. According to the Bible, the judgment day is a thousand years long!

¶ Is that what is sometimes referred to as the Millennium?

¶ Yes. It is the thousand years of Christ's kingdom. Christ will be both King and Judge during those thousand years, and during that time the whole world of mankind, awakened from death, will be enlightened, judged, and the obedient blessed.

¶ And there will be an opportunity then for others besides Christians?

¶ Christians will not be judged



at all during that future judgment day, for they will already have passed their test. The word judgment includes the thought of a trial as well as a sentence. Those who have accepted Christ, and are walking in his footsteps, are having their judgment day now; that is, they are now on trial. The apostle speaks of it as a fiery trial—that is, the tests are severe and exacting.

¶ Frank, is that what the apostle meant when he said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4:18

¶ Yes, and it is true that only a comparatively few pass through the trials of the present time victoriously.

¶ But Frank, just what did the apostle mean when he said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Doesn't that sound rather threatening?

¶ Only because of the traditional background, which more or less colors what we read in the Bible. Actually, the apostle is merely ask-

ing a question which he does not answer. Other passages in the Bible, however, do answer this question. While tradition would answer that the ungodly will "appear in a hell of torment," the Bible assures us that they will "appear" upon the earth as human beings, and that they will then be placed on trial for everlasting life.

¶ Frank, is that really in the Bible?

¶ Yes Ernest! Among the most despicable sinners mentioned in the Bible are the Sodomites. God summarily destroyed them because of their debauchery. However, in the 16th chapter of Ezekiel's prophecy we are told that they are to be restored to their former estate—which means that they are to be restored to life upon the earth—and given an opportunity of entering into covenant relationship with God.

¶ Will that be in the judgment day, Frank?

¶ Yes. Jesus said that it would be more tolerable, or favorable, for the Sodomites in the day of judgment than for the people of

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Divine Invasion

his day who rejected his message. But even these—those who crucified Jesus—are to have mercy shown to them in the day of judgment, according to the Apostle Paul.—Matt. 10:15; 11:24

¶ Well, that's certainly wonderful. But Frank, why should the sinners of Sodom have a better chance in the day of judgment than those who crucified Jesus?

¶ That, Ernest, is where the degree of enlightenment enters into the matter. The Sodomites were not enlightened. Jesus said that if the same mighty works had been done in Sodom as he had performed in some of the cities of his day, they would have remained. But those works were not done back there in those ancient times, so they had less responsibility for their sins.

¶ Is that what Jesus meant in the statement you quoted at the beginning of our discussion, which says that those who know the Lord's will and do it not shall be beaten with many stripes, while those who know not the Lord's will and do it not, shall be beaten with few stripes?

¶ Yes, Ernest, that's the principle which will operate in the judgment day toward the whole world of mankind. To the extent that anyone today knows the right and fails to do it, he will receive just retribution in the future day of judgment.

¶ From that standpoint the day of judgment will be one of discipline and correction.

¶ Yes, and it will be a serious time for many. Every unprofitable and injurious word and deed will have to be accounted for. No one will escape just punishment for his sin, but all who, in this life, have not sinned wilfully against full light will have an opportunity to repent of their transgressions and failures, make amends, and through the provision of Christ's blood atoning for these hereditary weaknesses, have the opportunity of living forever.

¶ According to that, then, the thousand-year judgment day will be a sort of purgatorial experience for the human race?

¶ Call it that, if you will. The word purgatory means a place of purging, or cleansing, and the world of mankind will, during that thousand years of judgment, be cleansed and perfected, and thus made ready to live forever upon the earth. Ernest, all of that is clearly set forth in the article, "Not Good Enough for Heaven—Too Good for Hell."

¶ Yes, I know that, Frank, and it is very reasonable, and convincing, too. And say, the other articles in that special gift edition of The Dawn magazine are also very good. The one on "God's Plan," and the "United Nations in Prophecy" are especially valuable just now. And Frank, did you read the article on "Atomic Energy in the New World," which also appears in that special Gift Edition?

¶ Yes, Ernest, and I just hope that everyone sends for a copy.



# The Christian Life

## From Glory to Glory

*"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."*—2 CORINTHIANS 3:18

**T**HE inevitable result of close communion with the Lord and fidelity to his Word of truth is a transformation of character, a growing up, as it were, into his likeness. This development of godlike graces may not be immediately apparent from the human standpoint, for "man looketh on the outward appearance," but it will be known to God, who "looketh on the heart." (1 Sam. 16:7) And the Spirit of God filling the heart will manifest its influence in all the affairs of life, so that even from the outward standpoint a development in righteousness will be discernible.

The one word which describes the sum total of all Christian character development is "love." Regardless of faith, or zeal, or the spirit of self-sacrifice, unless our hearts are filled with love, and our words and deeds motivated by love, we are not pleasing to the Lord. It has been well

said that love is the sum of all the Christian graces. It can be as truthfully said that love is also the *source* of all true Christian graces—love for God, for his Word and plan, and love for his people. But an indwelling spirit of love which transforms us into the image of God and of Christ, is possible only to the extent that we become emptied of self and self-will.

Self-will bars the way to all true Christian growth and attainment. It blinds us to the true meaning of the Word of God causing a distortion of the divine will revealed therein. The Spirit of God which transforms us into his image functions through the Word of truth. It is not a mystical influence in the sense that it operates arbitrarily and independent of the Word. Any measure of self-will which may cause us to turn a deaf ear to the plain teachings of the Bible which run counter to our

preferences, hinders the operation of the Spirit of God in our hearts and lives. It is essential, therefore, if we are to be changed into his image, "from glory to glory," to humble ourselves under his mighty hand, and seek earnestly and in the spirit of humble obedience, to know and to do his will.

Being changed "from glory to glory" is one of the fundamental requirements of Christianity; but, as with nearly all other phases of the divine plan, its significance and purpose have been grossly misunderstood. It is more than merely living a "holy" life, as that term is misunderstood in nominal church circles. Many mistakenly suppose that by segregating themselves as fully as possible from all human society, and living a lonely, secluded life in a monastery, they can thereby attain to the "holiness without which no man shall see the Lord."—Hebrews 12:14

But this is not what the apostle has in mind when he speaks of being changed "from glory to glory" through the influence of the Spirit of God. In order to understand what is meant by this language it is essential to turn back to the 3rd verse of the chapter and there pick up the thread of thought which is contained in the entire lesson. In

verse 3 as well as in verse 18 (our text) the apostle speaks of a work which is accomplished by the "Spirit of God." He writes, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

#### "TABLES" AND "EPISTLES"

Here the apostle tells us that the Holy Spirit is writing the epistles of Christ in the fleshy tables of our hearts. The translators, not understanding the position of God's covenants in his plan, give as a marginal reference to this text, Jeremiah 31:33. In this Old Testament passage God promises to establish a "new covenant" with the "house of Israel and with the house of Judah," and in differentiating it from the old law covenant, tells us that he will write his law in the hearts of the people. In giving us this reference the translators evidently supposed that Paul's reference to writing the epistles of Christ in fleshy tables of the heart indicated a fulfilment of the Old Testament promise to the "house of Israel and the house of Judah."

While Paul's discussion in this chapter is related to the fulfil-

ment of God's promise to establish a new covenant, we are not to understand that writing the epistles of Christ in fleshy tables of the heart fulfils Jeremiah 31: 33. Paul's comparison, rather, is between the writing of God's law at Sinai on tables of stone, and writing his law and will on fleshy "tables" of the heart. Thus it becomes plain that just as the law was written upon typical tables of stone prior to the inauguration of the old covenant, so the writing of the epistles of Christ upon fleshy tables of the heart must precede the making of the new covenant with the house of Israel and the house of Judah.

This fact becomes even more apparent when in the 6th verse the apostle tells us that those in whose hearts the epistle of Christ is now being written by the Holy Spirit are "able ministers of the new testament [covenant]." The typical tables of stone were not under the terms of the old covenant, but were the standard bearers of that covenant. They were given to Moses, the Scriptures tell us, in order that by their use he might teach the people the law of God.

Just so with the epistles of Christ now being prepared. These are not being developed under the terms of the new covenant, but are being prepared as

its servants who, together with Christ, will serve as the standard bearers of God's law before the people during the coming kingdom period. This is why they are designated the "epistles" of Christ. They are being "written" by the Spirit of God to carry the message of Christ and his atoning work to the people. Paul writes, "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ."—2 Cor. 5: 19, 20

The term covenant signifies agreement. To be in covenant relationship with God means to be at one with him, enjoying his favor and friendship. The human race is alienated from God through wicked works, and a reconciliation between God and men must be effected before a covenant relationship can exist. It was to bring about this reconciliation that Jesus came to earth to die for the people. God was holding a debt against the race, a debt which man could not pay himself and at the same time remain alive. Death was the payment, and only by remaining dead could the human race meet this payment.

But the perfect man Jesus assumed this obligation. He gave up his perfect humanity in death

## SACRIFICE, THEN GLORY

as a substitute for Adam and the race which lost life through Adam. Jesus' sacrificial work thus constitutes the basis of reconciliation between God and man: (1 Tim. 2:4-6) It opens the way for man to be restored to life and to return to God in faith, and obedience to his righteous laws. This was God's own plan for the restoration of the human race to life and to harmony with him. Thus Paul declares that "God was in Christ, reconciling the world unto himself."

And members of the church, says the apostle, are "ambassadors" for Christ in carrying forward this work of reconciling the world to God. We, as members of the church, do not give our lives as a ransom for the people. This basic feature of the work of reconciliation was accomplished by Jesus; and besides, as members of the fallen race, we could not "give to God a ransom." (Psalm 49:7) But the church is, nevertheless, invited to participate in a sacrificial service associated with the work of reconciliation. Paul writes, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

It is in the privilege of sacrifice that the followers of Jesus are even now engaged as servants (ministers) of the new covenant; hence the matter of being able ministers of that covenant is not altogether one of the future. This also is illustrated by the type, for Moses, the mediator of the old covenant, served in this capacity by offering sacrifice prior to the actual inauguration of the covenant. There was the slaying of animals and the filling of basins with blood which later was used to sprinkle "both the book, and all the people."—Exod. 24:5-8; Heb. 9:18-22

In this sense, Jesus served as Mediator of the new covenant in the laying down of his life as a sacrifice, hence his blood is referred to as the blood of the new covenant. (Matt. 26:28) But the work of sacrifice preparatory to the inauguration of the new covenant was not finished on Calvary. Paul speaks of filling up that which is behind of the "afflictions of Christ." (Col. 1:24) Using a slightly different illustration, Peter explains that the church is a priesthood "to offer up sacrifices." (1 Peter 2:5) We are dying with Christ—dying "unto sin" in the same manner as Jesus died "un-

to sin," that is, as a sin-offering. —Rom. 6:8, 10, 11

As prefigured in the type, until this sacrificial and preparatory service of the new covenant is finished, the covenant will not be inaugurated with those for whom it is being prepared to bless. It is well, in this connection, to note the use of the word "make" in God's promise to "make a new covenant with the house of Israel, and with the house of Judah." That covenant will not be fully "made" with Israel, Judah, and the world in general, until they have been reconciled to God at the close of the millennial age. Then they will be fully at-one with him.

But there are many steps in the "making" of that covenant. The necessary sacrifices—the "better sacrifices" of this gospel age—must be offered. (Heb. 9:23) This part of the "making" process complete, then will come the inauguration of the covenant with the living generation at the beginning of the kingdom period. Following this, throughout the thousand years, there will be the work of education and reformation of all as they are awakened from the sleep of death and judged by the things written in the opened books.—Rev. 20:12

And the church shares in all this work of making the covenant, with the exception only of

the work of ransoming the people from the power of death. Thus seen, it is apparent that Paul's reference to Christians as "able ministers of the new covenant" means that even now they are helping to "make" that covenant; that is, they are participating in the necessary sacrificial work associated with its making. (2 Cor. 3:6) And this, at the same time, is the strongest possible scriptural proof that the new covenant is not now functioning on behalf of the people, not even on behalf of the Lord's people, for they are sharing in its making.

#### THE HOPE OF GLORY

The sacrificial work associated with "making" the new covenant is to be followed by a ministry of glory. Paul speaks of this, saying that if the ministration of death, written and engraven on stones was glorious, much more so shall be the ministration of the "Spirit"—that is, the ministration of the Spirit in writing the epistles of Christ on fleshy tables of the heart. (2 Cor. 3:7-9) Paul reminds us that when Moses came down from the mount bearing the typical tables of stone on which the law was written there was a brilliant glory upon his countenance. (2 Cor. 3:13) It is to this that he refers when speaking of the

“glory” associated with the “ministration of death.”

And let us remember that it was only after the law had been written upon the typical tables of stone that the glory of that ministration appeared. Just so, it will not be until all the anti-typical tables of the law—the epistles of Christ, written on fleshy tables of the heart—shall have been written, that these shall “appear with him in glory.” (Col. 3:4) This will not be until the full end of the gospel age.

And this glory will be one that “excelleth,” the apostle says. (2 Cor. 3:10) “Seeing then that we have such hope,” he continues, “we use great plainness of speech.” (2 Cor. 3:12) Ah yes, the “glory” phase of our ministry of the new covenant is as yet but a hope. We do not hope for that which we already possess, so the fact that we now have merely a hope of glory as “able ministers of the new covenant” proves positively that the inauguration of that covenant is still future. We are still in the sacrificing stage of that ministry, inspired to faithfulness in laying down our lives with Jesus by the hope of being associated with him in glory.

#### WITH UNVEILED FACE

In our text, the expression “open face” is more properly

translated “unveiled face.” (See *Emphatic Diaglott* translation) So the apostle really says that with “unveiled face” we “behold as in a glass the glory of the Lord,” and thereby are changed into the same image. This is very revealing. Let us recall that in mediating the old law covenant, Moses found it necessary to put a veil upon his face to hide the glory when he appeared before the people. But when he went into the presence of the Lord he removed the veil, so it was with “unveiled face” that he entered into God’s presence.

Paul thus places the church in the same relationship to the new covenant as Moses was to the old law covenant. It was Moses, not the people, who wore the veil; and it was Moses, not the people, who appeared unveiled in the presence of God. This means that, as Moses was a servant of the old covenant, we are servants of the new covenant, rather than among those who are later to be blessed under its terms.

Moses entered into the presence of God in a more literal sense than we do today. Paul says that we behold God’s glory “as in a glass”—that is, the glory of the Lord is mirrored to us from, or through, his Word. It is this reflection of God’s glory

that is transforming us, "from glory to glory," and it is being done "by the Spirit of the Lord"—the same Spirit that is writing the epistles of Christ upon the fleshy tables of our hearts. These two illustrations are in reality merely bringing to our attention from different standpoints the same work of grace in our hearts, preparing us for the future work of glory with Christ.

GLORY OF NATURE

There is a great deal said in the Bible about "glory." We read, for example, that there is a glory of the terrestrial, and a glory of the celestial. (1 Cor. 15:40) This is a reference to the glory of nature. Adam was created "a little lower than the angels, crowned with glory and honor"—the "glory of the terrestrial." (Psa. 8:4-6; Heb. 2:6-9) The apostle explains that "we"—that is, the church class—who have borne the image of the earthly glory shall be changed in the resurrection to bear the image of the heavenly glory.—1 Cor. 15:48, 49

When Jesus was "made flesh" in order to be the world's Redeemer he was crowned with the "glory" and honor of the human nature, having laid aside the "glory" which he had with the Father before the world was created. (John 17:5) But

when Jesus was raised from the dead he was exalted to a still higher glory of nature, even the divine nature, being made "the express image" of the Father's person, high above "angels, principalities and powers, and every name that is named."—Heb. 1:3; Eph. 1:20, 21; 1 Peter 3:22

And God has promised that the church is to share this high glory with Jesus. "Whereby are given unto us exceeding great and precious promises," declares the apostle, "that by these ye might be partakers of the divine nature." (2 Pet. 1:4) In view of this "high calling of God in Christ Jesus," how true is Paul's assertion that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Phil. 3:14; Rom. 8:18) And again, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17

OFFICIAL GLORY

In addition to the glory of the divine nature to which we are called, and for which we are now being prepared, the Scriptures reveal a high degree of official glory to which the church is called. This glory of office is reflected in the many titles ascribed to our Lord and Head,

Christ Jesus. He is to be the King in the coming kingdom; the great Judge in the world's coming judgment day; and the Mediator of the "new covenant" which is to be inaugurated with "the house of Israel and with the house of Judah," and through them with all nations. The church is to share these official positions with Jesus. If we are faithful unto death, we will live and reign with Christ as kings and priests unto God. (Rev. 2:26, 27; 3:21; 5:10; 20:4, 6) Upon the same conditions of faithfulness we will have the privilege of being associate judges with him. (1 Cor. 6:2, 3) And, as "ministers of reconciliation" we will share with Christ in the mediatorial work of the Millennium. Truly there is a wonderful prospect of glory set before us in the Scriptures!

And this hope of glory which is ours because of being "in Christ Jesus" should be transforming us into the image of the Lord, "from glory to glory"—that is, from the glory of the terrestrial to the glory of the celestial. (2 Cor. 5:17) Paul adds, "even as by the Spirit of the Lord." It is being accomplished by the Spirit of God operating through his Word. "As in a glass," says the apostle; that is, the glory to which we are called and for which we are be-

ing prepared is mirrored to us by the Holy Spirit through the Scriptures.

And how that reflection of the Lord's glory should indeed be changing us! When we think of Jesus as the great King we think also of the subjects in his kingdom. The term "subject" suggests the prerogative of a king, which is to rule over and make people subject to him. This is to be the work of the thousand-year reign of Christ. The thought is suggested in the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) It will be the business of King Jesus to cause the divine will to be done here on earth. If faithful we will share that work with him.

And how are we now being prepared for that phase of coming glory? Surely it is by submitting our own wills in obedience to our Lord. Jesus set us the example. "Lo, I come . . . to do thy will, O God," was the attitude of his heart; and even when put to the severest test he said to his Heavenly Father, "Not my will, but thine, be done." (Psa. 40:7, 8; Heb. 10:7; Luke 22:42) It was because Jesus proved his own obedience to the divine will that he was highly exalted to be "King of kings, and Lord of lords" in a kingdom which will establish God's will

as the rule of life throughout all the earth. (Phil. 2: 8-11; Rev. 19: 16) And it is upon this same basis of obedience that we may hope to live and reign with him. "Humble yourselves therefore under the mighty hand of God," the apostle wrote, "that he may exalt you in due time."—1 Peter 5: 6

GLORY OF JUDGESHIP

Another title scripturally given to Jesus and which further reflects his glory is that of "Judge." "God hath appointed a day in the which he will judge the world in righteousness," said Paul on Mars' Hill, "by that man whom he hath ordained," even Jesus Christ the Righteous. (Acts 17: 31) To be qualified for judgeship one must know the law of the government which he serves; and how true this was and is of Jesus. God's law was his meditation day and night. He not only knew and loved and obeyed the divine law as it applied to himself, but was able to point out its application in the lives of others. For this reason he will be a "righteous Judge" of the people in the next age.—2 Tim. 4: 8

And the church is promised a share in Christ's glory of judgeship. "Do ye not know that the saints shall judge the world?" writes Paul. (1 Cor. 6: 2) In

reminding the church at Corinth of this phase of the hope of glory, Paul indicates the practical manner in which it should affect our characters at the present time. The brethren at Corinth were having disputes among themselves and apparently were hailing one another into the civil courts to have their differences settled. Paul told them that this was wrong. Inasmuch as they were in training to be judges of the world they should be learning how to apply the principles of divine truth and righteousness in their dealings with one another.

It is not our prerogative to read the hearts of the brethren, but the Lord does want us to learn how to apply the principles of his law in our own lives, and in our dealings with the brethren to be just and merciful and loving, in keeping with these divine characteristics as revealed through his Word. In this way only may we become qualified for the future glory of judgeship with Christ.

MINISTERS OF RECONCILIATION

Jesus is the Mediator of the new covenant which is to be made with the "house of Israel and with the house of Judah," and through them with the entire world of mankind. This title reflects still further the of-

ficial glory conferred upon Jesus by his Heavenly Father. It was this particular aspect of his glory that was typified by the shining countenance of Moses when he descended from the mount bearing the two tables of the law. But the typical glory was insignificant as compared with the "glory that excelleth," declares the apostle.—2 Cor. 3:10

And we have the hope of sharing also in this glory, writes Paul (2 Cor. 3:12) It is indeed an "exceeding and eternal weight of glory." (2 Cor. 4:17) It is the glory of mediatorship. The work of a mediator is that of bringing about a reconciliation between those who are estranged. In this case the entire human race is estranged from God, and a reconciliation is to be effected. In accomplishing this great work Jesus is the chief Mediator, and we, as members of his church, will share the privileges of the work as "ministers of reconciliation."

In many instances, when persons are estranged from each other, it is because of an obligation that has not been settled. It was thus in the case of God and the human race. Man sinned. The penalty was death. As we have seen, man could pay the penalty, but in order to do so he must remain dead. If man was to be released from death and

reconciled to God, the debt against him must be settled by another. And it was the provision for this that was made by the death of Jesus. This not only was a manifestation of God's grace, but an evidence, as well, of Jesus' love. What a wonderful Mediator!

Paul wrote, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:4-6) It should be noted from this statement that there are two phases of the mediatorial work—the giving of the ransom, and then testifying the knowledge of this fact to all "in due time." The ransom itself would be of little avail unless a knowledge of it were testified to the people, for the Scriptures say, "Whosoever *believeth* in him should not perish," and also, "How shall they *believe* in him of whom they have not heard?"—Romans 10:14

So it is here that the church shares with Jesus as co-mediators! If faithful we will have the privilege, as epistles of Christ, to testify to all mankind the knowledge of Christ's atoning work. It is for this that we are now being prepared. The "epistle of Christ"—that is, a knowledge of his ransom sacrifice, of his love and mercy, and

his righteousness, is being written in the fleshy tables of our hearts by the indwelling Spirit of God. Thus we are being prepared for the future "glory that excelleth."

And this preparation implies much more than merely learning the theory of divine love and grace. We are in the "school of Christ" learning how to be kings, and judges, and also how to be mediators; and part of our schooling in all these respects is in the nature of practical experience. We are serving an apprenticeship, as it were. This means that if we are to serve as light-bearers of divine love to the world in the next age, a part of our qualification for that future glorious privilege is our willingness to sacrifice our all now in the service of the brethren and in telling the whole world these blessed tidings. If our hearts are now cold and indifferent toward the needs of mankind, so that we have no burning desire to tell the people of God's loving plan for their redemption and salvation, we could not expect to be entrusted with the work of enlightening and blessing the world by and by.

So, while the "epistle of Christ" is being written in our hearts more particularly in preparation for our work with the

Mediator in the next age, we should not hide the writing from the world today. What a blessed privilege! What a foretaste of future heavenly joy! If the epistle of Christ is really being inscribed upon the fleshy tables of our hearts, we will have no greater joy than that which results from showing forth "the praises of him who hath called us out of darkness into his marvelous light."—1 Pet. 2:9

Yes, we are being "changed . . . from glory to glory, even as by the Spirit of the Lord." Let us yield ourselves more fully each day to the molding and transforming power of the Spirit, as from the sacred pages of the Word all the wondrous glory of the Lord is reflected! Let us be obedient now, that later we may be worthy to rule as kings with King Jesus. Let us be just and loving now, that we may be worthy to share with Jesus, the great Judge, in administering justice to the world in the day of judgment; and let us be faithful witnesses now of the grace of God through the Redeemer, that we may, as ministers of reconciliation, have the future blessed privilege of testifying the truth of the ransom to all mankind, thus causing the knowledge of God's glory to fill the earth as the waters cover the sea!—Hab. 2:14

## • The Things That Accompany Salvation

*"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."*—HEBREWS 6: 9

 HE Scriptures bring to our attention two salvations—the "great salvation" which began to be spoken by our Lord at his first advent, and which has been offered to his followers during the nineteen centuries of this Gospel age; and the "common salvation" provided for all the families of the earth, to be offered to the people during the Millennium.—Heb. 2: 3; Jude 3

These two salvations are shown in many of the typical features of the Law, and the general teaching of the New Testament reveals them. For instance, at the time of the institution of the passover, the firstborn were spared because sheltered under the blood of the passover lamb. This was followed by the deliverance of the whole nation from Egyptian bondage; foreshadowing the salvation of the church of the firstborn—the firstfruits unto God of his creatures—to be followed by the "creation itself" being delivered from the "bondage of corruption" during the period of the kingdom.—Rom. 8: 21, *Diaglott*

These two salvations seem to be shown in the arrangement that enabled those who were ceremonially unclean, uncircumcised, or who were on a journey at the time of the passover, to partake on the fourteenth day of the second month. (Num. 9: 9-11) Thus it is God's purpose for those who are (1) uncleaned from sin; (2) who remain uncircumcised of heart; or (3) who have drifted far from the Lord and the conditions necessary to become his people during the Gospel age, to have an opportunity of partaking of the benefits of Christ our Passover Lamb, during the millennial period, when all shall know the Lord from the least unto the greatest.—Jer. 31: 34

### FROM WHAT ARE WE SAVED?

In connection with both of these salvations, the Scriptures clearly show us from what we are saved; namely, (1) from sin—"He shall save his people from their sins." (2) From death—the judgment that was by one to condemnation—the penalty that passed upon all men. (Matt. 1:

21; Rom. 5:12, 16) When Israel rebelled against the authority of Moses they were bitten by fiery serpents, symbolizing the effect of transgression against the divine law; and Moses under divine direction, made a copper serpent, lifted it upon a pole that it might be clearly seen by the suffering Israelites. (Num. 21:5-9) Those who looked at the copper serpent were relieved of the effects of the serpent bite—a beautiful symbol of the fact that Jesus, the perfect man (copper), who knew no sin, was made sin for us, that we might become the righteousness of God in him.—John 3:14, 15; 2 Cor. 5:21

Some look at Jesus as a model Jew, an ideal character, a great teacher, and are doubtless profited to some extent by such a viewpoint, but only those who see him as the sin-bearer, our substitute, are privileged to participate in his salvation, being justified freely from all things.

During the Gospel age the first of these two salvations has been in operation. We, the antitypical firstborns, the church, are “being saved.” (1 Cor. 15:2 *Diaglott*) We are in the process of salvation or preparation for our deliverance in the first resurrection. We are “saved by hope” as the apostle expresses it. The actual salvation is to be brought unto

us at the revelation of Jesus Christ.—Rom. 8:24; 1 Peter 1:13

#### ACCOMPANIMENTS TO SALVATION

The apostle in Hebrews 6:9 tells us that it is necessary that certain things must accompany salvation if we would experience it; that in addition to faith in Jesus as our Redeemer, and consecration to do the Father's will, we must possess certain other qualifications if we would inherit the promised great salvation—joint-heirship with Christ in his kingdom. These requirements are the fruits and graces of the Holy Spirit, brought to our attention in 2 Peter 1:5-8.

The apostle is here addressing those called to be partakers of the divine nature; hence those who have sufficient faith to lead them to full consecration to the Lord, and who have therefore received the free gift of justification and the begetting of the Holy Spirit. He says, “Superadd to your faith fortitude.” (2 Peter 1:5; *Diaglott*) Having been blessed with the “like precious faith” common to all those favored by the harvest message contained in the *Studies in the Scriptures*, we then need to have the courage of our convictions and declare God's message at every opportunity to those with an ear to hear. We thus develop fortitude, firmness, strength,

and good courage.

To fortitude must be added knowledge. As we tell others the good news concerning the divine plan, we frequently find that there are items of truth we cannot explain as clearly as we would like. This sends us back to the Word of God, that we might gain more knowledge. Expression also deepens impression; therefore by study, and a faithful witness, we add to our fortitude and the knowledge already possessed, further or additional knowledge and understanding.

"And to knowledge self-control." As more knowledge of God and his Word comes to us, the responsibility is ours of bringing ourselves into accord with this increasing light; hence more light should result in more self-control.

"And to self-control patience." As self-control brings us more and more into accord with the Lord's arrangements, we find we have less and less in common with the world around us, with the world increasingly opposing or ignoring us. Hence the grace of patience is more and more needed in order to continue to walk the narrow and difficult way marked out for us.

"And [add] to patience piety"; that is, reverence, respect, devotion toward God. Increasing appreciation of his greatness and

love will assist us in pursuing our course, through evil report and good report. Growth in reverence and devotion should be our experience all along the way.

"And [add] to piety brotherly kindness"—*philadelphia*, that is, *phileo* love manifested toward the brethren—a love toward those in whom we see the Spirit of the Lord.

"And [add] to brotherly kindness love"—*agape*—a disinterested love that goes out to all mankind, with a desire to bless and do them good.

"For if these things be in you, and abound, they make you that ye shall neither be barren [margin, idle] nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:8). "If ye do these things [continually seek to develop these various graces of character], ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (vss. 10, 11) Thus we see in the foregoing the graces necessary to be cultivated in order to attain the kingdom; in other words, the things that must "accompany salvation."

It will be noted that the word translated "add" in verse 5 of the *Common Version*, really means "superadd." "Superadd



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# **"And He said unto them, Come ye!"**

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*"Lead me in thy truth, and teach me, for thou art  
the God of my salvation."—PSALM 25:5*

## **Admonitions**

"And ye shall know the truth,  
and the truth shall make you free."  
—John 8:32

"For this cause also thank we  
God without ceasing, because  
when ye received the word of God  
which ye heard of us, ye received  
it not as the word of men but as  
it is in truth, the word of God  
which effectually worketh also in  
you that believe."—1 Thess. 2:13

"Wherefore I will not be negli-  
gent to put you always in remem-  
brance of these things, though ye  
know them, and be established in  
the present truth."—2 Pet. 1:12

## **Food for Thought**

"A little talk with Jesus, how it  
cheers our lonely way," writes the  
poet, and who that is a Christian  
has failed of this experience? And  
fortunate are those who early learn  
that while we should greatly ap-  
preciate our privilege of talking  
with the Lord in prayer, we are to  
recognize that it is not this that  
brings the full blessing; but our  
attentive hearing, understanding,  
and appreciating what he says to  
us—the Word of truth. Our hearts  
burn while he talks and we listen,  
more than when we talk even to  
him.—Reprints



## **One Minute Sermon**

We live in stirring times, in times when there is a greater hungering for knowledge, for wealth, for influence, for power, for everything, than there ever was before. Everybody seems to be hungry. Yet our day is full of philosophies, inventions, sciences (true and false) money-making schemes, financial schemes, theological schemes, etc., and the whole world is absorbed in attempts to satisfy these various hungerings of the soul. Yet these things do not satisfy even the worldly—they still hunger and thirst and nothing will ever satisfy them but the living bread—the truth. Now is the time for us to dispense to others the true bread and water of life; we have found the great Life-giver, the One who can and does supply this bread from heaven. It is our privilege to be dispensers of this bread. "He that hath ears to hear let him hear."

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# urselves apart and rest awhile”

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## Great Truths

Great truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,  
Nor wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.

Not in the general clash of human creeds,  
Nor in the merchandise 'twixt church and world,  
Is truth's fair treasure found, 'mongst tares and weeds;  
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields,  
Rewarding patient toil, and faith, and zeal.  
To those thus seeking her, she ever yields  
Her richest treasures for their lasting weal.

## Truth's Garland

Truth like a modest little flower  
in the wilderness of life, is surrounded and almost choked by the luxuriant growth of the weeds of error. If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it. Be not content with one flower of truth. Had one been sufficient there would have been no more. Gather ever, seek for more.

Weave them together as a garland—"Bind them on thee as a

bride doeth." "Bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."—Proverbs 3:3

## HEAVENLY TRUTH

Praise to him, by whose kind favor  
Heavenly truth has reached our ears;  
May its sweet, reviving savor  
Fill our hearts and calm our fears.

Truth, how sacred is the treasure!  
Teach us, Lord, its worth to know,  
Vain the hope, and short the pleasure,  
Which from other sources flow.

What of truth we have been hearing,  
Fix, O Lord, in every heart;  
In the day of thine appearing  
May we share thy people's part.

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## Treasures Laid Up in Heaven

*"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—MATTHEW 6:19-21*

**P**LEASURE, delight, joy, comfort, all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance, and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles, mocking delusions, leaving the heart at last broken, crushed, and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because

of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD  
FOR BROKEN HEARTS

To all of these the Word of the Lord should appeal with special force, when calling them to come to him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psa. 34: 18) His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, embraced

it with joy, and secured a set of *Scripture Studies*. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses—it was to lead him to himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure we have laid up in heaven; for we know our treasure is safe, where no storms nor billows can touch it.

THE TREASURES WE LAY  
UP IN HEAVEN

The all-important question for those who seek this great treas-

ure then is, How can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the divine Word that everything that is pure, holy, and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfailing Refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us—"neither death," which to his loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm us who are sheltered in Christ; "nor things present, nor things to come"; for "all things shall work together for our good," and in every trial he will direct the issue that we may be able to bear it; "nor height" of temporary

exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other thing" in creation, for he has promised to "keep the feet of his saints," and that nothing shall touch them as new creatures in Christ, and that his presence shall be with them wherever they may be.—Rom. 8: 35-39; 1 Sam. 2:9; Luke 10:19; Exod. 33:14

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, his wife, co-operating with him in his work, will alone be his companion, his confidante, his treasure. Hear the Lord's exhortation to the bride class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes, and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for he is thy Lord, and worship thou him." (Psa. 45:10, 11; Canticles 4) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all

our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This bride of Jehovah's Son is to reign with him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace? Clad in the glorious robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and

gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our high calling, humbly trusting that he who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the heavenly kingdom, when we shall be presented before the Father "without spot or wrinkle or any such thing," gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

#### INCENTIVE TO FAITHFULNESS

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the bride: "Thine eyes shall see the King in his beauty." Ye "shall be mine, in that day when I make up my jewels." "I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again and receive you unto myself, that where I am, there ye may

be also [and he has come, he is even now present, and will soon receive us unto himself forevermore].” “Ye have not chosen me, but I have chosen you.” “Be thou faithful unto death, and I will give thee a crown of life.” “To him that overcometh will I grant to sit with me in my throne.”—Isa. 33:17; Mal. 3:17; Rev. 2:17; Matt. 28:20; John 14:3; 15:16; Rev. 2:10; 3:21

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage, and zeal, that we may press along the narrow way until indeed our “eyes shall see the King in his beauty.” What wondrous treasures do we thus find laid up in heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the apostle intimates clearly that our heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we

may lay up in heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King’s business, will secure to us. Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Other treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life’s desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into

heavenly soil and atmosphere. And what a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever; shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

HEAVENLY PILGRIMS  
NEARING HOME

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matt. 6:20) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life can-

not overwhelm us. Whatsoever things are worthy the aspirations of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

"Let us touch lightly the things  
of this earth,  
Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long.

—REPRINTS, March 1, 1916

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*"Be ye strong therefore, and let not your hands be weak:  
for your work shall be rewarded."*

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—❁— JULY READING SCHEDULE ❁—  
 Studies in the Scriptures—Vols. 4 and 5

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	534-541	12	615-620	22	40- 47	Dawn edit.	79- 87
2	542-550	13	620-629	Dawn edit.	42- 49	28	83- 88
3	551-556	14	629-636	23	47- 54	Dawn edit.	89- 95
4	556-561	15	636-646	Dawn edit.	49- 57	29	88- 96
5	563-570	16	647-656	24	54- 59	Dawn edit.	95-103
6	570-577	17	Vol. 5, Foreword	Dawn edit.	57- 62	30	97-106
7	577-583	18	15- 20	25	59- 65	Dawn edit.	105-115
8	583-590	19	20- 26	Dawn edit.	62- 69	31	107-110
9	590-597	20	26- 32	26	65- 74	Dawn edit.	117-120
10	597-606	21	33- 40	Dawn edit.	69- 79		
11	606-614	Dawn edit.	35- 42	27	75- 82		

*“There is one God, and one Mediator between God and men,  
 the man Christ Jesus; who gave himself a ransom for all,  
 to be testified in due time.”—1 TIMOTHY 2:5, 6*

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Weekly Prayer Meeting Texts

- JULY 4**—“Who hath believed our report? and to whom is the arm of the Lord revealed?”—Isaiah 53:1 (Z. '99-10, 11. Hymn 314)
- JULY 11**—“Whosoever is begotten of God sinneth not, . . . but keepeth himself, and that wicked one toucheth him not.”—1 John 5:18 (Z. '99-58. Hymn 119)
- JULY 18**—“In the last days perilous times shall come. Men shall be traitors, heady, . . . lovers of pleasures more than lovers of God.”—2 Timothy 3:1, 4 (Z. '99-102. Hymn 327a)
- JULY 25**—“There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?”—James 4:12 (Z. '99-139. Hymn 211)
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# TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What New Testament character claimed the body of our Lord from the cross and supplied the sepulchre in which he was buried? What was his profession?

2—(a) Why did the old Law Covenant fail to give life to the Jewish people? (b) Are Christians now under the Mosaic Law Covenant?

3—What covenant will be in operation during the millennial age; who will be its Mediator; and what will it ultimately accomplish?

4—In 1 John 2:1 we read, "My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the Righteous." What is the purpose of an advocate?

5—Psalm 41:9 says: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." What two New Testament characters are referred to in this Old Testament prophecy?

6—Numbers 21:9 reads: "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten

any man, when he beheld the serpent of brass, he lived." What was here pictured by the fiery serpent of brass being lifted up? Quote a text from the New Testament that explains the significance.

7—What does a serpent symbolize, and why was a serpent used to represent our Lord in this wilderness picture?

8—Why was the serpent, thus lifted up in the wilderness, made of brass? What did this signify?

9—Ephesians 1:22, 23, declares: "And hath put all things under His feet and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all." How many members constitute "the church, which is His body"?

10—In Hebrews 12:23 reference is made to the "church of the first-born." Do the members of this church number one hundred and forty-four thousand?

11—Are all who receive life through Christ to be given a reward in heaven, and are they all called to be members of the church of Christ?



(Answers on page 60)

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WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

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# Sunday School Lessons



## THE LAW IN JESUS' DAY

JULY 7—Deuteronomy 6:4-9; Matthew 5:17-19; Mark 10:17-22

**GOLDEN TEXT:** "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."—Matthew 5:17

**T**HE fundamental principles of God's law never change. In the outworking of his plan for the salvation of the human race from sin and death, the details of his will for those who serve him may and do vary from age to age, but the variation of these details does not change the basic principles of divine law. Jesus quoted Moses' summary of the law given to Israel through him, and referred to it as the greatest commandment, and the one upon which hung all the law and the prophets. That summary was to the effect that we should love God with all our hearts, and with a love that would not stop short of devoting everything we have and are to the doing of his will.

God, the Creator and Ruler of the universe, the One in whom we live and move and have our being, cannot accept for himself anything less than full devotion. "Some of self and some of thee," will not do. One who has such an attitude is described by James as being "double-minded," and because of this, "unstable in all his ways." (James

1:8) "Thou shalt have no other gods before me," is the First Commandment, and it is well to remember that any interests which we may permit to stand between us and our God, and which are claiming undue time and attention, might well be considered other "gods." Jehovah, our Heavenly Father, must come first in our affections, first in our planning, and first in everything, if we are to be pleasing to him.

What it means for God to come first in our lives, and for his will to be the supreme rule of life, is well set forth by Moses: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." To love God with our hearts means to have our affections set upon him and upon the doing of his will. To love him with all our souls means the devotion of our entire beings to his service. To love him with all our might is to devote our strength of mind and body to the carrying out of his commands.

And God's commands, Moses

writes, are to be in our hearts. We are not to think of them as merely representing a duty which devolves upon us, but are to love God's will and law.

In Jesus we have a perfect example of One who truly delighted in doing God's will, whether expressed through the Mosaic law, or through the law of the new creation. The spirit of Jesus' consecration was prophetically indicated by the Psalmist, saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Psalm 40:7, 8) In the performance of this covenant to do God's will, Jesus fulfilled the law; that is, he carried out the great principle pointed to in the commandments and summed up by Moses to mean supreme and undivided love for God, even to the point of giving up life itself, should this be the divine will.

Paul had this thought in mind concerning the church when he wrote, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:4) To walk after the Spirit is to walk in the footsteps of Jesus; and this, in turn, is to walk in the way of sacrifice—even unto death. The law did not call directly for sacrifice; but it did call for supreme love to God; and if at any time the will of God should be that one suffer and die in his cause, the righteousness of the law would not be fulfilled in one's life unless he walked in this way of sacrifice.

The rich young ruler who came to Jesus and asked what he could do to inherit eternal life, thought

he had fulfilled the law. Referring to the commandments he said, "All these have I observed from my youth." Jesus loved this young man, but pointed out to him that he was lacking in righteousness, not because he had committed murder, or theft, or had violated any of the other commandments. Nor was his lack up to this point necessarily because he had failed in loving God with all his heart, soul, and strength.

But now the time had come when his love for God was to be put to a more rigid test. Now it was God's will that he sacrifice all that he had and take up his cross and follow the Master into death. He was not willing and ready to meet this test, so he turned aside. He thought he loved God completely, but when the supreme test came, his earthly possessions meant more than doing the will of him whom he professed to love.

The divine plan does not indicate that God will ask all who obtain eternal life first of all to sacrifice their lives; but they will be required to renounce their own selfish wills, and no one shall receive everlasting life who would not be willing to make even this sacrifice of life if God indicated it to be his will for them. This is the righteousness, the great objective of full devotion, contained in the law.

#### QUESTIONS:

Do the fundamental principles of God's law ever change?

What is the "righteousness of the law"? How is it fulfilled in the church?

Will all who gain eternal life need to give up their lives in sacrifice?

## SUPREME LOYALTY TO GOD

JULY 14—Exodus 20:3-6; Joshua 24:16, 22-24; Luke 14:25-27

**GOLDEN TEXT:** "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Matthew 6:24

ONE of the outstanding facts concerning Jehovah, our Heavenly Father, is that he is a covenant-keeping God. In contrast to his faithfulness is the tragic record of failure on the part of so many of his professed people. Unfaithfulness, backsliding and rebellion is the sordid background of nearly all the experiences of typical Israel. The apostle cites this object lesson as a warning to spiritual Israel, but how few there have been among the professed followers of Jesus who have profited by the example of fleshly Israel's failure as much as they should!

A firm resolution of purpose is essential to success along any line of endeavor, but to resolve to follow a certain course is not in itself all that is required. Performance and endurance are also essential. The failure of typical Israel was not because the people did not resolve and promise to obey the Lord, for over and over again they affirmed their intention of being faithful to him, but they did not carry through. They would be faithful for a time, then lapse into sin and idolatry. Seemingly they lacked the quality of endurance.

But there is another reason which enters into the failures of

God's people to continue faithful to him, and that is the element of insincerity. Outward professions alone do not prove that there is a firm resolution of the heart. The prophet indicates the possibility of drawing near to the Lord with the lips, while the heart is far from him. (Isa. 29:13; Matt. 15:7, 8) We are also told that the Lord shows himself strong on behalf of those whose hearts are perfect toward him. (2 Chron. 16:9) Without God's help none could continue to be faithful in the doing of his will. So when we put these thoughts together it becomes apparent that there was some measure of insincerity on the part of Israel when making those affirmations of love and devotion to God, else the people would not so quickly have turned away from him.

But the failure of Israel to keep the statutes of the Lord which applied particularly to the Jewish age did not lead to the making of an easier code of laws for spiritual Israel. On the other hand, with the coming of the antitypical Moses, there was introduced for God's people of the Gospel age a rule of life far more exacting than was the Mosaic law. Jesus refers to it as a "narrow way." "Strait

is the gate," he said, "and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:14

An example of this "strait gate" and "narrow way" is brought to our attention by Jesus in today's lesson. To the multitude that was following him, he explained that if they desired to be his true disciples it would be necessary for them to "hate" their relatives and friends, yes, even their own lives, and be willing to take up their cross and follow him.

Jesus, of course, did not mean that his followers should harbor animosity in their hearts toward their relatives. The thought is, rather, that their love for God and for their Master would be so supreme and all-pervading that the desires and plans of all others, even those ordinarily as dear to them as their parents, or their husbands or wives, or children, would not be considered if they interfered with the doing of the divine will. Indeed, they would need to reach the point where they would be willing to sacrifice life itself in order to prove their devotion to God and to Jesus.

The principle involved in such a complete devotion to the Master is set forth clearly in our Golden Text. "No man can serve two masters," Jesus said, and then explained why: "For either he will hate the one and love the other; or else he will hold to the one, and despise the other." Here again the Master uses the term "hate," but evidently not with the meaning of animosity. Certainly one could serve two masters without

having animosity in his heart for one of them.

But one cannot serve two masters faithfully when the requirements of each run counter to the wishes of the other. In such a case the servant must decide which master he will endeavor to please. It is this one, in Jesus' lesson, whom the servant "loves," and it is the other one whom he "hates," or loves less. (Matt. 10:37-39) The servant "holds" to or obeys the master he loves; while he "despises," or ignores, the wishes of the other.

Well did Jesus advise that those who consider becoming his disciples should first of all sit down and count the cost. They should indeed consider well and carefully what is involved in taking up their cross and following in the footsteps of Jesus.

This invitation to "consider" implies the importance of counting the cost. But this should not be done merely with the thought of how much one might be called upon to sacrifice. The cost should be counted with the ear inclined; that is, with a recognition of who it is that is extending the invitation, and the great privilege that is offered of being associated with the "King"—Jehovah—and with the "King's Son"—Christ Jesus, in the heavenly phase of the kingdom. It is a glorious prospect!

**QUESTIONS:**

What is one of the primary essentials to success in serving God?

Are outward professions always a true index of the heart?

In what spirit should prospective disciples of Jesus count the cost of discipleship?



to pass away for those who could exercise faith in the grander, although intangible, realities of the new age.

No longer was there to be any question as to just where, or by what particular form of words or deeds, Jehovah was to be worshiped. Places and things had a measure of importance during the typical age, but it was to be no longer so. As our Golden Text indicates, the time had come in Jesus' day when the worship of God was to be put entirely upon a basis of faith. Now the true God was to be worshiped, not by performing ceremonial rites, but, as Jesus said, "In spirit and in truth."

Had the Jews as a people profited by the training which had been offered to them under the law covenant arrangements, they would have been prepared for this important step forward to a higher form of worship. But, under the faulty leadership of their rulers, they had missed the real point of the ceremonies which they performed. To their leaders Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23

To worship God in "spirit and in truth" means to worship him from the heart and with a measure of understanding concerning him and his will for us. When Paul visited Athens, he found, among the many idols of worship which they had erected, one ascribed "TO THE

UNKNOWN GOD." In their hearts was a feeling that despite all the various gods which they worshiped there might be one unknown to them. Their hearts went out to this god, and perhaps in a truer spirit of devotion than to the idols which represented gods they professed to know. But not until Paul made the true God known to them, and what his purpose was toward the human race, could any of these Athenians worship him in "truth," and in the fullness of the "spirit." True worship of God is based upon understanding—not necessarily a perfect understanding, but a knowledge of the divine plan, and a reasonably clear mental grasp of the place God has for us in his plan. And it also includes proper service rendered to him.

Too often the worship of God is looked upon as something to fall back upon in times of adversity. It is true that we need God more at such times; but we also need him in prosperity. And, remembering that all we have comes from God, it is particularly pleasing to him when, in the true spirit of devotion, we inquire, "What shall I render unto the Lord for all his benefits toward me? . . . I will pay my vows unto the Lord."—Psalm 116:12-14

**QUESTIONS:**

Why is it difficult for many to worship the true God?

What does it mean to worship God in spirit and in truth?

What should be our attitude toward God in times of prosperity as well as in times of adversity?

## REVERENCE FOR SPIRITUAL VALUES

**JULY 28—Exodus 20:7; Leviticus 19:12; Matthew 5:33-37;**

**GOLDEN TEXT:** "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33

REFRAINING from the use of profanity is but a very limited fulfilment of the commandment, "Thou shalt not take the name of the Lord thy God in vain." This is important, and surely no Christian would knowingly be guilty of thus using God's name lightly and disrespectfully. But in addition to this is the importance of discharging faithfully every obligation we have assumed in becoming the servants of God. Having accepted the invitation to follow in the footsteps of Jesus, and professing to be children of God and thus taking his name, we should see to it that we have not taken that name in vain.

There is another sense in which some use the Lord's name, and that is in the matter of taking oaths. This was apparently quite customary in Jesus' day, and having become common, was looked upon lightly by those who practiced it. Concerning persons of known integrity we have a saying today that "their word is as good as their oath." This is what Jesus meant when he said, "Let your yea be yea; and your nay, nay."—James 5:12

One who is honest and sincere at heart will fulfil his obligations just as faithfully without an oath as

he will with one. To swear by God does not change one's heart condition. In the minds of the ignorant and superstitious the fact of an oath in the name of God might serve somewhat as a deterrent from wrong-doing, but the heart condition of one thus restrained is not improved by the oath.

In Mark 8:34-36 Jesus contrasts the value of earthly possessions with heavenly or spiritual treasures. He extends the invitation to follow him in cross-bearing. Cross-bearing is often given the very limited meaning of enduring that which is unpleasant. But this would seem to be an accommodated use of the symbol, and not what Jesus had in mind when extending the invitation to take up our cross and follow him.

In Jesus' case cross-bearing meant walking in the way which leads to death. The symbol is based upon the ancient custom of having criminals who were condemned to death carry their cross from the judgment hall to the place of crucifixion. The invitation, "Take up the cross and follow me" would therefore be the equivalent of saying, "Follow me into death." (Mark 10:21) It is of those who accept this invitation, and start

walking in the narrow way of sacrifice, that Jesus speaks when he says, "whosoever will save his life, shall lose it." This simply means that once we enter into a covenant with the Lord by sacrifice, and then draw back, or endeavor to sidestep our privilege of sacrifice, we lose everything.

And this, Jesus reminds us, would mean a great loss indeed. "What shall it profit a man," he asks, "if he shall gain the whole world, and lose his own soul [life]?" There would, of course, be no profit at all in such a calamity. And here we have a hint of what Jesus meant by endeavoring to save one's life, and losing it as a result. It is that of seeking after earthly gain of one kind or another, rather than going forward in the narrow way of sacrifice. It is to permit the cares of this life, and the deceitfulness of riches, to lure us away from faithful obedience to the terms of our consecration, our "covenant . . . by sacrifice."—Psalm 50:5

One of the most important admonitions of the Scriptures having to do with the Christian life is that found in our Golden Text—"Seek ye first the kingdom of God, and his righteousness." How easy it is to put other things—indeed, almost everything else—first, and God last! Probably one of the principal reasons for this is lack of faith in God's promises that our earthly interests will be cared for by him, that "all these things shall be added" unto us.

Another reason so few are willing to seek "first the kingdom of

God, and his righteousness" is that they have not yet learned that a man's life does not consist "in the abundance of the things which he possesseth." (Luke 12:15) The mere possession of earthly riches, or material good things—whether it be a comfortable home, good clothes, or a fat bank account—does not assure peace and joy. Some of the most unhappy people in the world possess all of these.

On the other hand, there are those who have little of this world's goods. Economic security is a factor of life unknown to them, yet they enjoy a peace of heart and mind which the world can neither give nor take away. This is because they have learned to put their trust in the God of their salvation. Their first thought in life, and their chief joy, is to know God and his will for them; and to be faithful in the doing of that will. His righteousness, his standard of life for those who walk in the narrow way of sacrifice, is of real concern to them. They strive to reach up to that standard, at the cost of sacrifice; and they have found, even as Jesus promised, that the really essential material needs are added to the rich spiritual blessings which they enjoy.

**QUESTIONS:**

What does it mean to take the Lord's name in vain?

What is the symbolic meaning of cross-bearing?

What does it mean to "seek first the kingdom of God, and his righteousness"?





## *"Shall We Meet Beyond the River?"*

THE hope of a future life is a human instinct! Notwithstanding the fact that to outward appearances death ends all, in every part of the world such a conclusion is rejected, and belief in a future life is generally held. And this is the Bible's teaching.

All through the Old Testament we read of both the good and the bad: "They slept with their fathers." In the New Testament also, the thought that death is but a sleep, to be followed by an awakening in the morning of a better day, is set forth. The sleepers will come forth under more blessed conditions than now—when the Sun of Righteousness will chase away all the weary shadows of the reign of sin and death.—Isaiah 35:10; Malachi 4:2

The Bible teaches that there is a death sentence upon mankind; that the whole race has been suffering under that sentence for six thousand years; that it would continue forever, except for God's mercy, provided through Christ. God has provided that Jesus should be man's Redeemer, and, by his death, meet Adam's penalty. Thus to Jesus came the judicial right to bring back mankind from death by resurrection processes. Because of this, his plan, God refers to death as a sleep.

The views of everlasting life commonly held by the world ignore the Bible teaching of a resurrection as well as its declaration that death is the penalty for sin.—Romans 6:23; Acts 24:15

The erroneous view that man is conscious in death has brought a deluge of confusion. It led to the invention of various theories about the torture of the dead, and of prayers and masses for their relief. But all the while the Bible has declared the sleep of all the dead, until the morning of Messiah's kingdom, assuring that then "all that are in their graves shall hear the voice of the Son of God and come forth." Jesus declares that "they that have done good" (that have proven acceptable to God) will come forth unto perfect life; but "they that have done evil," unto "a resurrection of judgment." They will come forth from the tomb to be gradually raised up to perfection, if they will, by the judgments of the Millennium. Those judgments will consist of rewards for every good endeavor, and punishments for every evil endeavor. Thus the world will be taught the wisdom of the ways of righteousness—the Golden Rule.





## Our Brethren Abroad

**C**HRISTIANS, in common with others, are sometimes prone to be quite restricted in their outlook, judging the Lord's work and ways almost entirely from the standpoint of their own limited experiences. If associated with a very small group who are holding to a "like precious faith" with us, we may conclude that all groups, everywhere, are similarly small. If as a result of efforts we make to spread the truth no interest is manifested on the part of those to whom we minister, we may conclude that it is useless for anyone in any part of the world to bear witness to the truth because no hearing ears will be found.

And what is sometimes true of the Lord's people individually in this respect, may be true of all of us from a national standpoint. We may think of the truth movement, and of "truth people" as being confined to America, or at the most, to the English-speaking world. We know, of course, that probably there are truth brethren in other countries, but they seem, somehow, not to be so near to us in the bonds of Christian fellowship as they should be. During the long weary years of the war, particularly, it was difficult even to approximate the experiences of our brethren in the war-torn countries of Europe.

Nevertheless, our brethren of present truth on the continent did carry on the best they could under those very trying circumstances. Only now information concerning these dear ones is beginning to reach us. Bits of news are coming through, not only

from Germany, but also from Denmark, Sweden, France, and Italy. The brethren in Italy, enjoying a larger measure of religious liberty than ever before, are preparing to circulate the truth in that country, through co-operation with their brethren in America. An edition of *The Divine Plan of the Ages* in Italian is now being printed by *The Dawn*, and will be ready for shipment to Italy within a few weeks. French translations of truth literature are ready for printing. As the Lord opens the way and indicates it to be his will, literature will be prepared for other European countries.

Our brethren in Poland are in co-operation with the Polish Bible Students Association, with headquarters in Chicago. These Polish brethren of America furnish truth literature to their brethren in Europe. We have the happy privilege of co-operating with the Polish Bible Students Association in printing some of this literature. The Polish brethren also use our recording equipment for making some of their transcribed radio programs.

These points are mentioned in order that we may all realize more keenly that present truth is still a living force in the world, and that the Lord still has "much people" scattered throughout the earth who are willing to sacrifice their lives in the interests of the truth and of the brethren. Emphasizing this fact very definitely is the following translation of a letter received by the Polish brethren in America, from the ecclesia in Krakow, Poland. It broadened *our* vision of what the Lord is doing in the earth, and we trust that it will prove to be a similar blessing to others.

Dear brothers and sisters in Christ beyond the ocean: May the grace and peace of God be multiplied unto you! In his love and goodness, may the Lord continually lead you and give you added strength to further labor in his vineyard and to fight the good fight of faith!

Many of the Lord's people in Poland lost their lives during the war. Their possessions were lost, either burned by fire or taken away from them, and at the point of bayonets they were forced to leave their homes and country, be-

ing hustled to concentration camps for hard labor in distant places. Especially do we want to tell you about the trials and heroism of those brothers and sisters, who for the cause of the Lord, bravely endured unto death through the process of cruel torture.

During the time when Poland was divided into three parts, it was difficult to communicate with brethren in other parts of the country. However, the Lord's work continued practically without cessation. From the beginning it was carried on openly and later when

## OUR BRETHREN ABROAD

it was forbidden, it was continued secretly.

In the part of Poland where Brother Stahn lived, at first the meetings were held freely, but later on they were prohibited. Brother Stahn was arrested and escorted to a concentration camp. After a year and a half he was transferred to another camp and there he was fatally beaten, and several days passed before he died of the wounds. Thus the Lord took him unto himself. This information was brought to the friends in Poland by an eye witness who was located in the same camp with Brother Stahn and who, in former years, resided in Brother Stahn's home town.

In another part of Poland the meetings were abolished at the very beginning of the war. The literature was confiscated and burned. It was strictly forbidden for the brethren to visit one another and the families were denied the privilege even of praying. The pilgrims were arrested and were threatened with severe punishment. In the end, due to lack of evidence, they were set at liberty.

However, one pilgrim brother and his sons were sent to a concentration camp for hard labor. There, despite severe conditions he wrote letters to the friends, strengthening them spiritually. At times this pilgrim brother succeeded, without permission, to visit his home community, risking his life in order to help the weak ones in the faith and serve them spiritual food. His periods of absence from the camp were carried out in great secrecy.

Four young brothers, between twenty-two and thirty years of age, were beheaded with an ax because of their loyalty to the Lord, after several months of imprisonment in chains.

In the center of Poland the meetings were conducted as usual until May, 1941, when they were disbanded. Under the several threats of punishment we were forbidden to visit one another and in certain places we were not permitted to pray unitedly in our own homes. In a short time we were reported in various places and arrests of brethren followed, especially that of the elders. Then they were placed in five different concentration camps. Some of these brethren were with Brother Stahn. The majority of them returned to Poland, but physically they were shadows of their former selves.

We wish to state that one of the sisters, because of her unflinching faithfulness to the Lord, after a year and a half in camp, suffered martyrdom. In well-known Maidanek two brethren died. Many other brothers and sisters were shot down in their homes, or nearby, and some were burned alive.

Despite the horrors, the Lord's work was conducted underground. When the meetings were in session secretly, the sentry duty was performed by children of the brethren. Every year several letters were sent to the classes, urging them on to steadfastness in the holy faith. Almost every year at the right time the observance of the Memorial Supper was held. In the year 1944 we succeeded in sending

bread and wine to the camp for Brother Stahn, where, with several brethren, he was able to observe with us the Lord's Supper, for the last time on this side the veil.

Finally the terrible storm passed into the horizon, and over the dark and threatening clouds once more the sun appeared. As in the spring, the bright and warm rays lifted many of the faint who were warmed and strengthened, for it brought new energy. "Eagles" from their "nests" in the "rocks" came forth, and a large multitude of hungry ones gathered around the food. (Luke 17:37) The light of truth again flashed for the Lord's people; so, in the year 1945, despite difficult means of communication and transportation, brethren in various parts of the country arranged for twenty conventions. Between five and six hundred attended these gatherings from many parts of Poland.

At these spiritual feasts our gracious God poured out bountiful blessings, which we wish to share with you. After such a long separation, our Heavenly Father in his goodness again permitted us to see one another face to face. At each occasion of greeting we were greatly moved. From joy the tears forced themselves out and flowed freely. Also during the discourses, which were very upbuilding and stirring, the tears flowed when the brethren in their talks made mention of their own trials, or those of other brethren, and the dangers

in which they found themselves and how the Lord delivered them in the last moment. The experiences related were similar to Peter's miraculous deliverance from prison by the angel.—Acts 12:2-11

There was no limit as to how greatly all were stirred; even the most self-controlled brother could not keep the tears back. Dear brethren, we are unable to describe to you the blessings received and how happy we were at those spiritual feasts. How abundantly the table was filled with spiritual food! With great appetite and in hunger we ate. All the participants were well nourished. And there was no lack of temporal provisions, in spite of the food shortage. The Lord provided all things.

The Lord prepared many to fill the vacancies for the heavenly kingdom. At each convention a baptismal service was held for new soldiers of the cross. A total of approximately two hundred were immersed. They were mostly sons and daughters of truth parents, being between fifteen and twenty-two years of age. . . . This year, during the winter months, we showed biblical pictures on the screen in a number of cities. Numerous conventions are being planned for 1946, and a general convention is being arranged for in Krakow, or elsewhere, on June 8, 9, and 10. We remain, in the bonds of brotherly love—**The ecclesia in Krakow.**

The foregoing letter must surely prove to be an inspiration to all "truth people" who read it. Truly we rejoice in the marvelous

way the Lord cares for the spiritual needs of his people, however trying the circumstances of their lives may be. But it is well to remember also that many of our brethren in foreign lands are now suffering for want of material food and clothing. We feel confident that the brethren generally will agree with us that this places a responsibility upon those of us who are able to do anything about it.

Consequently the Dawn Bible Students Association is undertaking to serve as a forwarding agent in sending food and clothing to as many of our brethren in foreign lands as can be reached. A number of the friends have asked us about the possibility of doing this, and we have had the privilege already of dispatching some packages of food to our brethren abroad. We will be happy to continue this service to whatever extent the friends may wish.

Both food and clothing are needed. Those who wish may send clothing to us for forwarding. It need not be new, but it should be in wearing condition, and clean. Clothing of all kinds, for men, women, and children is urgently needed. The most practical way to help our brethren with food relief is by forwarding the amount of money you wish to spend for this purpose to us. We will make up packages of food especially adapted to the countries to which they will be sent, and of the maximum weight allowed for each country. Packages of food and clothing will be forwarded to names on hand of needy brethren, and names which we will receive. Should further information be desired concerning this service, address "Overseas Food and Clothing Committee," in care of The Dawn, East Rutherford, N. J.

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➤ ➤ A Pilgrim Reports

## A Letter from London

June 7, 1946

Dear Co-workers:

These few lines are to let you know that I arrived safely in London yesterday and was at once spiritually refreshed by fellowship with the brethren who met me

at the Airways House, on Buckingham Palace Road. These dear ones—Brothers Allbon, Chandler, Cornell, and Brother and Sister Porter—had waited for me at the Airways House for nearly a day, as the

flight had been delayed for necessary repairs on the plane. I understand that had I arrived at the time scheduled additional friends would have been at the Airways House to meet me.

There are many things which we read and know about but cannot fully understand until we see them. I discovered yesterday that this was true with respect to the devastation of buildings wrought by the war. As we drove through London and the brethren pointed out districts where buildings once stood, and I noticed the many partially destroyed buildings, I was reminded anew of that remarkably accurate prophecy of Daniel 12:1-4 in which Daniel couples the increase of knowledge with a "time of trouble such as never was since there was a nation." I had just dropped out of the sky in a "last-days" vehicle of transportation, having crossed the ocean in a few hours, and then was brought face to face with an exhibition of the tragic manner in which human selfishness had misused these marvelous inventions in the most deadly and destructive carnage of war humanity has ever experienced. One of the brethren who met me spoke of it as a "crazy war," and surely the world did go mad!

But of greater interest to me than this close-up view of the destruction resulting from "man's inhumanity to man" was the warmth of love manifested by the brethren. The horrors of war have left a "mark" on them, which is one of deeper appreciation of the truth through an increased faith in its

verities, and a more fervent love for the Lord and his people. The dear ones with whom I have thus far fellowshipped are rejoicing more than ever in the knowledge of the Master's presence and the nearness of the time when the blessings of the kingdom will begin to be manifested to the world of mankind.

Last evening, a few hours after arriving, I had the privilege of meeting with the elders of the Aldersbrook Ecclesia, and we spent more than two hours in a mutual discussion of the truth and the privileges of the consecrated in connection with the service of the Lord, the truth, and the brethren. I found that although separated in point of distance, these brethren are with us in spirit in that they love the same truth, having received it from the same source—the Bible and Studies in the Scriptures—and have the same desire to use the truth for the blessing of others in whatever ways the Lord may indicate to be his will.

During the war nearly all opportunities of general service were greatly curtailed throughout Great Britain—not because of censorship, but on account of the "blackouts," transportation difficulties, and other necessary wartime restrictions. Now the conditions are becoming more favorable, and the brethren are again thinking of what can be done in the ministry of the truth we all love so much.

The Aldersbrook Ecclesia, through its elders, is serving a number of smaller ecclesias, and rich blessings are being received as a result of this effort to build up the brethren.

ren in our "most holy faith." A general proclamation of the truth in this country is difficult under present conditions. The radio (or wireless, as it is usually called over here) is not available for broadcasting the truth, as in America; and the acute paper shortage prevents a general use of tracts for disseminating the message.

But the truth is the Lord's, and to whatever extent it is his will for it to go forth in Great Britain, he will make it possible. And there are many of his people in this country, even as in America, with willing hands and hearts, ready to lay down their lives in the doing of his will. What a privilege it is to realize that we are one with the Lord's people wherever

they may be, that national boundary lines do not break the "blessed tie that binds our hearts in Christian love."

A convention has been arranged in this district for the coming week-end, and I am looking forward to meeting many of the brethren then. The following Sunday (June 16) I expect, the Lord willing, to meet with the friends at a convention in Glasgow, Scotland; and on the 23rd at Warrington, England. I know there will be blessings all along the way as we meet with the brethren of the various ecclesias. With Christian love to all, I remain as ever,

Yours in the blessed hope,  
Brother Woodworth



## I CAN TRUST

*I cannot see, with my small human sight,  
Why God should lead this way or that for me;  
I only know he saith, "Child, follow me."  
But I can trust.*

*I know not why my path should be at times  
So straitly hedged, so strangely barred before;  
I only know God could keep wide the door.  
But I can trust.*

*I often wonder, as with trembling hand  
I cast the seed along the furrowed ground,  
If ripened fruit for God will there be found.  
But I can trust.*

*I cannot know why suddenly the storm  
Should rage so fiercely round me in its wrath;  
But this I know, God watches still my path—  
And I can trust.*



# Encouraging Letters



## Student Finds True Science

Dear Brethren: I feel a great urge to write to you and thank you for the publication of your book, "Created He Them," which I have just received. I am at college and during my two years of following in Jesus' footsteps I have read as much of your current Dawn magazines as time permitted and agree with almost all of the views expressed therein. I am very interested in science and am constantly aiming to reconcile its claims with the true science of the Bible. Consequently, as soon as I saw advertised the chapter heads of "Created He Them" I secured a copy and read it enthusiastically. It has always been my attitude that science is falsely so-called unless it concurs with the Bible and I find it extremely gratifying to see my conclusions and many more appear in a treatise on the subject with far more support, both scriptural and secular, than I alone could ever collect.

It is the subject of evolution that has particularly occupied my mind of late and I admire the scientific approach to this and the other subjects that has been maintained. I feel a great urge to hand the book to my zoology professor, a staunch advocate of chance evolution, but little purpose might thereby be served. I highly commend the book

to all those who are seeking to learn more of the wonders of God through his other book—Nature (or Science), which I find nearly as interesting as the Bible. God bless all you dear brethren in the good work you are doing. Yours by his Grace, J. T., England.

## Darkness Dispelled

Dear Sir: I have been listening to your clear-cut explanation of God's Word and his plan of salvation. It has indeed been an inspiration and has helped to dispel the darkness and in its place has brought forth light. May God bless you and keep you and prosper you so you may continue your good work. Respectfully yours, F. S., Pa.

## Still Anxious to Learn

Dear Friends: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." (Psalm 122:1, 2) In this time of spiritual poverty among the great mass of mankind, it is indeed refreshing to know that there is an occasional one who is in accord with the truth as it is in Jesus. Your program of last Sunday was most excellent and literally true in every particular, and I would be glad to have a copy of your pamphlet, "The Everlasting

Gospel." I am eighty-seven years old and have been a diligent student of the Bible from my fortieth year, and am still anxious to know its secrets. With kindest regards, Your friend, R. C., Tex.

#### **A Mother Comforted**

Dear Sir: Some time ago I received a copy of your booklet, "Hope Beyond the Grave." It gave me much comfort. I lost my youngest beloved son, aged twenty, on the war front. Words fail to express my grief and sorrow. A. L. K., Minn.

#### **"Wonderful to Read"**

Dear Sir: Shortly after I lost my beloved son in Belgium, January, 1945, I received a booklet, "Hope Beyond the Grave." I thought it was wonderful. Although I know and believe all about the resurrection, it is so wonderful to read it as explained in your booklet. Thank you, G. H., Minn.

#### **Progressing in Truth**

Dears Sirs and Friends: I have been listening to your broadcasts for some time and have long been a believer in the salvation of the entire race in due time. I was first a Baptist but eternal hell torture as preached by them turned me to the Adventist faith, though, thank God, I never did join their church because of their preaching the "gospel" of keeping the law, which no flesh can do. So I withdrew from all churches but did find comfort in the Adventists' teaching on hell. May God bless and prosper you. G. M. F., Tex.

#### **Curiosity Aroused**

Dear Sirs: I heard your program for the first time on Sunday and can say this for you—you make me very inquisitive. I am a Christian but know very little about God's Word, really. I am hoping your booklet will help me along some lines that I cannot get clear. Thanking you very much and may God richly bless you in your work. Yours truly, I. K., Ohio.

#### **The Right Track**

Dear Sirs: I like your talks on the radio very much and feel you are very much on the right track—a large crack in the veil of ignorance that's been surrounding humanity. Please send me "The Everlasting Gospel." O. M., Okla.

#### **It Rings True**

Dear Frank and Ernest: I have enjoyed your broadcast very, very much for many months. It is not only the truth but sets it forth in such an interesting way that it not only rings true but satisfies the longing of the heart for stability in the Scripture of truth. It shows the loving Father's care for all his creation and his provision for their happiness in the life to come and contentment with his many ways in this life. I would be so glad for a dozen or more copies of "Chosen People" offered on your last Sunday's broadcast. I enclose a small check for postage and wrapping. God be with you, and may his angels guard you and keep you safely. Yours in Him, E. B., Calif.

# ANSWERS

## To Test Your Knowledge Questions (See Page 41)

1—Joseph of Arimathaea claimed the body of Jesus from Pilate. He was a counsellor, or attorney.—Mark 15:42-47

2—(a) Moses, as mediator of the old Law Covenant, was himself imperfect, as were the people, and, therefore, they were thus unable to keep or enforce a perfect law.

(b) No. "Christ is the end of the law . . . to every one that believeth."—Rom. 10:4

3—In Jeremiah 31:31-34 we are told that under the New Covenant, Jehovah will "put his law in their inward parts, and write it in their hearts; and will be their God, and they shall be his people." Christ the perfect Mediator, will accomplish this through the establishment of his kingdom.—1 Tim. 2:4-6

4—An advocate pleads the cause of another. Christ is our intercessor before God, and we are acceptable to God through him. (Heb. 7:25; 4:15, 16) Christ is not the world's advocate. The world has no advocate—thus they are at enmity with God through wicked works.

5—Christ and Judas Iscariot are referred to here, thus welding another link in the chain of evidence that centuries before our Lord's birth the events in his life were accurately foretold.

6—This incident in the experiences of Israel prefigured the death of Christ on the cross. John 3:14,

15, reads as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

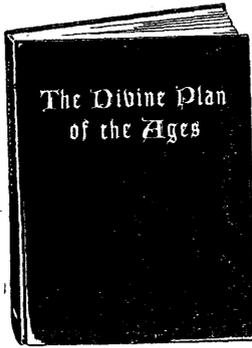
7—The serpent symbolizes sin. (Revelation 12:9) As the whole world is inoculated by the virus of sin through Satan's overreaching father Adam, so our Lord took the sinner's place, in order to pay his penalty.—2 Corinthians 5:21

8—The word translated "brass" is better translated "copper." Copper represents the perfect humanity of our Lord, who was our ransom, a corresponding price for Adam's perfect humanity lost through disobedience.—1 Cor. 15:21, 22; Rom. 5:19; 1 Tim. 2:6

9—Revelation 14:1-4 supplies the number as being "an hundred forty and four thousand" who will reign with Him upon His heavenly throne.—Rev. 2:26, 27; 3:21; 5:10; 20:4, 6

10—No. This church includes all the spiritual seed redeemed from the earth, and therefore includes the "great multitude, which no man could number," spoken of in Revelation 7:9.

11—No. After the church is complete and glorified in heaven with Christ, the blessings of the kingdom will flow to all the families of the earth, and the whole earth will be filled with his glory.



## A Key to the Scriptures

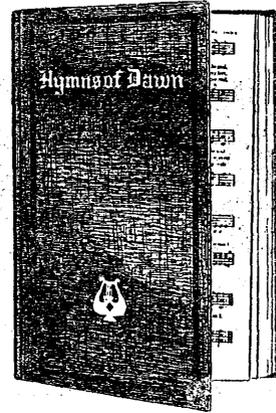
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 Philadelphia, Pa. (Afternoon) ..... 21

## W. A. BAKER

Los Angeles, Calif. .... July 4-7  
 San Luis Obispo, Calif. .... 10  
 Redwood City, Calif. .... 12  
 Berkeley, Calif. .... 14  
 Stockton, Calif. .... 15  
 Sonora, Calif. .... 16  
 Modesto, Calif. .... 17  
 Newman, Calif. .... 18  
 Fresno, Calif. .... 19  
 Pasadena, Calif. (Morning) ..... 21  
 Los Angeles, Calif. (Afternoon) .. 21  
 Pomona, Calif. .... 23  
 Riverside, Calif. .... 24  
 Redlands, Calif. .... 25  
 San Bernardino, Calif. .... 26  
 Phoenix, Ariz. .... 28, 29  
 San Antonio, Texas July 31-Aug. 1

## F. A. BRIGHT

Binghamton, N. Y. .... July 14  
 Paterson, N. J. .... 28

## S. C. DE GROOT

Detroit, Mich. .... July 4-7

## O. D. DEIFER

Orillia, Ont., Can. .... July 1  
 Detroit, Mich. .... 4-7  
 Ypsilanti, Mich. .... 8  
 Jackson, Mich. .... 9, 15  
 Kalamazoo, Mich. .... 10  
 Grand Rapids, Mich. .... 11, 12  
 Flint, Mich. .... 13  
 Saginaw, Mich. .... 14  
 Coldwater, Mich. .... 16  
 South Bend, Ind. .... 17  
 Indianapolis, Ind. .... 18  
 Muncie, Ind. .... 19  
 Richmond, Ind. .... 20  
 Cincinnati, Ohio .... 22  
 Dayton, Ohio .... 23  
 Piqua, Ohio .... 24  
 Columbus, Ohio .... 25

Newark, Ohio ..... 26  
 Pittsburgh, Pa. .... 28  
 Lewistown, Pa. .... 29

## H. E. DEITRICH

Detroit, Mich. .... July 4-7

## D. DINWOODIE

Paterson, N. J. .... July 14

## W. J. HOLLISTER

Allentown, Pa. .... July 4  
 New Haven, Conn. .... 21

## P. KOLLIMAN

Los Angeles, Calif. .... July 4-7  
 Phoenix, Ariz. .... 9  
 Houston, Texas .... 11  
 Baltimore, Md. (Afternoon) ..... 14  
 New Haven, Conn. .... 21

## R. A. KREBS

Elkhart, Ind. .... July 1  
 Detroit, Mich. .... 4-7, 10  
 Ypsilanti, Mich. .... 11, 12  
 Kalamazoo-Covert, Mich. .... 13, 14  
 Flint, Mich. .... 16  
 Saginaw, Mich. .... 17, 18  
 Grand Rapids, Mich. .... 20, 21  
 Jackson, Mich. .... 22, 23  
 Coldwater, Mich. .... 24  
 Gary, Ind. .... 25  
 Cicero, Ill. .... 26  
 Rockford, Ill. .... July 28-Aug. 11

## J. Y. MAC AULAY

Detroit, Mich. .... July 4-7  
 Erie, Pa. .... 8  
 Tonawanda, N. Y. .... 9  
 Albany, N. Y. .... 14  
 Paterson, N. J. .... 21  
 York, Pa. (Evening) .... 27  
 York, Pa. (Morning) .... 28  
 Lancaster, Pa. (Afternoon) ..... 28

## E. R. MAC JILTON

Detroit, Mich. .... July 4-7  
 Chicago, Ill. .... 28

**SPEAKERS' APPOINTMENTS**

**W. S. MARSHALL**

Guilford, Me. ....	July	7
Wilton, Me. ....		14
Montville, Me. ....		21
Portland, Me. ....		28

**L. H. NORBY**

Ogden, Utah ....	July	2
Los Angeles, Calif. ....		4-7
Glendale, Calif. ....		10
Fresno, Calif. ....		11
Modesto, Calif. ....		12
Berkeley, Calif. ....	13, 14	
Sacramento, Calif. ....		15
Lebanon, Ore. ....		17
Salem, Ore. ....		18
Portland, Ore. ....		21
The Dalles, Ore. ....		23
Yakima, Wash. ....	24, 25	
Seattle, Wash. ....		28
Tacoma, Wash. ....		29
Bellingham, Wash. ....		30
Lynden, Wash. ....	Aug.	1

**HARRY PASSIOS**

East Liverpool, Ohio ....	July	14
Washington, Pa. ....		21
Monessen, Pa. ....		28

**M. A. STAMULAS**

Cleveland, Ohio ....	July	1
Toledo, Ohio ....		2
Detroit, Mich. ....		4-7
Dayton, Ohio ....		8
Cincinnati, Ohio ....		9
Indianapolis, Ind. ....		10
Chicago, Ill. ....	11-24	
Elkhart, Ind. ....		25
South Bend, Ind. ....		26
Chicago, Ill. ....	28, 29	
Gary, Ind. ....		30

Akron, Ohio ....	July 31-Aug.	2
Pittsburgh, Pa. ....	Aug.	4

**C. A. SUNDBOM**

Detroit, Mich. ....	July	4-7
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**J. I. VAN HORNE**

Duquesne, Pa. ....	July	7
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**F. S. WASSMANN**

Hartford, Conn. ....	July	7
Waterbury, Conn. ....		28

**G. M. WILSON**

Chicago, Ill. ....	June	30
Los Angeles, Calif. ....	July 4-7, 14	
Alhambra, Calif. ....		10
Hawthorne, Calif. ....		12

**W. N. WOODWORTH**

Detroit, Mich. ....	July	4-7
Brooklyn, N. Y. ....		14
(3 p. m. 104 Clark St.)		
Rutherford, N. J. ....		14
(8 p. m. 145 W Passaic Ave.)		
New Haven, Conn. ....		21
Hazleton, Pa. ....		28

**H. L. YOUNG**

Pottstown, Pa. ....	July	7
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**C. W. ZAHNOW**

Los Angeles, Calif. ....	July	4-7
Wichita, Kans. ....		17, 18
Topeka, Kans. ....		19
Kansas City, Mo. ....		21
St. Joseph, Mo. ....		22
Clinton, Iowa ....		23
Albany, Ill. ....		24
Toledo, Ohio ....		28

**CONVENTIONS**

**DUNCAN, B. C. CAN., July 1**—For details, write the secretary, Mr. A. S. Thackray, Box 621, Duncan, B. C., Can.

**ALLENTOWN, PA., July 4**—Home of Brother and Sister C. R. Weida, R. F. D. 2.

**LOS ANGELES, CALIF., July 4-7**—Unitarian Community Center, 2936 West

8th St. A real spiritual banquet and season of fellowship is anticipated. The following brethren will serve on the program: W. A. Baker, L. Paul Davis, F. E. French, E. H. Herrscher, P. Kollman, D. J. Morehouse, L. H. Norby, John Moore, C. R. Siglin, and G. M. Wilson. For information, write the class secretary, Mr. A. W. Abrahamsen,

2816 W. 83rd St., Inglewood, Calif.

**DETROIT, MICH., July 4-7**—"From all indications this convention will probably be a little 'Midwest General Convention,' and we feel confident that the Lord will provide a rich feast for the occasion. The meetings will be held in the Y. W. C. A. Bldg., 2230 Witherell, at Montcalm, Detroit. The following brethren are expected to serve on the program: W. N. Woodworth, S. C. DeGroot, O. D. Deifer, H. E. Deitrich, R. A. Krebs, J. Y. MacAulay, E. R. MacJilton, M. A. Stamulas, and S. Roskiewicz.

"We feel a special feature of the convention will be a firsthand report of Brother Woodworth's trip to England. He will come directly to the Detroit Convention from England. . . .

"We urge the friends to advise us promptly as to their convention plans. The hotel situation is still very acute and although the Detroit friends will endeavor to accommodate as many as possible, it will probably be necessary for some to stay at nearby hotels. For that reason, it is necessary to place reservations now. For information, write the secretary, Mr. Ray Krupa, 11060 Christy Ave., Detroit 5, Mich.

**ALBANY, N. Y., July 14**—Y. W. C. A., 5 Lodge Street.

**BERKELEY, CALIF., July 13, 14**—Welsh Presbyterian Church, 18th and Castro Sts., Oakland. Public lecture July 12, 7:30 P. M., Ebell Hall, 1440 Harrison St. This gathering is arranged by the brethren of the Berkeley, Oakland, and San Francisco Ecclesias. For details, write the secretary, Mr. C. R. Miles, 224 Washington Avenue, Riverside, California.

**ITHACA, N. Y., July 14**—205 E. Falls Street.

**SAGINAW, MICH., July 14**—Woman's Club, 311 N. Jefferson Street.

**MINNEAPOLIS, MINN., July 21**—Regular third Sunday convention. Pioneer Hall, Main Floor, Lumber Exchange Bldg., 5th and Hennipen Ave.

**NEW HAVEN, CONN., July 21**—Y. W. C. A., 42 Howe Street.

**CHICAGO, ILL., July 28**—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

**DETROIT, MICH., July 28**—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

**HAZLETON, PA., July 28**—For details, write Mr. Jonah Davies, R. F. D., Box 99, Hazleton, Pa.

**LABOR DAY CONVENTIONS**

**BROOKLYN, N. Y.**—Secretary, Mr. F. S. Wassmann, 36 Sylvan St., Rutherford, N. J.

**CINCINNATI, OHIO**—Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

**MINNEAPOLIS, MINN.**—Secretary, Mr. Roy Carpentier, 2316 Howard St., N. E., Minneapolis, Minn.

**SAGINAW, MICH.**—Secretary, Mr. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

**SEATTLE, WASH.**—Secretary, Mr. Sam Clements, 846 W. 63rd Street, Seattle, Wash.

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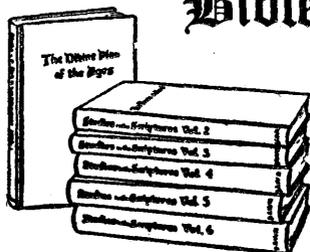
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That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring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

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

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

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

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