



The DAWN

The Vine and the Branches
The Larger Things in the Light of Truth
Cleanse Thou Me From Secret Faults

THE DAWN

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CONVENTION ANNOUNCEMENTS

BROOKLYN, N. Y., March 22. This convention has been set ahead one week in order not to interfere with the Pre-Memorial convention in Wilmington, Del., on March 29. All sessions will be held in the regular meeting place of the congregation, 109 Remsen Street, corner of Henry Street. An immersion service is being arranged and it will be appreciated if any desiring to symbolize their consecration will communicate in advance with the secretary, Miss Norma G. Mitchell, 360 Third Avenue, Brooklyn, N. Y.

COLUMBUS, OHIO, March 29. This gathering will be held in the Clinton Building, and will be an all-day meeting.

WILMINGTON, DEL., March 29. This will be the usual Pre-Memorial gathering held in Wilmington each year. It is expected that Brothers G. M. Wilson and G. S. Kendall, of Pittsburgh, will have part in the program. Friends from a wide area are expecting to attend. Morning and afternoon sessions will be at 907 Tatnall Street, and the public meeting in the even-

ing at the Y. M. C. A. building, 11th and Washington Streets. All are cordially invited.

WARRINGTON, ENGLAND, General Convention, April 11-13. We are pleased to have received the following announcement which will be of interest to all, and particularly to those of our readers residing in Great Britain:

"A General Convention of Bible Students will be held in Warrington, Lanes., England, at Easter time, April 11, 12, 13, 1936. The friends extend a very warm welcome to the brethren who are able to come and share with them in the precious things of the Lord. Fuller details may be obtained from the Secretary, Mr. David Stanley, 140, Knutsford Road, Grappenhall, Warrington, Lanes., England.

NEW HAVEN, CONN. Italian Convention, April 19. For full details concerning this gathering of Italian brethren, address, Vincent Di Rienzo, 385 Poplar St., New Haven, Conn.

CHICAGO, ILL., May 3. Information concerning this gathering may be had by writing to I. C. Foss, 5944 N. Knox Ave., Chicago, Ill.

CINCINNATI, OHIO, May 30, 31. This is the district convention in which the friends of Cincinnati, Columbus and Dayton, Ohio, and Richmond, Indiana, cooperate—with an additional day. We are advised that speakers in addition to the regular local talent will be on the program. Further information may be had by writing to Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

(General Announcements on page 6)

SPEAKERS' APPOINTMENTS

BROTHER S. J. ARNOLD Jackson, Mich., March 1 Grand Rapids, Mich., 2 Saginaw, Mich., 3, 4 Flint, Mich., 5 Ypsilanti, Mich., 6 Detroit, Mich., 8	BROTHER J. C. JORDAN Duquesne, Pa., March 8 Beaver, Pa., 15	San Gabriel, Calif., 10 Eagle Rock, Calif., 11 Paso Robles, Calif., 13 Medford, Oreg., 18 Roseburg, Oreg., 19 Salem, Oreg., 20 Portland, Oreg., 22 Brady, Wash., 23 Tacoma, Wash., 24-26 Seattle, Wash., 27, 29
BROTHER J. A. BELL Springfield, Mass., March 22	BROTHER G. S. KENDALL Pittsburgh, Pa., March 1 Wilmington, Del., March 29	BROTHER A. I. RITCHIE San Bernardino, Calif., .. March 15
BROTHER C. P. BRIDGES Boston, Mass., March 8 Providence, R. I., 22	BROTHER J. G. KUEHN Passaic, N. J., March 8	BROTHER WALTER SARGEANT Brooklyn, N. Y. March 22
BROTHER J. L. COOKE Passaic, N. J., March 15	BROTHER OSCAR MAGNUSON Hartford, Conn., March 15	BROTHER J. I. VAN HORNE Duquesne, Pa., March 1
BROTHER B. BOULTER Baltimore, Md., March 8	BROTHER EDW. MAURER East Liverpool, Ohio, March 8	BROTHER G. M. WILSON Wilmington, Del., March 29
BROTHER C. F. GEORGE Duquesne, Pa., March 15	BROTHER C. W. McCOY Cheney, Wash., March 8	BROTHER W. N. WOODWORTH Pottstown, Pa., March 15 Allentown, Pa., March 15 Brooklyn, N. Y. March 22 Wilmington, Del., March 29
BROTHER W. F. HUDGINGS Penn Argyl, Pa., March 8	BROTHER A. L. MUIR Los Angeles, Calif., March 1 Hawthorne, Calif., 3 Long Beach, Calif., 4 Santa Ana, Calif., 5 San Bernardino, Calif., 6 Pomona, Calif., 7 Pasadena & Los Angeles, Calif., .. 8	
BROTHER J. T. JOHNSON East Liverpool, Ohio, March 22		

The DAWN

A Herald of Christ's Presence

Published Monthly at 136 Fulton St., Brooklyn, N. Y.


Vol. 4, No. 6

MARCH 1936

One Dollar a Year

NEWS and VIEWS

162,000 Jews Return to Palestine

 STUDENTS of Bible prophecy will do well these days to keep their eyes on Palestine, the land that God promised to the earthly "seed of Abraham" as an everlasting possession." That God is now taking a hand in the destiny of Jewry there can be no doubt. While few Jews today are interested in Palestine from the standpoint of its being the land Jehovah promised to them, nevertheless, circumstances are being shaped for this people in such a way to almost literally force thousands of them to seek shelter in the land of their fathers. Thus they will be there when the time comes for God to "turn away ungodliness from Jacob," and to remove their blindness so that they may be able to recognize their Messiah.

By mandate of the National Conference for Palestine held at Washington, D. C. in February, a nationwide effort has been launched to obtain \$3,500,000 during 1936 for the United Palestine Appeal. A booklet issued by the Appeal from its offices in New York City, submits the following "Graphic Facts" in support of the movement:

"Between 1928 and 1935 there were 300,000 Jewish emigrants who escaped from their pestilential European homelands and fled to other lands overseas. Of that total number, 162,000—**MORE THAN HALF**—found their way to Palestine. During 1935 over 61,000 Jews entered Palestine. Not all other lands of Jewish migration combined admitted even a fifth of that number.

"If normal conditions should prevail, the Jewish National Home could receive another 500,000 Jews within the next ten years. In that way a great segment of the Jewish problem could be solved—without the fear needing to arise that the wanderer's staff would have to be taken up again."

Poverty and Crime

MUCH is being said these days about the "Crime Wave," and surely there is something to it, when, as experts claim, there are now more "underworld" characters bearing arms than those lawfully armed in the entire army and navy of the United States. Behind every effect there must be an adequate cause. Today, in this country, fourteen million persons are

out of steady employment. Is there not a certain connection between poverty and crime? If restless young men cannot obtain any legitimate employment, some of them will seek for and find some other kind. When men have families depending on them, and cannot find the wherewithal to feed hungry mouths, there is likely to be a temptation to turn to crime. Comparatively few men today are willingly idle. Most men, if in a state of health, enjoy work, especially if its fruits are made available for their needs. If all the unemployed were put to work, it might go a long way toward solving the present crime problem. Perhaps God will hold some seemingly respectable people of our day largely responsible for this frenzy of crime that is now so much in evidence. From a religious publication called "*Zion's Herald*" we take the following:

"Are more than half the adults of this nation 'church members'? Are there millions of men unwillingly idle, and children who are ill-nourished and under-privileged? Is there, at the same moment, an army of experts and technicians who, if set free from their inventions on prairie and in factory, could use, feed and shelter every hungry individual in the nation, besides producing a possible surplus for world trade?... Why then do not these millions upon millions of 'church members' rise up with Christ and insist that our American Republic effect and carry out a Real Deal in which every human need of each individual shall be actually met?"

These are fair words, and it would doubtless be a present and temporary boon if they could be put into effect. But even though the millions of "church members" might be disposed to "rise up with Christ," as suggested by "*Zion's Herald*," it is exceedingly doubtful if Christ would be willing to rise up with them. Christ has His own way of taking care of the unemployment situation, which He will put into operation in God's "due time," when the peoples of the earth have been sufficiently humbled to be willing to admit their own incapacity to rule themselves. The divine provision for the distressed world is the long-promised Messianic Kingdom. It is symbolized as a "mountain" in the following, hope-inspiring prophecy of the Bible:

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines

on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, we will be glad and rejoice in His salvation."—Isaiah 25:6-9.

Cotton Picking Robot Perils Dixie Labor

THAT CHRIST'S KINGDOM is the only remedy for the ills of man that will provide a "feast of fat things" for ALL people is also made apparent by the wail of distress that reaches the outside world through an article that appeared recently in the "*New York Post*," written by Howard Kester. In this article the writer tells of a recently perfected mechanical cotton picker, that threatens to revolutionize the cotton industry, and put hundreds of millions more out of employment. Mr. Kester says in part:

"The cotton picking machine is coming to the cotton fields of the South and when it comes it will produce a major social revolution. America must face the question:

"What are we going to do to rescue from utter despair the millions of men, women and children whose homes, jobs and way of life will be totally altered by the coming of this machine and the increasing mechanization of the Cotton Belt? It must be answered quickly if we are to avert a social catastrophe."

In the coming age of Christ there will be no forced unemployment, as at the present time. There will be no great wastes, such as take place through the avenue of war. There will be no profiteering in all the world; and there will be no more crime. People then will build their own houses and inhabit them. (Isa. 65:21.) No one will be allowed to injure another for gain. (Isa. 11:9.) Messiah's Government will be perfect, and will be for the good of all. Then, under the conditions of righteousness, perfect life will come back to mankind, as in Eden of old. All this the Lord will do; hence, the success of the plan is fully assured.

Is the "Torch of Civilization" Going Out?

THE BIBLE has been called, "The Torch of Civilization." Is this torch going out? It was Woodrow Wilson who said: "When you have read the Bible, you will know that it is the Word of God, for you will have found it the key to your heart, your happiness, your duty." This is not true of all who read the Bible, for only the few have the faith and spirit of obedience to make such a result possible. That the present generation know very little about this "Torch," and are influenced even less by it, is evidenced by the results of an unusual questionnaire as reported in *Good Housekeeping* magazine, as follows:

"In one of our universities the following ten ques-

tions were asked in an examination: (1) Name the three members of the Trinity. (2) What are the Beatitudes? (3) What is original sin? (4) What is the Transfiguration? (5) What personage does the dove symbolize? (6) What is the Epiphany? (7) What is the first commandment? (8) Why did the children of Israel go to Egypt? (9) Who is the legendary author of the Book of Proverbs? (10) Who visited the Witch of Endor?

"The class which answered the questionnaire consisted of sixty-three freshmen and twenty-three from other classes; and the average grade on the test was 25.5 percent. Two students thought that the Apostles John, Paul and Peter constituted the Trinity. The Epiphany was a series of devout sayings, and some thought it was a religious chant. One student suggested that Theodore Dreiser was the legendary author of Proverbs.

"We are faced with an amazing spectacle—a generous, charming, candid and frank generation, without a knowledge of Biblical literature."

And this, in spite of the fact that every year millions of Bibles are sold. They are bought for churches, for Sunday Schools, for hospitals, for hotels, for religious societies, for prisons, for homes, for Christmas presents, to have on hand when the minister calls, to serve as a badge of respectability, to act as a kind of charm to ward off various ills that would otherwise befall the family, and for various other purposes.

But very few persons purchase the Bible to read and study, that they may learn what it actually says about God and about human destiny. Few of those who profess to be ministers of the Gospel really undertake to explain the Bible's teachings of God's plan to the people.

If people knew what the Bible says, and would act on its instruction, there would be no wars, no bribery, no corruption in public office, nor industrial exploitation and tyranny. If every home cherished the Bible as its greatest treasure; young people would grow up with a reverence for God, a hatred for vice and crime, and a love of all that is ennobling to the human mind. People would learn to be trustworthy, to trust one another, and to hate selfishness, jealousy and pride.

Bruce Barton calls the Bible "The book that nobody knows." In a sense he is right; for nobody knows the Bible perfectly. However, there are those who know the fascinating story or "plot" of the Bible, and they know that the outcome of this story will be glorious for mankind. All who desire this knowledge may have it, by using the helps that God supplied for obtaining it in these wonderful closing days of the Gospel dispensation. "The words are shut up and sealed until the time of the end," said the archangel to Daniel the prophet. Today all the signs of the times make clear that we are now in the "time of the end." But these facts are fully appreciated only by those whom God called wise—"The wise shall understand."

OUR BIBLICAL DIALOG

THE MEMORIAL

*Jewish and Christian Passovers
Type and Antitype*

* * *



HE types of the Bible," said Tom, "give me more trouble than anything else about Bible study. I can understand the story of creation, the fall of man, the ransom, the call of the church, and the various other features of the divine plan; but when it comes to types and antitypes, I'm not so sure of my ground. Take, for example, the annual Memorial Supper to be held Sunday evening April 5th, when Christians commemorate our Lord's death; now there seem to be a lot of types or symbols connected with that matter. I wish you would clear them up for me, Paul."

"I'll be glad to try," answered Paul, "but really I think you magnify the difficulty in your mind; for all the types and symbols in the Bible are very simple after you come to understand the divine plan."

"I hope you're right," said Tom. "But just what is meant, for instance, when you call Jesus a *lamb*—the Passover lamb? Is that a fitting name for one like Jesus. In the book of Revelation He is also called a *lion*. Now at least that seems to me to be a far more fitting symbol or metaphor by which to describe the One who possesses such great power as does Christ. If I remember right, it says, 'The *Lion* of the tribe of Judah hath prevailed, to open the book and to loose the seals thereof.'"

"Yes, that's what the Revelator says," replied Paul. "And the appropriateness of that symbol, in that text, is emphasized by the word 'prevailed.' Our Lord is there called a *lion* because He had PREVAILED. But He is also described by many other equally appropriate symbols in the Scriptures. He Himself described Himself as a grapevine, also as a shepherd, as the door to the sheep fold, as the water of life, and as the bread of life. All these figures of speech are properly used concerning Him, though in different connections. Why then couldn't He also be called a lamb? Indeed the book of Revelation, to which you have referred, calls Him a lamb as well as a lion. The Revelator, in the fifth chapter, says, 'I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a *lamb* as it had been slain.' And the context makes it clear that this lamb was Jesus Himself."

"Thanks," said Tom, "I begin to see. But what about the Passover lamb and its relation to the Memorial? And just what had Jesus to do in the matter of fulfilling that type?"

"That's a good question, Tom; we'll just look up the Scriptural connections and see if we can get some

clear light on the subject. First, let us look at some other types—which are simply *pictures*, or, as Paul says, '*shadows* of good things to come.' Of course you know the story of the Israelites and of their bondage in Egypt. That experience was in fact a type or illustration of the fact that all mankind are in bondage to Satan—who is the god or ruler or 'pharaoh' of this present evil world. And Moses, the great deliverer of the Hebrews, is a type of Christ, who will deliver the entire human race from the thralldom of sin and death during the Millennial age.

"But there is another and more special type or picture involved in this Egyptian episode, and which has much to do with the Memorial that you mention. I refer especially to what happened at the time of the last plague on Egypt. You will recall that that last plague was *death*—death of all the first-born of the Egyptians—from the family of pharaoh on his throne down to that of the humblest peasant. This plague would have affected the firstborn of the Israelites also, had not God made provision for their security. He told them that their safety lay in implicitly complying with His instructions; and that if they failed to do this, then they would suffer the same as the Egyptians. Do you remember the narrative?"

"Yes," said Tom, "that all seems clear enough. But what I especially want to know about is the passover *lamb*, and just how it fits into the picture."

"All right," continued Paul. "Now then, we'll look at this type of the lamb. God told the Hebrews at that time to kill a male lamb of the first year. This animal was to be taken into the house on the tenth day of the first month and kept till the fourteenth day, and then slain in the evening. Then a bunch of hyssop was to be dipped in the blood of the lamb and that blood was to be sprinkled outside, on the two side posts and the upper door post of every house where Israelites resided; so that the angel of the Lord would see the blood and would not visit death on the first-born of that house."

"Wouldn't the angel know that Israelites were in that home, without having to see the blood?" asked Tom.

"That may be so, but the angel was acting under instructions just as were the Israelites. It was to be a test of obedience for the Hebrew people, and it also was intended as a type or picture of some great thing to take place in the future. You see, God knew the whole plan of the ages in advance, and He knew exactly how He would work things out; so He had these

Old Testament types made according to what He was sure would occur at a later time.

The Typical Passover

"Now if you will refer to the twelfth chapter of Exodus," continued Paul, "you will find the full instructions set forth regarding the passover lamb. The Israelites were to roast its flesh with fire, and then eat it with unleavened bread and with bitter herbs. The meat was not to be boiled nor stewed, but to be roasted; and none of it was to be left until the next morning. And all the members of each family were to eat it with their loins girded, their shoes on their feet, and a staff in their hand; and also it was to be eaten in haste—while thus prepared as for a journey."

"Why did the animal have to be a *lamb*?" asked Tom. "Wouldn't some other animal have done just as well?"

"Evidently not," replied Paul. "You see, the lamb was intended to picture Christ Jesus. A lamb is a very gentle animal. So it was written of Christ that 'He is led as a *lamb* to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth.' One of the chief characteristics of Jesus was His gentleness or His meekness—His yielding to His Heavenly Father's wishes in all things. And in His dealings with men He did not meet railing with railing, nor persecution with persecution. In every respect He was submissive to the divine will. In other words, He was lamb-like. Do you see?"

"Yes, I can see that. But what was pictured by the roasting of the lamb; and eating it, with unleavened bread and herbs?"

"All right," answered Paul, "we'll consider that now. In view of the fact that the passover lamb represented or typified Jesus, it was very appropriate that it be eaten with *unleavened* bread—because that kind of bread would best picture the pure truth which Jesus set forth. In the Bible *leaven* is a symbol of corruption. The Jews were not permitted to have any leaven in their homes during the passover season. The shewbread in the Tabernacle and in the Temple was unleavened. Writing to the church the Apostle Paul said, 'Purge out therefore the old leaven that ye may be a new lump, for ye are unleavened.' So, you see, it was most appropriate that the paschal lamb be eaten with unleavened bread. As for the bitter herbs, they pictured bitter trials and afflictions to which Jesus was subjected, and which all His brethren must share.

"Having the lamb roasted with fire would picture the fact that Jesus would come directly in contact with the forces of destruction—which indeed finally slew Him. Fire is a symbol of destruction. The eating of the lamb represented what every true Christian must do—he must feed on Christ by faith—for Jesus furnishes us the essential elements of spiritual nourishment. Realizing that His great sacrifice is our only basis of salvation, we feed on that, we appropriate it. It becomes life-giving meat to us. We also feast on the truth of His resurrection, His ascension, His headship of the church, and His comforting message, 'Peace I leave with you, My peace I give unto you... I go to prepare a place for you... and I will

come again and receive you unto Myself, that where I am, there ye may be also.' Don't you see how sustaining these assurances are? Don't you see how it is that the Christian feasts on Christ?"

"Yes, certainly I do; all that now becomes very plain," said Tom, enthusiastically. "Then the idea is that what the Jews did literally, the followers of Christ, or spiritual Israelites, do spiritually; that is, in a higher sense; and they are dealing with or appropriating truth in the abstract. Is that it?"

"That's it! You've stated it exactly right," replied Paul. "Or, you might also say, What the Jews did in type or picture, in connection with such festivals as the Passover, Christians do in antitype; that is, in fulfilment of the type."

The Church's Present Responsibilities

"Why was there to be no part of the lamb left till the morning? Was there any type in that?" asked Tom.

"Yes, I believe there was," mused Paul, thoughtfully. "You see, this Gospel age of nearly two thousand years is part of that long *night-time* of the world, which began at Adam's fall; and, this Gospel period since Pentecost, is also the time during which the church feeds on Christ the Lamb of God. And not only must we feed on Him now, but no new creature in Christ could wait until the Millennial day for his share of the merit of Christ; for that is the time when the blessings of Christ's sacrifice will go out to the *world*—and the church class must all be completed before that time. Now we could not possibly be acceptable to God and "make our calling and election sure" unless we appropriate to ourselves at the present time our full share of Christ's merit. It is this merit that gives us the standing of justification. I wonder if you understand what I am trying to say."

"Well, it is not entirely clear; yet I believe I do catch at least a gleam of light," observed Tom. "I think you mean that since the truth has come to me, and I have agreed to follow it, I ought to make the very best use of it right now—use it for its present intended purpose—and not put off my service till the age to come; because that will be the world's age for restitution, and not the Christian's age for spiritual development. Of course, I suppose the truth is the best thing that God can give us at any time, and if we have it NOW, then NOW is the time to use it. Am I right?"

"Splendid, Tom. It seems that you have explained the matter better than I did," said Paul, smiling. "But there's another matter in that Passover picture that I don't understand," rejoined Tom. "Now what's that about their eating the lamb with their shoes on their feet and their staff in their hand?"

Pilgrims and Servants of the Truth

"Yes, that's the way it reads, 'And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, for it is the Lord's Passover,'" commented Paul. "Now let's reflect on that for a moment. To have one's loins girded would signify preparation for

service. The girdle itself fittingly symbolizes service. In ancient times everybody wore robes. When a service required haste or special effort, the one who was to perform it would gather up his loose flowing robe and fasten it around his loins with a girdle so it wouldn't be in his way. The girdle also helped to brace him for lifting.

"Jesus girded Himself when He washed His disciples' feet. The apostle uses the expression, 'Gird up the loins of your mind.' Another passage reads, 'Stand therefore, having your loins girt about with truth.' This last text says in symbol that every Christian is called to be a *servant* of the *truth*. The High Priest of Israel wore a girdle, because he was God's servant and the servant of the sanctuary. Jesus said that at His second advent He would 'gird' Himself and make His followers sit down to meat, and would come forth and *serve* them. These Scriptures all plainly show that the girdle pictures service. And the use of the girdle by the Jews, in the type, is fulfilled by Christians in antitype.

"The shoes being on the feet when they ate the Passover Lamb merely showed additional preparation for whatever might be required; and especially for the hasty flight from Egypt the next morning. When the prodigal son of the parable came home, you will remember that his father commanded, 'Put a ring on his finger, and shoes on his feet, and a staff in his hand.' The Christian has 'shoes' of God's providing; for he is said to 'walk in newness of life.' The Apostle Paul also speaks of the Christian's feet being 'shod with the preparation of the gospel of peace'—meaning that as an exponent of the gospel he is not a strife-breeder, but a peace-maker. Concerning such we read, 'Blessed are the peace-makers, for they shall be called the children of God.'

"It seems to me that the *staff* in the hand well represents the Word of God. It is that on which we lean, and also our weapon of defense. Eastern shepherds used the staff to protect their sheep. In the 23rd Psalm David wrote, 'Thy rod and thy staff they comfort me.' Evidently the prodigal son was given a staff for his comfort. The divine Word is also likened to a *sword*, as well as to a *staff*. The apostle says, 'taking the sword of the spirit, which is the Word of God.' Jesus, at the time of His temptation in the wilderness, used this staff, or sword, very effectively in vanquishing the great enemy Satan. To have the staff in the *hand* means to have it ready for instant use; and that is where every Christian should have God's Word. I do not mean that he should go around literally carrying a Bible with him everywhere, holding it in his hand; but he should have it in his hand figuratively, in the sense that he knows what the Bible says on every question; and thus be able to foil the adversary and prevent himself from being drawn into temptation.

"Now the account also says that the Israelites were to eat the Passover feast in *haste*. This pictures the fact that God's people are pilgrims in this world. The apostle says, 'Here we have no continuing city, but we seek one to come.' The Christian is an alien in this world, enroute to the heavenly Kingdom. He is

not living for the things of the world. He has his Master's work to do. His sentiments are expressed in the old song,

'Do not detain me, for I am going
To where life's waters are ever flowing;
I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night.'

The Lord's Supper

"Well, Paul," said Tom, "that is a very clear explanation of the Passover type. But now, coming to our Lord's Supper. Did He partake of the symbolic feast of the Passover—the lamb, bread and herbs—and then tell us to do the same?"

"Jesus was born under the Mosaic Law. Hence He did keep the Passover, like all Jews were required to do. But He did not ask, nor expect that we do so, for we are not under the Law but under grace. Jesus ate the symbolic feast because He was a Jew. It was necessary for Him to keep the law of Israel in every respect—and the Passover was a very important feature of the Law. Jesus said, 'One jot or one tittle must in no wise pass from the Law till all be fulfilled.' We are told that Jesus made an end of the Law and nailed it to His cross.

"Now after Jesus ate His last Passover feast, He then instituted a Memorial Supper. This latter feast that He set before us as Christians, and asked us to observe annually, is not in commemoration of the Passover and Exodus of the Jews, but another feast with a very different meaning. It was to be a memorial of His *death* as the antitypical Passover Lamb. In instituting this new Memorial feast He took simply bread and wine—not roast lamb with bitter herbs—and said, 'This bread is [or represents] My body broken for you. Eat this in remembrance of Me.' Then concerning the wine He said, 'This is [or represents] My blood of the new testament, shed for many for the remission of sins. Drink this in remembrance of Me.'

"Thus, we see, the primary significance of the Memorial feast is that it commemorates the sacrificial work of Jesus on our behalf. Let us hear the words of the apostle on this subject, 'Christ our Passover is sacrificed for us, therefore let us keep the feast; not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth.' Thus Christians feed not on the literal typical Passover lamb, but on Christ the antitypical Lamb of God. The bread represents His broken body, and the wine His shed blood. It is essential for the Christian to let his heart feast on the great truths thus symbolized. If he loses appreciation of these mighty verities he will lapse back into the world. We should not think of these truths as being shallow and only for beginners in the Christian way. Ah no; they are for us all. And they are not shallow but vast and deep, for they portray the love of God, and nothing can be deeper than that.

"Then there is another thought in connection with the Memorial Supper. It is set forth in 1 Corinthians 10:16, 17, in these words: 'The cup of blessing which

we bless, is it not the communion [common union] of the blood of Christ? The bread which we break, is it not the communion [common union] of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.'

"This text teaches an additional truth to be derived from the Memorial Supper. It brings to our minds the fact that the church is the body of Christ; that is, the composite body that He is now taking out of the world. Not only, therefore, does the Christian commemorate the death of Jesus in the Memorial Supper, but he also symbolizes his own death as well; for the Scriptures say that 'If we be dead with Him, we shall also live with Him; if we suffer [with Him] we shall also reign with Him.' Hence the apostle uses the phrase, 'the communion of the blood of Christ,' to emphasize the fact that as Jesus gave His blood, His life, in sacrifice, so also each one of His followers must likewise lay down his life for the truth. And the Christian must also have his body broken by the experiences of life, and by his faithfulness in service, even as the body of Jesus was broken, though not on a literal cross as was His. Thus, you see, in partaking of the Memorial Supper we are picturing our own living sacrifice,' as well as symbolizing and memorializing the vicarious sacrifice of our Lord.

"Now if any one cannot see the real significance of the composite body of Christ, he should not partake of the Memorial. Paul speaks of some as 'not discerning the Lord's body'—meaning His collective body, which is the church. And he also says, 'For this cause many are weak and sickly among you, and many sleep.' Our participation in the Memorial feast is a testimony to the fact that we are immersed into the body of Christ through a full consecration and devotion of our lives to the doing of the Master's will. All who are prepared to give such testimony are invited to partake of this Memorial feast."

"Thanks, Paul. I now see the distinction between the Jewish Passover and the Memorial Supper, and the significance of each. But I have heard the Memorial Supper called the Christian's Passover. Is that because it takes the place of the Jewish Passover?" asked Tom.

"Well, yes, the term 'Christian Passover' may be applied to it," replied Paul. "The important thing is the feast of truth—the truth concerning the ransom sacrifice of Jesus and our share in His sufferings—and what we do at the Memorial Supper is to use the emblems merely to symbolize that truth feast. The antitypical Passover is that feature of the divine plan that is occurring during this Gospel age. It is the passing of the members of the church, the first-born ones, over from death to life in advance of the world. These are saved from death and passed over; so it really is a Christian Passover—pictured by the Jewish Passover. Remember, in the type the first-born ones of Israel were saved from death on that momentous night."

"Yes, you have made that clear," said Tom, reflectively. "I didn't attend the Memorial celebration last year, for I had only recently consecrated. I didn't feel worthy, and I felt that I didn't know enough

about it. But what about this year? Do you think I am qualified to partake?"

"Yes, Tom, you are, if you truly love the Lord, have consecrated yourself to Him, and are doing your best to lead a consecrated life—as I am sure you are. As to being worthy, if one is worthy of the real feast of truth, then certainly he is worthy of the symbolic feast which we hold at this season of the year—the season of our Lord's death. And what makes us worthy? It is not our own merit, but the merit of Christ applied to us, which gives us justification. If we truly appreciate this, and if our hearts are fully set to do the Lord's will, and we want to obey Him, then it is our privilege to come and symbolize this feast that we have been holding in our hearts all the year round. So, then, go to the Memorial, and receive this additional blessing from Him."

GENERAL ANNOUNCEMENTS

• **MEMORIAL.** The memorial date this year will be Sunday evening, April 5.

The Associated Bible Students of Greater New York wish to announce that they will hold the Memorial Supper this year in their regular meeting place, 109 Remsen Street, Brooklyn, at 7 o'clock.

BIBLE STUDENTS NEWS. It is our hope to publish another edition of Bible Students News early in April. This paper is sent out free. If you are not on the mailing list for Bible Students News and would like to receive a copy, kindly advise us.

ADVERTISEMENT OF "GOD AND REASON." Through an oversight we failed to announce last month that arrangements had been completed for an advertisement of "God and Reason" to appear in the *Pathfinder* magazine of February 8. Orders are still coming in from this advertisement. Further report later.

BROTHER HARVEY N. FATZINGER passed to his reward on December 10th last. He was sixty years of age. Brother Fatzinger accepted the truth when a very young man; and many of the friends will remember him because of his faithful activity for many years in the colporteur work. Later he settled in St. Petersburg, Florida, and served as elder of the ecclesia there. At the time of his death Brother Fatzinger was living in Washington, D. C., and was an elder of the Associated Bible Students Ecclesia of that city.

PITTSBURGH CONVENTION REPORT. These reports are still in stock. They may be ordered direct from the Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa. The price is 25 cents the single copy, five for \$1.

HELL BOOKLET. These are again in stock. 10 cents the single copy, 5 cents in quantities.

FREE TRACTS. A new supply is being printed—order freely.

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

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

Lu. 2:10

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

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

Gal. 3:26, 29

26 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city, which hath foundations, whose builder and maker is God.

Heb. 11:8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5.

DO YOU KNOW?

In this most critical period of the world's history, when the ominous clouds of war, revolution, anarchy, organized crime, and many other kinds of trouble, national and international, are hanging over a distressed world, every well-informed person should be thoroughly conversant with the subject matter suggested in each of the following pertinent questions. Would you like to have a definite foundation for faith in a better, brighter future; for yourself and your friends—for everybody? Then read on!

DO YOU KNOW that while many today boastfully point to the marvelous achievements of this modern "brain age," yet our highly civilized world now stands at the very brink of utter ruin—many of our outstanding statesmen and religious leaders admitting that nothing short of a miracle can save it?

DO YOU KNOW that prominent religious leaders of today are insisting that in order to avert the world-wide cataclysm which everybody sees coming, the world must return to God? Do you know how the present topsy turvy world could return to God?

DO YOU KNOW that many noted scientists of the world, hitherto agnostics, now affirm their belief in the existence of a supreme, intelligent Creator?

DO YOU KNOW that the BIBLE is the only book in the world today which has not only foretold thousands of years in advance the present world crisis, but also can be relied on to show us the way out of the dark?

DO YOU KNOW that the BIBLE reveals how the world turned away from God, how it will eventually return to Him, and what the result will be when it does?

DO YOU KNOW that it is not necessary to believe the many grotesque, superstitious theories concerning God and religion which have come down to us from the dark ages, in order to have genuine faith in a supreme intelligent Creator, and to accept the Bible as His revelation to us?

DO YOU KNOW that all the facts of nature actually known to science concerning the origin and nature of man thoroughly agree with the Bible account of creation, when it is properly interpreted?

DO YOU KNOW that the Creator said nothing to the first man and woman about a place of bliss in heaven awaiting the righteous, or about a condition of torment in hell for the wicked?

DO YOU KNOW that the Bible gives a thoroughly scientific definition of what constitutes the soul; and tells us definitely what happens to the soul when we die?

DO YOU KNOW that four thousand years ago God made a promise to bless all nations, and that this promise, when properly understood reveals the "silver lining" to the dark circling clouds of trouble that now hover over this worried world?

DO YOU KNOW that notwithstanding worldwide missionary activity, there are twice as many heathen on earth than there were a century ago; that crime is on the increase; that immorality along all lines, especially among the younger generation, is increasing in alarming proportions; and yet that Christianity, when properly understood, has been and continues to be a glorious success? Do you know just what God expected Christianity to accomplish in this age?

DO YOU KNOW that the "end of the world," as described in the Bible, will be a blessed event for suffering humanity, rather than the "crack of doom" of traditional theology?

DO YOU KNOW that, contrary to the teachings of so-called "orthodoxy," the Bible declares that this earth is not to be destroyed, but is to continue in existence for ever?

DO YOU KNOW that the use of symbolisms in the Bible to impart instruction is similar in character to modern methods of conveying information by pictures, cartoons, or metaphorical language?

DO YOU KNOW that there was an "end of the world" that occurred more than four thousand years ago;

and that the present "world" is already in process of disintegration, but that this has no reference to the physical earth; for "the earth abideth forever"?

DO YOU KNOW that the world is now "on fire," in fulfilment of the prophecies of the Bible—believe it or not?

DO YOU KNOW that the happiest days the people have ever known will follow the "burning up" of the present evil world?

DO YOU KNOW that the Prophet Daniel gave a most accurate preview of more than 2500 years of the world's history, down to our own time, and also declared that in "the days of these (present) kings the God of heaven shall set up a Kingdom"?

DO YOU KNOW that the present increasing distress among men and nations is to culminate in what both Jesus and Daniel described as a "time of trouble such as was not since there was a nation"?

DO YOU KNOW that the present development of Palestine as a homeland for the Jews is accurately foretold in the Bible? Do you know that even the present persecution of Jews in other countries is also in fulfilment of Bible prophecy?

DO YOU KNOW that the destruction of this present evil world is compared in the Bible to "travail upon a woman with child," and that we are even now in the second spasm of that trouble—the World War being the first?

DO YOU KNOW the difference between the "time of the end," as taught in the Bible, and the "end of time," as imaginatively depicted in traditional theology?

DO YOU KNOW that present world events, which fulfil Bible prophecy so accurately, cannot be explained by saying it is mere coincidence, or simply "history repeating itself"?

DO YOU KNOW that the present tendency among the nations of the earth to form alliances of various kinds, such as the League of Nations, or the World Court; and the holding of international conferences of various kinds—all for self-protection—is clearly and definitely foretold in the Bible? Do you know that the failure of all these cooperative world efforts is likewise foretold in the Scriptures?

DO YOU KNOW that the present era of increased knowledge and invention is in fulfilment of Bible prophecy? Do you know that the pro-

phesies telling of the present methods of rapid transit led Sir Isaac Newton in his day to predict that the time would come when men would be able to travel as fast as fifty miles an hour? Do you know that Voltaire, the noted French infidel and contemporary of Newton, called the latter a "poor dotard," for putting so much faith in the Bible? Do you know what Voltaire would say were he here today and could see men travelling several hundred miles an hour?

DO YOU KNOW that the marvelous fulfilment of Bible prophecy in this our day should increase our faith in all other things that the Bible foretells for the immediate future, which God has in store for His earthly creatures? Do you know what constitutes the world's only hope?

DO YOU KNOW what God meant when He told Mother Eve that "the seed of the woman shall bruise the serpent's head"? Who is the "seed," and who is the "serpent"?

DO YOU KNOW what Jesus meant when He instructed His disciples to pray, "Thy Kingdom come, Thy will be done ON EARTH, as it is done in heaven"?

DO YOU KNOW how God's will can be done on earth if the earth is to be destroyed by a literal fire?

DO YOU KNOW what the Apostle Peter meant when he said that after the second coming of Christ there would come "times of restitution of all things, spoken by the mouth of all His holy prophets since the world began"?

DO YOU KNOW what the Bible prophets have said concerning these "times of restitution"?

DO YOU KNOW that a very few of earth's millions will ever go to heaven, but that none will suffer eternal torture?

DO YOU KNOW that the Bible contains both earthly and heavenly promises?

DO YOU KNOW what the prophet meant when he prophesied that the time would come, on the earth, when "every man shall sit under his own vine and fig tree"? Does this sound like a promise of heavenly or of earthly blessings for mankind?

DO YOU KNOW what the Bible means when it speaks of the "last days"?

DO YOU KNOW that time will continue beyond the "last days"? and that then the real day of blessing will dawn for this suffering world?

DO YOU KNOW that we are now living in the beginning of the "last days"?

DO YOU KNOW that before the "last days" are over, mankind will make an earnest effort to return to God; and that, as a result of divine instruction, they will then "beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more"?

DO YOU KNOW that all the suffering in the world, past and present, has been caused directly or indirectly by the violation of divine law?

DO YOU KNOW that God has a definite, fixed plan whereby the sin-cursed and dying world is to have a full opportunity to return to Him?

DO YOU KNOW that every intelligent creature must recognize the supremacy of God's law and seek to obey it before they can hope to enjoy the blessings which His divine plan has provided for them?

DO YOU KNOW that the ransom sacrifice of Jesus on Calvary's cross constitutes the basis upon which God now deals with members of the fallen race; and that in due time He will give all an opportunity to return to Him?

DO YOU KNOW that the "good times" soon to be ushered in by the establishment of God's Kingdom upon the earth will not depend upon the feeble and imperfect efforts of man—that political interests, graft, racketeering, "boon-doggling," or other selfish human influences or interests, will not be able to thwart the divine purpose to then "bless all the families of the earth," even as He promised more than four thousand years ago?

DO YOU KNOW?

That the foregoing questions, and many, many others of similar import, are satisfactorily answered, and the Scriptural proof given, in the hope-inspiring book,

"God and Reason"

One reader said of this book: "It took the sting out of death and most of the misery out of the depression, for me"

The deluxe cloth bound edition of this 128-page book sells for 50 cents; paper bound, 20 cents: the latter as a loan if you prefer. Address:

**The Dawn, 136 Fulton Street,
Brooklyn, N. Y.**

Scattering Golden Gems Like Morning Dew

The "Vow Song" mentions the ones who bear witness to the truth by means of free tracts as "those who volunteer to scatter golden gems like morning dew." And certainly every piece of literature bearing the pure message of the divine plan IS a "golden gem." When slipped under one's door, or placed in someone's hand, it can bring great refreshment of heart to some bewildered and discouraged soul.

The time was never more opportune than now for truth friends to volunteer to scatter these golden gems; and, in the Lord's providence, *The Dawn* is in position to supply free tracts in both small and large quantities to all who thus desire to "sow beside all waters." Why not, as individuals or as an ecclesia, plan to cover the territory within your reach with at least one distribution of tracts this year? Tracts now on hand for immediate shipment are:

"Coming Back From Hell Soon"

"Why Not Live Forever?"

"The Resurrection Hope"

"The Soul Defined"

"The Divine Plan"

"Earth's Coming Glory"

"Do You Know?"

The contents of the "Do You Know?" tract appear in the Everlasting Gospel Department of this issue of *The Dawn*. This tract has been prepared with the idea that many of the friends would want to use it for general distribution. Having in mind the success attending the message as presented in the book, "*God and Reason*," the subject matter of this tract follows the general outline of the divine plan as it is presented in that book; and practically the same pungent style of presenting the message is used. The people of this hurried, worried world do not have the patience to read anything that requires much time or effort; at least, not until their interest has been first aroused. The "one here, one there" whose interest is once quickened, of course will be glad to read additional literature. We believe that those who actually come fully into the truth, will do so through reading "The Divine Plan of the Ages"; and it is introduced to them through "*God and Reason*." There will be three editions of this "Do You Know?" tract, as follows:

Standard Edition

The Standard Edition of the "Do You Know?" tract, now ready for shipment in any quantity, contains the article as it appears in this issue of *The Dawn*, with a small advertisement of "*God and Reason*"—for sale or loan. While the Standard Edition of this tract will carry our address, we will be glad to forward all inquiries received from interested readers, direct to the classes or individuals who distributed the tracts in that locality. Books requested by such readers, whether sold or loaned, will be sent by us direct from Brooklyn, unless the friends residing

in the territory in question would prefer to deliver them personally, as a sort of Pastoral work, and thus have the opportunity of meeting these enquiring ones and encouraging them in a further study of the truth.

Local Ecclesia Edition

This edition will go to press for the first time about March 15. It will contain announcements of the regular Sunday meetings of the ecclesias ordering them before that date—either for one or more Sundays each month. If requested, the address of your local ecclesia, instead of our own address, will be given also in the advertisement therein for "*God and Reason*." Ecclesias ordering this Local Ecclesia edition will please state definitely the information they wish to appear in their announcement, and designate the address they wish to have used, to which inquiries for further literature may be sent. The Local Ecclesia edition will be furnished only in quantities of 1,000 or more. All orders for this edition received prior to March 15 will be printed and shipped before the end of the month. Orders received after the 15th of the month probably will be held over for the April press run.

Public Meeting Edition

We believe that this edition of the tract will be well adapted for use in advertising public meetings, and we are prepared to furnish them for this purpose also. In making arrangements to use this edition for your special public meetings please allow ample time for printing and shipping, as it is not always possible to print individual orders as soon as they are received; although we will make every effort to fill all orders "on time." In ordering this edition please furnish all necessary details as to date and hour of meeting, name and address of auditorium, subject of lecture, and the name of the speaker. A cut, or photograph, of speaker must be furnished, if you desire his picture to appear in the advertisement. A series of special meetings can be announced on the same tract if you wish.

Remember, These Tracts are Free

These tracts, in any quantities, are free for the asking. Some friends, and even classes, hesitate to order tracts because they feel they are not able to pay for them. But this should not deter anyone from scattering these golden gems. While not all who use the tracts are able to contribute to the Free Tract Fund, others contribute who are not in a position to use many tracts; so this helps to balance things up, and makes it possible for all to have some share in this timely witness work. Hence, please feel at liberty to order as many as you find you can use; and may the Lord bless your efforts, especially in the further enrichment of your own spiritual life.

The Dawn, 136 Fulton St., Brooklyn, N. Y.

The Christian Life

The Vine and the Branches



OUR Lord's parable of the Vine and the Branches is recorded in John 15:1-14. It is another of the many inspired illustrations in the Bible in which is portrayed the close relationship that exists among all the members of the Messianic company, of which Jesus is the Head. While these various illustrations of the Bible each approach the subject of the oneness of Christ and His church from a different standpoint, and each teaches the lesson in its own particular way, yet they all emphasize this one outstanding and fundamental fact; namely: that *obedience* to the written Word of God is, first, last and all the time, the condition upon which God deals with us as His children, and upon which we may become associated with Jesus in the glorious Messianic purpose to bless all nations.

The primary, and indeed the ultimate lesson in the parable of the Vine and the Branches is that of fruit-bearing. But the important, yea the necessary prerequisite to fruit bearing, must not be lost sight of in our study of the parable; and that prerequisite is *obedience* to the divinely expressed will—"If ye abide in Me, and My words abide in you," is the way in which the Master imposed the condition upon His followers. That little but meaningful word "if" serves to connect the thought of fruit bearing with the conditions which make its growth possible.

In verse 3 Jesus reminds us that it was through the influence of the Word, and our obedience to its requirements, that we were prepared to be grafted into the vine in the first place. He said, "Now ye are clean *through the Word* which I have spoken unto you." Then follows the admonition, "Abide in Me." The continuity of thought here is clear; namely, that we are first made "clean"—acceptable—as branches in the Vine, through the influence of Christ's teachings, and that it is through *continued* obedience to those teachings that we are counted worthy to *abide* in the Vine. Would that this thought might be burned upon the hearts of all the fully consecrated. What a change it would often make in our study of the Bible if we could always remember and sincerely

Another Article in the Series on "The Oneness of the Seed," Which Particularly Points Out the Blessed Results of Full Obedience to the Divine Will, and Reminds Us that Suffering is Not Necessarily an Evidence of God's Displeasure; But Valuable to the Christian.

* * *

ment to do that blessed will still more faithfully.

Too often, perhaps, our study of the inspired Word is looked upon as being no different from a study of history or of science. We wonder what "new thought" we can find, or how much "advancement" we are making in "knowledge"—with possibly very little thought of *why* we are seeking to make advancement. Recently a brother who has become somewhat dissatisfied with present truth wrote to us saying that he could not bring himself to believe that there had been no progress in the knowledge of the Word since 1916. Well, of course, we all want to make progress in knowledge; but far more important is it to make progress in *applying* what we learn from the divine Word. Let us be doers of the Word, and not merely students of it.

The Fruits of Obedience

The parable of the Vine and the Branches emphasizes the unmistakable fact that God has given His Word to His people, not merely so that they may have something to study but that they may know His will for them; that thus they may know how to come into Christ, and to abide in Him. The parable shows, also, that the purpose of being in Christ is that there might be a growth of fruit in us. So important is this ultimate object of the Christian life that the branches which do not bear fruit are said to be "cut off." This is a serious thought! How often do we stop to consider—when we are searching the Scriptures for "new thoughts," or fearful that we are not making enough progress in knowledge—that if the knowledge already received has not borne fruit, or if our object in seeking "new thoughts" is not to increase Christian fruitage in our lives, we will be "cut off" as branches in the true Vine!

None of the other Biblical illustrations of the

oneness of Christ and His church emphasizes this thought of *results* as does this one. Clear and unmistakable are Jesus' words, "I am the Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away." To have the solemn meaning of these words indelibly impressed upon our hearts and minds would tend to make an end to much of the bickering and wrangling over relatively unimportant points in our Bible study. It would help to do away with much of the desire to parade "new light" before the friends; and would act as a wonderfully soothing ointment for "itching ears" that have developed through a failure to realize and remember the object of our being Christians and students of the Bible.

A Means To An End

Briefly, there are three fundamental thoughts emphasized in this parable: (1) The necessity of Bible study; (2) obedience to what we learn; and (3) the growth of fruit as a result of obedience. The first two, while tremendously important, and in fact basically necessary, are not the ultimate in our Christian experience—not the *end* of what it means to be a follower of Christ. They are only the means to the end. The end is *fruit-bearing*. God created literal grapevines to bear fruit, and that's His object in constituting us branches in this symbolic Vine.

Nominal churchianity, with its forms and ceremonies, has left its mark to some extent upon all who have come under its influence. Since many of the Lord's people today have at one time or another been associated with some branch of the nominal church, a tendency is sometimes noted among some to hark back to their old nominal tracks or habits. A fairly high standard of morality, and regular attendance at church services, is looked upon in nominal church circles as about all that is required of a Christian. We wonder sometimes if as Bible students some of us are not still laboring more or less under this false conception of what constitutes Christianity.

True, faithful attendance at all the various meetings of the ecclesia is vitally important; but if our Christianity stops there we will not be able to maintain our place in the true Vine. Bible study, and attendance at meetings, was never intended to be a "rite," the obedience to which would constitute the end of what it means to be a faithful Christian. Let us be faithful in attendance at every meeting we can possibly get to; but let us go there, not as a duty, not merely for social intercourse with the brethren, not merely even to increase our knowledge of God's Word. Rather, let us go with the thought of being spiritually *nourished* through increased knowledge of the divine will, and to receive comfort and encouragement through association with fellow Christians, that we may be able to bear "much fruit."

While Jesus did not mention all the details involved in the process of fruit growing, in the natural vine, yet we may well take into consideration the obvious fact that the vital connection of the

branch with the vine is essential that the sap of the vine may flow out into the branch; and that it is this free flowing of the sap that is so important in the nourishing of the growing fruit. The sap in the natural vine might well represent the holy spirit and its operation in the symbolic Vine. Right here, however, let us guard against a false conception of this matter, that is taught by various groups of "holiness" people; the claim made by these being, that a miraculous, pulsating, life-giving power flows from Jesus to His followers, which not only can be actually felt but which enables one to absolutely conquer sin. This is reading more into the parable than Jesus ever intended. It is another of Satan's attempts to give a Scriptural background to the age-old oriental theory of "getting the power."

How God's Spirit Nourishes the Christian

In this parable, as elsewhere in the Scriptures, the method by which God's spirit operates for the blessing of the Christian is shown to be through the *Word*. On another occasion Jesus said, "It is the spirit that quickeneth... The words that I speak unto you, they are spirit and they are life." (John 6:63.) And in the parable of the Vine and the Branches He says, "If ye abide in Me, and My words abide in you." Ah yes, here is the secret of that vital, life-giving connection with Jesus that is enjoyed by every fully surrendered and truly consecrated Christian.

But, some may counter, If the spirit of Christ, which is the spirit of God, is merely the spirit of truth, why is it that all who read the Bible do not imbibe of that spirit? First of all, let us not be misunderstood as to what the *spirit* signifies. The spirit of God certainly is more than merely knowing the truth. It is the power of God in the individual—the same power that has operated in every age for the accomplishment of all God's purposes. But, so far as its operation in the heart and life of the Christian is concerned, it operates only through and in connection with our knowledge of the truth. The truth is the channel of communication through which the spirit of God and of Christ is available for Christian growth and overcoming.

But there is a very important condition upon which this receiving of the spirit through the truth depends. That condition is *obedience* to it—"if ye abide in Me." And how are we to abide in Christ? Jesus answers: "If ye keep My commandments, ye shall abide in My love." (Verse 10.) Not only does Jesus lay down this condition of obedience for His followers, but He also emphasizes the fact that it was His own obedience to the Father's commandments that enabled Him to abide in this blessed state of oneness with Jehovah—the oneness in which His faithful followers are now privileged to participate.—John 17:21.

Thus the Word of God becomes the spirit of truth, the channel of the spirit to those who surrender themselves fully to its conditions and precepts—and only to those. To the one who thus wills to do God's will, the Word of truth becomes the representative of God's spirit in his heart and mind. His

continued obedience to it results in the development of the "spirit of love, and of power and of a sound mind." Its hallowed influence produces a rich growth of the various "fruits of the spirit"—joy, peace, longsuffering, brotherly-kindness, love. There will be no pulsations of psychic power, but there will be a gradual infilling of the spirit of love in the hearts and lives of those who continue to yield their wills wholly to the blessed influences of divine truth—the words of Jesus, the commandments of God.

God's Word the Test

Too much stress cannot be laid upon the importance of full heart obedience to the Word of God as a necessary prerequisite to becoming fruitful branches in the true Vine, Christ Jesus. Furthermore, we should be careful not to confuse such obedience with slavish fidelity to earthly organizations, human leaders; nor even to our own prejudices. It is loyalty to God and to Christ, not to men nor to human whims. You may enjoy *The Dawn* and derive blessings from reading it, but loyalty to *The Dawn*, or to any other magazine or publishing house, is not the condition upon which one abides in Christ and in His love; God's Word alone is the only divinely authorized and infallible channel of truth, obedience to which is a fundamental necessity to salvation.

Although we are branches in the true Vine, yet the life-giving vitality of that Vine will flow out into our lives and produce "the peaceable fruits of righteousness" only as our hearts remain fully surrendered to the divine will. There may, perhaps, be many showy leaves of profession, but the fruit comes only when the conditions of fruit-bearing are fully complied with—"If ye abide in Me, and My words abide in you."

What Kind of Fruit?

Jesus said, "Herein is My Father glorified, that ye bear much fruit." Obviously it is important that we have clearly in mind what this fruit is that glorifies the Father. There are two views that may properly be taken of this matter of Christian fruit-bearing. One has to do with that highly important inward growth of grace in our own hearts; and the other relates more particularly to the thought of fruitfulness in doing good to others. The growth of luscious fruit in both these respects will be the inevitable results of abiding in Christ. In the case of a natural vine, the fruit is not grown for the benefit of the vine, but for those who may pluck it from the vine. This is true also of the symbolic Vine—that inward growth of grace in this present life is in order that the Christian may be qualified to be with Christ in that future Kingdom, and with Him to "lavish blessings all around."

But the Christ-like qualities of heart and mind which will constitute the Christian worthy of being a part of the promised seed through which the divine blessings of life and happiness will yet flow out to a distressed and dying world, must and will manifest themselves in this present life in the use of

every possible opportunity to "show forth the praises of Him who hath called us out of darkness into His marvelous light"—glorifying God. Such an attitude represents the visible expression of Christ's spirit reigning within. On this point we quote the following from the *Watch Tower Reprints*, page 2466:

"The talented Apostle Paul gives his testimony as to the wisdom of shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those we can best bring to perfection, ripeness, saying, 'This one thing I do.' (Phil. 3:13.) The apostle's one business in life was to be, so far as he was able, acceptable to the Lord personally, and to do with his might what he could to assist others into the same condition. But the fruit-bearing of works for others we do not understand to be the principal thought in this lesson. The first thought is that we should have the fruits of the Lord's spirit in our own hearts, the graces of the spirit well developed. This, however, implies activity, and self-sacrifice in the Lord's service, for only so by the Lord's arrangement can our personal fruits and graces be brought to maturity."

If the fruits of the spirit in our own lives cannot be brought to full maturity aside from self-sacrificing activity in seeking to be a blessing to others, it means that these two phases of fruit-bearing are vitally related to each other. True fruit-bearing for others is not a matter of working our way into the Kingdom, but it is an outward expression of the fact that the spirit of God is truly operative in our own hearts. This means that the one who has no burning desire to let his light shine—even at the cost of great sacrificing and suffering to himself, if need be—has good reason to wonder about his vital relationship to the true Vine, Christ Jesus. But one's zeal must be prompted by the indwelling of the holy spirit, and not by a desire to shine before others nor to do great things in the name of the Lord.

Purging the Fruitful Branches

Repentance, faith in the shed blood of the Redeemer, and a full and unreserved consecration to the Lord, are the conditions upon which one is accepted by the Lord and grafted as a branch into the true Vine, Christ Jesus. The parable depicts that after becoming a branch there are two things that may occur. Either the branch becomes fruitful or else it fails to bear fruit and is cut off. Of the fruit-bearing branch Jesus said, "He [the Father, who is the Husbandman] purgeth it, that it may bring forth more fruit."

This purging or pruning of the fruitful branch can easily be detected in the providential overruling of one's experiences in the narrow way. The pruning hand of the Husbandman may, and usually is, manifested in a variety of ways. We may need more faith, hence the Lord permits experiences to exercise our faith. Perhaps the peace of God is not ruling fully in our hearts; so experiences are permitted which not only call for a greater exercise

of faith, but which, based upon that faith, induces us to lean more dependently upon the arm of Him who is causing all things to work together for our good. Thus the peace of God takes full possession of our hearts.

And so it is with all those inward and personal fruits and graces of the spirit. If the fruitage is to be in abundance, as well as lusciously ripened, not only must His "Word abide in us," but we also must have the Husbandman's loving providences play their full part in our lives. This may mean suffering at times, but we will accept even such as from Him who doeth all things well. And right here is where prayer takes an important part in the fruit-growing efforts of the Christian. "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." If the words of the Master abide in us, what will we be asking? Certainly not for earthly riches. Indeed,

"Not for ease, nor worldly pleasure,
Nor for fame my prayer shall be,
Gladly will I toil and suffer,
Only let me walk with Thee."

Ah yes, may we have a closer association with Christ, the true Vine, and a greater appreciation of those pruning trials ordained by the Husbandman, often in answer to prayer, for the further growth and ripening of the fruit of Christian character.

That Your Joy Might be Full

In closing the parable Jesus said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Jesus' joy was not that which is based upon earthly possessions, either of wealth, or of fame, or friends. Not only did He who was rich become poor for our sakes, but He also made Himself of no reputation. Yea, His keeping of the Father's commandments entailed weariness, privation, suffering, and finally death. His joy consisted in the fact, as explained later by Paul, that in becoming poor in earthly possessions, He made many rich. (2 Cor. 6:10.) A few, the church, the branches, have already received a measure of this richness, and the whole world will yet receive their share of the blessed results of the Redeemer's sacrifice.

It was this "joy that was set before Him," not a joy in present earthly possession, that enabled Jesus to endure the cross and despise the shame. It is this joy that he left as a legacy to the faithful fruit-bearing branches in the true Vine—the branches that abide in Him and treasure His words in their hearts. And just as Jesus' joy was chiefly in the fact that He had the privilege of cooperating with the Father in His loving purpose to bless others—the whole world—so the lasting joy of all the fruit-bearing branches will emanate from this same fountain of divine love, because this principle of unselfishness is the controlling one in their lives.

And so, not only does the Father "purge" the branches in order that the inward growth of fruit might be thereby increased, but He also deals with us in a similar way with respect to our use of op-

portunities to serve the truth to others. If we are faithful in the little opportunities, He will overrule circumstances in such a way as to enlarge our privileges of service. But our faith and love and zeal must be great enough to embrace the larger opportunities, often at the cost of further sacrifice and toil, and perhaps suffering. If our prayers for an increase in the fruitage that glorifies our Father is sincere, we may often find it necessary to cooperate with Him in the "pruning" that makes such an increase possible. Are we willing to have the Father prune away time, efforts, influence and means now devoted to other things, in order that we may enter more fully into that ministry of reconciliation which is both the present and future heritage of the saints?

Yes, fruit-bearing, in abundance, comes only at great cost. Whether we are seeking richer fruitage of grace in our own hearts, or are desirous of enlarging our opportunities to minister the truth to others, we must be willing to joyfully submit to the conditions—"He purgeth it that it may bring forth more fruit." Are we accepting these purging experiences as an evidence of the loving touch of the wise Husbandman, and rejoicing in them? Let us, beloved, learn well the lesson of unity with Jesus and with the Father which is taught in the parable of the Vine and the Branches. Not only may we keep it in mind theoretically, but may it become an actuality in our lives.

TO BIBLE STUDENTS

Here's a Way You Can Serve Your Brethren

There is no more important service for the Christian than that which is rendered on behalf of his brethren in Christ. Today, our brethren—your brethren—need comfort and help; and we believe that one way we can help them is by extending a helping hand through the medium of *The Dawn*. Are the monthly visits of this magazine proving to be a blessing to you? helping you to stand fast in the truth, and increasing your faith and joy in the Lord? Then why not pass the blessing on to others? Here is how you can do it—

Sit down now and make up a list of names and addresses of all the brethren you know who have ever been associated with present truth—REGARDLESS OF THEIR PRESENT AFFILIATIONS—and then send the list to us. We will do the rest.

First, we will check your list against ours to make sure there are no duplications, and then we will send to each new address a 3-months free trial subscription to **The Dawn**; with no obligation whatever to you nor to them, as these subscriptions will be paid for from the Free Subscription Good Hopes fund.

All this service will cost you will be a few moments of your time and a postage stamp, yet rich blessings may result to some of your brethren by putting them in touch with this non-channel, present truth magazine.

The Dawn, 136 Fulton St., Brooklyn, N. Y.

Cleanse Thou Me From Secret Faults

Showing How Sin's Small Beginnings, If Not Resisted, May Lead Consecrated Christians to Commit the "Great Transgression" From Which There is No Redemption—for "Christ Dieth No More."

* * *



IT IS sometimes said that if Christians knew prior to their consecration and spirit-begetting all the pitfalls that beset those who sojourn in the narrow way, many of them would hesitate to undertake the hazardous climb to the Kingdom. These perils, of course, are mentioned in the Scriptures, and we may have read about them many times before we consecrated ourselves and began to follow in His steps. But it is a fact that nobody can fully appreciate what constitutes the peculiar trials of the Christian until he actually experiences them. And it is good that this is so, for it prevents much discouragement through anticipation, which otherwise undoubtedly would result.

But every sincere Christian knows in advance that the narrow way is not an easy way, and that hardships will be encountered; even though he may not understand the exact nature of all these trials until he immediately confronts them. He begins with a determination to meet them as they come, and to look to the Lord for grace to help in every time of need. And so long as he maintains that hopeful and trustful attitude, he treads the path with success. But meanwhile, we may be sure, Satan is biding his time to tempt him and, if possible, lead him astray.

Our wily adversary is clever enough to know that but very few could be induced to turn suddenly from their Christian course into one of open, wilful sin. Nor could he hope to get an enlightened Christian to turn directly from Biblical truth into obvious unscriptural error, in a day. Satan's usual method, therefore, is to try first to lead the Christian into *infinitesimal* departures, either in doctrine or practice, or both. He would first have him indulge in faults that are so small that they seem scarcely worthy of notice. The adversary knows that if he can induce the victim to yield in these little things for a time, it will then become easier to lead him to commit grievous presumptuous sins. And he also knows that if he can once bring a Christian to this point, such sins may gain "dominion" over him and eventually lead him out of the narrow way entirely.

An Inspired Prayer

The Psalmist was moved by the holy spirit to pen a prayer that bears upon this very matter, and one that every Christian should make his own—especially in this "evil day." We refer to the 19th Psalm, every portion of which is rich in spiritual thought. But let us focus our attention especially upon verses 12 and 13: "Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent of the great transgression."

It is obvious that three steps or stages of departure

are here indicated, which follow each other in logical sequence as cause and effect, if not checked before it is too late. The *first* step in the wrong direction is "secret faults"; the *second* is "presumptuous sins"; and the *third* is that of allowing these presumptuous sins to have "dominion" over us. The Psalmist suggests that those who reach this third stage can have little hope of being innocent of "the great transgression"—evidently referring to "the sin unto death," which indeed is the great transgression from which there is no hope of redemption—for "there remaineth no more sacrifice for (such) sins."—Heb. 10:26.

Not every one who is guilty of "secret faults" passes into the next stage of committing "presumptuous sins." Nor do all of those who reach the second stage necessarily go on into the precarious condition represented by the third stage, and thus become guilty of "the great transgression" the wages of which is the second death. But we must not overlook the fact that each step or stage here mentioned by the Psalmist, if condoned, does lead in the direction of "the great transgression," and will possibly terminate there unless the offender retraces his steps. Contrariwise, if we diligently seek to be cleansed of "secret faults," there is little possibility that we will indulge in "presumptuous sins," and still less that they will ever "have dominion" over us.

Perils of the Consecrated

This prayer of the Psalmist is not for worldlings, though they could profit by its suggestions. This petition was penned for the instruction and guidance of God's true people. This is shown by the expression, "keep back Thy servant" from presumptuous sins. Hence it is clear from this Psalm that the false creedal idea of "once in grace always in grace" is no part of God's plan; for even His own servants may fall from grace and lapse into such a deplorable state that they may lose life altogether. Nor does this Psalm coincide with any theory of universal salvation. Universalists would say that "the great transgression" is no different in its ultimate effect from any other; and that we need not fear it, nor be alarmed when the apostle says, "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:26, 27.

Reconciliationists may say that it makes no great difference even though it be true that "there remaineth no more sacrifice for sins," because all will be saved anyway, regardless of such sacrifice or lack of it! But to us this view comes dangerously near to 'treading under foot the Son of God, and counting the blood wherewith we are sanctified an ordinary thing.' And Paul, in the 29th verse of this same 10th chapter

of Hebrews indicates that those who do this—deliberately and knowingly, after having once known the truth and its sanctification—must suffer a “sorer punishment” than those who died under Moses’ law. What could happen to them that would be ‘sorer’ than death, such as those in times past have suffered? The answer is obvious: they will suffer the “second death”; and it will be “sorer punishment” than Adamic death, or death under Moses’ law, because it will be a death from which there will be no redemption, no resurrection. And the reason why there will be no redemption from it, says the apostle, is because “there remaineth no more sacrifice” for sins which are committed “wilfully after that we have received the knowledge of the truth.” God grant that we who have present truth may walk circumspectly.

The reader may ask, Does not the Psalmist seem to excuse our mistakes when he says, “Who can understand his errors?” No, we do not believe this was intended as a basis for excuse for anything. One usually knows his errors when he commits them. That is, he knows they are errors, wrongs, sins; but what we too often fail to understand about them is the amount of injury they do to us, and the precariousness of the way in which they lead us. If we would strive more earnestly to understand this phase of the matter, such knowledge would help to deter us from committing many wrongs.

Three Kinds of “Secret Faults”

But are we not all imperfect, and are we not certain therefore to have faults? Yes, none are perfect according to the flesh; and “if we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8.) But that is no excuse for laxity. Indeed John, in the very next chapter, says, “He that saith he abideth in Him ought himself also so to walk, even as He walked.” (1 John 2:6.) We should strive continually against our faults, and should pray the Lord to help us to be cleansed therefrom. That is the import of the Psalmist’s petition.

But how can we strive against faults that are “secret” to us? We answer: The Psalmist does not say that all our faults are secret to ourselves. The expression “secret faults” is all-comprehensive. It embraces secret faults of every description. Even as there are three steps, beginning with “secret faults,” which may culminate in “the great transgression,” so also there seems to be three kinds of “secret faults”; and likewise three main classes of “presumptuous sins.”

We may have faults that are secret to ourselves but very apparent to others around us; but that is only one kind. A second and larger group are those faults that are *kept secret* by us; that is, we know about them, but we cover them up so that others may not know about them. To this group belongs evil thinking of all kinds, which may drag us down spiritually even while we lead others to believe we are far more spiritually minded than we really are. And we may have a third group of secret faults—faults that are secret both to ourselves and to others—and known only to the Lord. If so, we want the Lord to cleanse us of them also—we should long to be cleansed from all “secret faults”

of whatever group or description, and actively co-operate with the Lord to that end.

Our reason for putting “presumptuous sins” into three main classes is based on the fact that Jude, writing under inspiration, mentions three Old Testament characters as typifying or illustrating those in the church who commit the great transgression or sin unto death. He describes them as “twice dead, plucked up by the roots”; and as “wandering stars, to whom is reserved the blackness of darkness forever.” Then he also says: “Woe unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

Inasmuch as the sin of each of these three ancient characters was distinctive—quite different from that of each other—we would understand Jude to mean that those who go into the second death will go there by following either the example of Cain, or of Balaam, or of Core (Korah). Hence there must be at least three kinds (perhaps *just* three kinds) of “presumptuous sins”; and if any one of these should “have dominion over” us it would put us in imminent danger of ultimate annihilation. God does not will that any should suffer such a fate. On the contrary, it is His will that all shall come to a knowledge of the truth, and have a fair opportunity to “choose life” that they may live. But He will not coerce us, nor force salvation upon anyone. “Whosoever will, let him take of the water of life freely.” But what about whosoever will *not*? Their life would be detrimental; and God, in His mercy, will let all such become “as though they had not been.”

When Repentance Becomes Impossible

Now the apostle says that “it is impossible” for those of God’s people today, who have been “once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance.” (Heb. 6:4-6.) And in the 11th verse of this chapter, as well as in chapter 10:26, 27, he shows that the end of all such is destruction—a greater destruction or “sorer punishment” than ordinary death. Hence, says Jude, they become “twice dead, plucked up by the roots.”

All true Christians, when they consecrate themselves to the Lord and are accepted of Him, are reckoned “dead” as human beings; and are thereafter deemed to be alive as new creatures. Then, if they forfeit their new creature existence through presumptuous sins, they become “twice dead.” And, as if to emphasize the fact that those who thus become “twice dead” will not live again, Jude adds that they are “plucked up by the roots.” Grass may be cut down and die, but it will spring forth again if the roots remain. But if it is “plucked up by the roots” there is nothing left to spring forth. That, suggests Jude, is the condition of those who go in the way of Cain, or of Balaam, or of Korah.

Jude specifies Balaam’s sin as being that of greed for reward; but he does not name the sin either of Cain or of Korah. The Old Testament, however, sup-

plies the information concerning each of these three men. Jude does not say that Cain, Balaam and Korah themselves went into the second death. Even though they did not, this would not prevent their being used to exemplify particular types of "presumptuous sins" which, if persisted in after full knowledge, may bring upon those who have been "once enlightened" with the truth and "made partakers of the holy spirit," the dread sentence of the second death.

The Way of Cain

Cain, the firstborn of Adam and Eve, was a murderer. Whether this is the sin on his part that Jude had in mind, we do not know; for he does not tell us. Certainly few, if any, of God's consecrated people have ever resorted to literal murder; hence it could hardly be said that any are in very great danger of going in the way of Cain in that respect. It is true, of course, that by hatred and persistent evil speaking one may be adjudged a murderer in God's sight. The apostle says, "Whosoever hateth his brother is a murderer." (1 John 3:15.) It is likely, however, that Jude had in mind Cain's offering of an unacceptable sacrifice, and his scornful attitude toward his brother who offered an acceptable sacrifice; rather than the actual murder that followed.

Cain overlooked or ignored the fact that remission of sins could come only through a ransom sacrifice. Perhaps this had been explained to Adam and his family by the Lord, who had conversed with them in those days. In any event it is a fact that "without the shedding of blood there is no remission of sin." Abel seems to have sensed this, and proceeded to offer the kind of sacrifice that would properly pre-figure the coming sacrifice of Christ, who was as "a Lamb slain from the foundation of the world." We cannot be sure how much, if any, personal condemnation of Cain would have resulted merely from the fact that he offered fruits of the field rather than a slain animal—unless, of course, he had been informed what was God's will, and then ignored the instruction. But the circumstances of his failure to recognize the correct kind of sacrifice could be used as a picture, none the less.

We believe, therefore, that Jude had this sacrificial picture in mind when he said that certain ones associated with the church of the first-born "have gone in the way of Cain"—meaning that they have "trodden under foot the Son of God," "and counted the blood of the covenant wherewith they were sanctified" an unholy or common thing, and thus have done "despite unto the spirit of grace." (Heb. 10:29.) In other words, a deliberate denial of the ransom by one who has "once been enlightened" would cause that one to "go in the way of Cain" to perdition. Here, then, is one kind of "presumptuous sin" that evidently would cause one to become "twice dead, plucked up by the roots."

But a flat or tacit denial of the ransom by an enlightened Christian is not the only thing that would constitute "the great transgression," even as "the way of Cain" is not the only course that Jude mentions as belonging in this serious category. He says that some will follow the example of Balaam, or the course of Korah, and reach the same unfortunate term-

inus. What then is represented by the course of Balaam, and that of Korah? We must turn to the Old Testament record for our information.

The Greed of Balaam

Balaam's course is sketched for us in Numbers 22-24 and 31. He was a priest of Midian, living at Pethor, at the time when the Moabites and Midianites were alarmed because the Israelites under Moses had pitched camp in Moab and sought passage through that land as they neared the end of their forty years' wandering toward Canaan. At that time Balak, king of Moab, sent a combined delegation of Midianite and Moabite elders to Balaam, to ask him to come and pronounce a curse on these Israelitish hosts. Evidently Balaam had gained a reputation for divination, and the king had confidence that the "curses" of this holy man would be sufficient to protect his land from invasion by these nomads from Egypt.

Although Balaam was not an Israelite, yet it seems that he worshipped the true God. Whether God really had dealt with him in times past, we do not know; but God did deal with him now, even as He dealt with Pharaoh and other Gentiles when their paths crossed that of His chosen people Israel. When the king's messengers presented their request to Balaam, and offered him a handsome reward for his services to the kingdom of Moab, he asked the Lord for permission to pronounce a curse on Israel. "And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed."—Num. 22:12.

This instruction was so clear and unmistakable that Balaam could not get around it. Hence he was obliged to tell the king's delegation that he could not render the service asked of him—tempting though their offer to him had been. When they returned with this answer to the king, Balak was deeply concerned. Hence he called together his most powerful princes, and sent them to Balaam, with offers of still greater rewards for this "holy man" if he would but do as the king requested. When this second delegation arrived, Balaam did not immediately dismiss them, as he should have done. His greed for Balak's proffered reward was so great that he asked the princes to tarry over night with him, while he would entreat the Lord if He would not please change His mind and bring disaster upon His chosen people for Balaam's sake. Here indeed was "presumptuous sin" gaining dominion over an alleged or erstwhile servant of God.

Presuming to Have God's Sanction

Oddly enough, the Lord did not forbid him from doing what he wanted to do, when he made the request this second time. Yet, it is not so strange, either; for that is exactly how God deals with us today. After He once shows us what His will is, then if we long to disobey it He usually lets us go right ahead with our own plans; and we may even imagine for a time that we have His blessing on our unscriptural course. But sooner or later God calls a halt, and we realize that we have lost. That was what happened to Balaam. He went with the men of Moab, but finally an angel blocked the way. The ass on whose back he was riding could see the ob-

struction, but Balaam didn't even have as clear a vision as did this dumb animal. His greed for material gain had blinded him.

When finally Balaam did recognize the angel's presence, he was temporarily alarmed, and said, "I have sinned: for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again"—as if there was any "if" about it. (Num. 22:34.) He knew before he started out that God had said that he should not try to curse Israel, because they were under divine protection. The angel now departed and gave Balaam free rein to proceed—to his subsequent embarrassment and ultimate doom. The account shows that Balaam had altars built, and finally tried to do the king's bidding—but at the last moment God prevented and made Balaam pronounce repeated blessings instead of curses upon the Israelites.

But still Balaam had not learned his lesson. It appears that in return for reward he then gave evil counsel as to how Balak might injure the Israelitish men after all; suggesting that diseased Midianitish women be used to corrupt, infect and weaken them. This advice was followed, and a "plague" broke out in the camp of Israel. "And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites. . . . And Moses spake unto the people, saying, Arm yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian." (Num. 31:1-3.) Balaam himself was slain during this battle. (vs. 8.) They slew all the men, but spared the women. "And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, *through the counsel of Balaam*, to commit trespass against the Lord." (Num. 31:15, 16.) No wonder Balaam is condemned in the New Testament as well as in the Old. The Lord's message to the church of Pergamos said, "thou has them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."—Rev. 2:14.

The Course of Korah

The third character mentioned by Jude is Core, or Korah. The account of his deflection is found in Numbers 16. He was a Levite, who conspired with two Reubenites named Dathan and Abiram, to start a rebellion against Moses, whom God had chosen to lead the Israelites to the promised land—a presumptuous sin indeed. Two hundred and fifty princes and famed men in Israel, most of them Levites, rallied to this evil cause. But God vindicated the leadership of Moses and Aaron, and caused the earth to swallow up all those who had gathered around Korah.

To sum up: It appears that when Jude says that those who become "twice dead, plucked up by the roots" have "gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core," he has in mind three kinds of presumptuous sins, any one of which points toward the second death for those who have once been spiritually enlightened. We believe that Cain's

sin is pictorial of those who deny or ignore the ransom; those who, after being sanctified by the blood of Jesus, turn away and deem His sacrifice to be a common or ordinary thing. Balaam's sin consisted of greed, love of money and comfort, and a willingness to go against God and injure His people, in order to attain it. Korah's rebellion would seem to picture the course of those who covet that which God has given to another, especially position and power, contrary to His expressed purposes for them; those who fall victims to spiritual pride gone to seed. Perhaps all kinds of presumptuous sins may be brought under one or another of these three general classifications.

However that may be, let us all, as God's people walk carefully, circumspectly. Let us pray that we may be cleansed from everything that is an offense to the Lord. Let us check sin's small beginning before they have grown into presumptuous sins. Let us obey His every edict to the full extent of our ability, and call upon Him for grace to help in every time of need. "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight O Lord, my strength, and my Redeemer."—Psalms 19:14.

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The thought in offering extra copies of *The Dawn* to regular subscribers at a reduced rate is to provide them attractive, yet dignified, current truth literature for use among their friends, relatives and neighbors, as opportunities are afforded. We endeavor to have enough variety of subject matter in each issue to make it suitable for general distribution—with special thought, of course, for the needs of consecrated Christians in this evil day.

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The Dawn, 136 Fulton St., Brooklyn, N. Y.

The Larger Things in the Light of Truth

Showing the Value of Spiritual Discernment and of Honesty, and the Power of Truth in the Christian Life.



STORY is told of Rembrandt, the great painter, concerning one of his pupils who was very ambitious, and who desired to become distinguished in the world of art like his famed master. This pupil painted a picture that he felt was flawless, and left it for the master to see. When Rembrandt found it he looked it over critically, then merely wrote in the corner of the canvas the one word, "Larger." The picture was good, the sketch was carefully executed, the perspective was excellent, the details were well worked out, the generalities were indeed beyond criticism; even the coloring was most realistic; also the subject was a worthy one. Just one important thing had been overlooked, and that was size. The picture was not large enough to do justice to all its fine elements; so the great master artist wrote his criticism in one word, "Larger"; but which, of course, affected every part of the painting.

And it is often thus with a Christian life; it may be well-lived but too small. In one sense of the term, no doubt, all lives are too small. In any event perfection in living is attained by none on this earth. Most lives are too small in their outlook. To many persons the sum and substance of existence is eating, wearing nice clothes, and getting what pleasure the days may afford. In a word, this present life is everything to them; and they look for nothing beyond the grave. With them it is a case of "eat, drink, and be merry, for tomorrow we may die." Such persons have no vision; they have no true viewpoint from which to behold the outworking of life's events. We call them materialists, because with them everything is bound up in this material world.

That word "Larger" often suggests itself to the Christian. As he beholds the little plants springing up in the natural garden, that word comes to his mind. The final attainment of those plants has not been arrived at; they must become larger. As he looks upon the young trees in the orchard, he thinks the same thing. The springtime brings forth the growing things in their incipient stage, whereas the summer season produces their further development, which in due time reaches its perfection.

So the Christian life must grow and become ever larger. God Himself has things to tell us in His Word that can broaden us out. He knows that the heart of man will not finally be satisfied apart from a knowledge of the mighty workings of the eternal plan. Man is not to live "by bread alone, but by every word that proceedeth out of the mouth of God." God's Word is a storehouse of knowledge, testifying to the truth of great and wonderful things that He has in mind and which He will in due time carry into effect. He wants us to have the benefit of these things in the fullest possible sense. He knows that they will develop us and enlarge our capacity as well as our desire for more of His glorious love.

When Jesus was on earth, no doubt the scribes and Pharisees thought they were people of consequence, but in the Master's sight they were pitifully dwarfed. Calling some little children to Him, He said, "Suffer the little children to come unto Me, and forbid them not, for of such [like] is the Kingdom of heaven." The little children had the valuable quality of humility; and Jesus wanted that in all His followers, for it is an indispensable attribute of those who would share His power when He comes in His glory—the glory of His Kingdom. It is one of the larger things.

The Divine Viewpoint

When we get the right viewpoint of things we find that matters that look small and narrow to the world may be in fact the very largest and grandest according to the divine standard. It must have looked a small thing to some of those Egyptians when Moses gave up the throne of a great kingdom to become the leader of an enslaved people; but, as God sees things, it was very large in Moses to have done this. Some may have considered Daniel a narrow-minded bigot when he refused to kneel to the king's image; but God did not think so. There are those who look upon the kingdoms of this world as wonderful and big, but they are not so in the estimation of the Most High. *Man* sees them, they are accurately pictured in the dream of the king of Babylon as parts of a great image towering aloft to heaven; but in the Lord's sight they are like ravenous beasts emerging from the sea of human turmoil and war.

All God's visions are large visions. Enoch had a glimpse of one of them, when he saw the glory of the Lord in all the earth. Isaiah had one of them, when he beheld the Lord gloriously exalted and his train filling the temple. There were the seraphim who cried out saying, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." Ezekiel also had visions of the divine Kingdom, and John on the Isle of Patmos similarly had great and wondrous visions of the future set forth to him in much symbolic detail.

When Jesus began His public ministry He knew the Scriptures, He knew the past history of the world, and He knew the ultimate outcome of the divine plan. He had the largest, the most comprehensive, vision that one could possibly possess; for it grasped the ultimate blessing of the entire human family, as well as the eventual exaltation of the footstep followers of Christ. There was nothing small about the life of Jesus, though it appeared small in the estimation of the world. So warped were men in their power to appreciate true values that they utterly failed to see the life of Jesus for what it really was. To them it played but a small part in a small sector of the eastern world; whereas the earthly life of Jesus belonged to the vast, high, immeasurably large things of all times and places.

"Not to be able to affirm something, but to be able to see that what is false is false, and what is true is true; this is the real character and mark of life's excellence," said Ralph Waldo Emerson, and he was right. But what constitutes dispensational truth often is a severe test even to the consecrated Christian. Can he discern it to be present truth? Some may say, "How do you know that this is the truth, since other people make similar claims for what they believe?" Now this is a hard question to answer unless the questioner has the faculty of spiritual discernment.

A blind person may as well ask, "You say the grass is green, but how do you know? I heard a man say one day that the grass is red. How do I know which of you is right?" Or a deaf man might inquire, "You say that the canary's song is melodious, but how can you prove it to me?" It is impossible to prove a problem in Euclid if the one to whom the proof is offered has no faculty for following the steps of the geometrical demonstration, nor the capacity to see that these steps are mathematically and logically sound. Mental discernment is a wonderful thing. It is not merely the eye that sees, but the mind. Naturally the eye is but an instrument for the reception and transmission to the brain of various sensations of light, which the mind in turn interprets. Likewise it is the spiritual mind that sees in the spiritual realm; that is to say, it is the mind or disposition that appreciates and takes hold on truth.

Discernment and Honesty

Jesus said to His followers, "Blessed are your eyes, for they see, and your ears, for they hear. . . . But to them that are without I speak in parables, because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them."—Matt. 13:13-15.

What a sad condition this is to be in! It reminds us of an experience we had years ago. We had read some of the truth books and were convinced that God had given us a wonderful revelation. Then one day we loaned the book called "The Divine Plan of the Ages" to a lady with whom we had been acquainted for some time. She seemed pleased to get the book and said that she would read it. In a week she brought it back. We asked eagerly, "Did you read the book? Did you like it?" And her somewhat amazing reply was, "I read enough of the book to realize that it might be the truth, and I was afraid to read any more; for if my mind were once convinced that that book contains the plan of God, then I would be held responsible for living according to the knowledge it had imparted to me." We were startled at this very strange yet straightforward admission of the woman. We then quoted to her a Scripture found in the Old Testament prophecy: "My people are destroyed for lack of knowledge. Because thou hast rejected

knowledge, I also will reject thee; and thou shalt be no priest unto Me."—Hosea 4:6.

To see the truth is but the first requirement. One also needs honesty of heart, to enable him to *stand* for the things he sees. The true Christian must have a larger vision of life than is commonly possessed—one in which this present life is seen to be an entity of small dimensions. It has its little affairs that make up the ten or twelve hours of one's working day. It holds its pains, its disappointments, its sorrows and its joys; but in reality it is very small. Some philosopher has said that a man's world is almost entirely bound up in himself, his family, and a few friends. That in substance is about all this life amounts to, unless one has the truth of God's great plan in his mind—and that changes everything. The Christian, if he thinks aright, must see that this present life is an ephemeral thing, like a dream in the night; and as a dream it vanishes away, unless it is lit up and made glorious by the light of the divine promises concerning the future life.

Largeness of Love

The Apostle Paul puts *love* in the category of the larger things. In fact he indicates it to be the largest and grandest of all things. Why there now is, or ever should have been, anything contrary to love in this universe, is a question that calls for an analysis of the underlying causes of things. The principle of benevolence, or altruism, originally emanated from God, who is said to be the embodiment of love. God feels kindly disposed toward all His creatures, and why should not all His creatures feel the same way toward Him and toward one another? Why should anyone do anything that tends to bring suffering upon any other person? The answer is, Selfishness. It is a hard word, a world's word, and one that should have no place in the Christian's life.

Love is the one thing par excellence that enriches the life and makes it large. When one thinks of others in terms of love, his own heart is thereby nourished and fed. The Christian realizes that he derives this love from its heavenly source. He knows that it was God's love for him, and his love for God that first directed his thoughts into the channel of benevolence and righteousness. He can say, "We love Him because He first loved us; and if God so loved us, we ought also to love one another." We can make no excuses for not having this love. We should not say, "Well, that brother has a different view of matters from mine; therefore I'll treat him as an outsider, and say a lot of mean things about him; for he certainly deserves them. I just feel it my duty to show him up, and perhaps that is part of the work that God has given me to do. Possibly it is part of my Christian 'warfare' to keep such people in their place, and show to all just where they stand!"

Ah, no, the real Christian does not view matters like that. He knows that we are all weak; all have their imperfections and blemishes because of the fall. He would rather cover up a brother's defects than expose them. While never compromising the truth in any way, his attitude toward others is a kindly one. He can be firm and yet be kind. He remembers that

Jesus did not rail even at Judas, although the latter did such a dastardly act toward Him, and the Master knew what he was about to do before he did it. It would have been a fine opportunity for our Lord to have confronted him with a scorching denunciation and exposure; but instead of doing so, at the last He even suffered Judas to kiss Him. We also read that "Michael the archangel, when contending with the devil, disputed about the body of Moses, and durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jesus ever manifested a wonderful spirit of forbearance.

Let us look at a portion of the apostle's rationale of love, as translated by Weymouth: "Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze about in passionate anger, nor brood over wrong. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance. . . And now there remain Faith, Hope, Love—these three; but of these the greatest is love."—1 Cor. 13.

Love Must Be proved

Love is the thing above all others that can prepare us for the Kingdom. It was love that inspired the Apostle Paul to write this 13th chapter of 1st Corinthians. It was love that brought Jesus to earth and that enabled Him in all things to be true. It was love for the truth that led Stephen to a martyr's death. It was love for God, backed up by faith in Him, that caused the early Christian martyrs to go to prison, to the scaffold, and to the stake. It is love today that will win out; and all the mental power, all the eloquence, and all the talent in the world will not take its place. Let us ask ourselves again and again, Do we love the truth? Do we LOVE it? Are we sure of this? Why are we sure? Are we doing the things that prove our love? Do we love the truth sufficiently that it is a consuming fire in our hearts, and must find expression? Are we sure that it is the TRUTH that we love, and not merely the connections of the truth, its social elements, or some of those who have espoused the cause of the truth rather than the truth itself? While the truth does indeed call out our love for the brethren, yet the love for the truth itself must come first; then the love of God's people will follow as a matter of course.

Sometime ago a sister in the truth brought us one of A. L. Frink's fine poems, which runs as follows:

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
Slowly rising to loftier height,

It came to a crevice in the wall,

Through which there shone a beam of light.

Onward it crept with added strength,

With never a thought of fear or pride;

It followed the light through the crevice's length,

And unfolded itself on the other side.

The light, the dew, the broadening view

Were found the same as they were before,

And it lost itself in beauties new,

Breathing its fragrance more and more.

Shall claim of death cause us to grieve,

And make our courage faint or fall?

Nay! Let us faith and hope receive;

The rose still blooms beyond the wall,

Scattering fragrance far and wide,

Just as it did in days of yore,

Just as it did on the other side,

Just as it will for evermore.

The poet may have had in mind the thought of inherent immortality when he penned the foregoing stanzas. We do not know. But the message the poem conveys to us is in harmony with a statement found in the book of Revelation: "Blessed are the dead that die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors, and their works do follow them." That is to say, their works do not stop here, just as the rose did not stop blooming on this side of the wall. And so too, that great thing called love will not cease with the present life, but will continue to grow and to shed forth its fragrance beyond the wall that divides this life from that which is to come. It follows the light now, and it will eternally dwell with the light. It aims at larger development and richer bloom; for it is the largest of all large things, and the greatest of the things that are true. May nothing lessen its beauty in our lives, and may its daily fragrance rise up to God, that, receiving it, He may in due time grant us an inheritance among the saints in light.

And in the light of Truth's vision that God has given to us we behold the other larger things which enlarge our lives, making them deep and full with all the fullness of God. Among these is our *faith* in the Lord, a faith engendered by the power of His Word. Every experience of life, received aright, should tend to strengthen this faith. The same One who took care of us at the first is taking care of us now. His grace is behind the operation of the truth in our hearts. He wants our faith to be established so that it will never be moved, but will stand every wind that blows; a faith indeed "that will not shrink though pressed by every foe"; a faith that will enable us to rest in His care at all times.

The Christian's *hope*, too, is a large hope; for it reaches out to the time of final triumph of righteousness and truth, and to the crowning of the church with the immortality and the honors of the heavenly Kingdom. The Truth itself becomes immeasurably large, with its vast and wondrous height, length, depth and breadth. It is as large as the omnipotent and all-wise God could make it. It embraces all God's intelligent creatures, and assures us that in due time all may be happy and blessed if they will accept life on His righteous terms. Let us thank God for all these "larger things," and for the fact that we can behold them and derive the intended benefit from them, in the light of truth's heavenly vision.

CHILDREN'S HOUR



JONAH

SAID UNCLE EB, as we came together for another Bible story, "It is interesting to find old things hidden away or buried in the ground. One time, while digging in a garden, I found a curious looking knife with a curved handle; very much rusted away. It was so different from any knife that I had ever seen that I put it away and kept it for a long time.

"Perhaps you too have found things like that. But what would you think if you found a *city* buried in the ground? Just think of it—a whole city! Of course I don't mean the people of the city, but the buildings and the streets. Some of the houses would not be so well preserved as others, but from what you found you could see that in the place of your discovery there had once been a great and very beautiful city. I'm sure that you would be greatly surprised, for you would have made a discovery which would cause you to become famous—a discovery to make known to the whole world.

"Well, such a discovery as I have suggested is exactly what has occurred a number of times during recent years. It is not many years ago that a very large city was found buried down under the earth. People had been walking right over it for thousands of years, and never dreamed that it was there. The name of this ancient city was Nineveh, and it was once the capital of the great empire called Assyria.

"Compared with some of the mighty cities of today, of course Nineveh would be considered rather small. One could put several such large cities inside of New York or Chicago or Philadelphia. But it was a large city for the times in which it flourished. It had vast palaces for its kings and nobles. It had massive tombs for the dead, such tombs being called mausoleums. It also had great art galleries and libraries, whose rock or clay tablets and scrolls contain many records which prove that the Bible is true. In the library beneath the royal palace there were records of various battles and conquests, the capture of cities, the execution of prisoners, and other occurrences of those days.

"The Bible tells us a story connected with this city of Nineveh, and a very interesting story it is. While the palaces and the buildings of Nineveh were finely constructed and beautiful in appearance, the people of the palace were wicked and not pleasing to the Lord. So the Lord decided to send one of His pro-

phets to this wicked city, to preach to the people and tell them that the Lord was angry with them, and that He wanted them to repent and be just and true and honest in their dealings. If they would thus make a change in their lives the Lord's anger would be turned away from them. Otherwise God would let the city be destroyed.

"The prophet that God chose for this missionary work was a man named Jonah. We would naturally think that Jonah would be glad to do this work for God; but, strange to say, the prophet didn't want to go to Nineveh. Perhaps he thought the people of the place would become enraged with him if he preached to them and told them how bad they were. Perhaps they would even kill him. At any rate he didn't like the looks of this commission that God had intrusted to him; so he decided to go to another place, and thought that perhaps God would forget about the matter, or would choose another person to do His work.

"Jonah went to a town called Joppa, which was on the seacoast, and there he took passage on a vessel bound for a place called Tarshish. But they had no sooner got out to sea than a mighty storm arose. The wind blew furiously, and the waves rose higher and higher, and the huge mountain-like, foam-crested billows seemed about to bury them down into the ocean's depths. As the tempest increased in fury the mariners became afraid. First of all they threw over the freight that was on the ship, so as to lighten it. Then they cried out to the various gods in which they believed, asking them to use their power to save them from the destruction that seemed so certain. And all this time where was Jonah? He had found a comfortable place in the vessel, and he was lying down, fast asleep.

"Then the captain of the ship found Jonah and aroused him, telling him that this was no time to sleep. He said, 'Why don't you get up and pray to *your* God? We seem to be beyond the help of man; for our ship cannot stand such a sea for long; but it may be that your God can do something to deliver us out of this deadly peril.'

"The seamen were very superstitious, and they believed that some one on the ship was bringing them bad luck. So what did they do but draw lots to see who this ill-starred person might be. And, strange to say, the lot fell on sleepy Jonah.

"Then the men brought Jonah before them and asked him to explain why this thing had happened. They asked him about his occupation, his nationality, the place of his birth, and what he had done to cause the great storm to arise. And Jonah told them all that had occurred, and that he had been trying to get away from doing the thing that God had sent him to do. The men were amazed at his story, and asked him what they had better do in order that the sea might be calm. Then Jonah suggested a very strange thing; he advised them to cast *him* into the foaming waves.

"The seamen didn't want to drown this prophet of God, for they considered him an innocent man; but after all, they felt that it was better that one person perish than that they all sink in the sea. Hence, after due consideration of the matter they cast Jonah overboard. And this was done only after they had made every possible attempt to save the ship and to reach the land. They also called out to God and asked Him to forgive them for the thing they were about to do, and not to visit the blood of this innocent man upon their heads.

"One of the strangest things now happened that has ever been recorded. Jonah was not drowned. Not only that, but there was an enormous fish near by, and this monster of the deep swallowed the prophet; and Jonah lay inside the fish for three days and three nights and still remained alive! It is hard to see how he could keep alive in there, and no doubt he would have died had not God miraculously preserved him. Perhaps he was swallowed feet first, and could get some air to breathe every time the monster came to the surface. Jonah prayed unto God, and the Lord caused the great fish to vomit him forth upon the shore.

"Now, once more the Lord told Jonah to go to Nineveh. And this time he went, for he saw that God was not to be trifled with. He told the Ninevites that in forty days Nineveh would be destroyed. And the people of the city feared the prophet and believed that he was telling the truth. The king proclaimed a fast, and all the inhabitants of the place repented; they cried unto God and asked Him to forgive their sins and not destroy the city. Then God decided that since they had turned away from their wickedness He would spare the city and not destroy it at that time.

"Then Jonah was very angry, because God had decided not to destroy the city when the people had repented. I suppose he thought this would make himself appear to be a false prophet. So he told the Lord just what he thought of the matter, saying that he had feared that God would probably change His mind. So he ended his speech by asking God to take his life, for he felt that under the circumstances it would be better for him to die than to face disgrace.

"Jonah then went out of the city and set up some sort of a tent for himself; and there in the daytime he would sit in the shadow of the tent. Evidently he was just waiting to see what the Lord would do to the city at the end of the forty days.

"Meanwhile the Lord caused a kind shrub or vine

called a gourd to grow up out of the ground, which made a very pleasant shade for the prophet to further protect him from the rays of the burning sun. But before he got much good from this shade a worm gnawed through the stem so that it withered away. Then a very hot wind arose, and the sun beat upon Jonah's head so fiercely that he seemed in danger of being killed by sunstroke. Then again the prophet expressed his wish that his life should be taken, for he had no desire to live.

"And now we'll ask Esther to read for us the 4th chapter of Jonah, verses 9 to 12."

So Esther read: "And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou has had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

"Uncle Eb," said Peter, "those people must have been awfully stupid if they did not know their left hand from their right hand."

"I imagine," replied Uncle Eb, "that this expression is a figurative one, simply denoting that the people were very ignorant, especially about God."

"It seems strange that the people of Nineveh should have repented so quickly, since Jonah was a stranger to them," observed Peter.

"Peter, there is a good point you mention," replied Uncle Eb. "It is known that the Ninevites were worshippers of the great fish-god, called Dagon; and it may be that some one saw Jonah cast on the shore by the great fish. At any rate the matter got out; so it must have seemed to the people that their own fish-god had sent Jonah to preach to them. So they called a halt to their wickedness and got right down to the business of repenting. That may be the reason, too, why God preserved His prophet in that peculiar way, rather than using some other means."

"Uncle Eb," said Paul, "how about one more question?"

"No law against asking questions," smiled Uncle Eb. "In fact, I'm glad to hear you ask questions about these stories, for it proves your interest in the Bible. So now let us have it, Paul."

"All right, Uncle Eb. I noticed that you didn't call Jonah's fish a *whale*; but it *was* a whale just the same, wasn't it, Uncle?"

"It's a good question, Paul, and a very important one. Most people, of course, think it was a whale, yet evidently it was not. So it is that just because it is claimed that no existing species of whale has a throat large enough to swallow a man, many critics of the Bible refuse to believe the story of Jonah on that account. But the Bible does not call it a whale—except in one place (Matt. 12:40), and the word is not properly translated from the Greek. The proper term is 'great fish.' And the ocean does contain many fish that could easily swallow a man."



International Sunday School Lessons



JESUS TEACHES HIS DISCIPLES TO PRAY

March 15—Luke 11:1-13

And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

And He said unto them, When ye pray, say, Our Father which art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is to come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he give him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask Him?

GOLDEN TEXT: If ye ask anything according to His will, He heareth us.—I John 5:14.



PRAYERS is a privilege all true Christians enjoy, and one that is not accorded to the world; for the Bible informs us that "God heareth not sinners"—those who are not in covenant relationship with Him. To those who are contrary and obstinate, the Lord says, "What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth? seeing thou hatest instruction, and castest My words behind thee." (Psa. 50:16, 17.) The persons thus addressed are not in harmony with the divine will, and consequently they have no right whatever to come to God in prayer.

"Pray without ceasing. In everything give thanks," said the apostle. The advanced Christian lives in the constant attitude of prayer. His one thought is to do the will of God, and he daily seeks to know that will so that he may do it. And he may have special times for prayer, in the privacy of his own room. Jesus spent seasons in prayer, and His disciples may follow His example. Also Christians may have sweet fellowship in prayer—in testimony and prayer meetings.

It was not till one of the disciples asked Jesus to teach them to pray that the Master set before them what is generally known as "The Lord's Prayer." It is a very remarkable model prayer—comprehensive, concise and beautiful. It evidently was not the thought of Jesus that we must use the exact words of this model prayer, and no others; but rather that we should take notice of the elements which His prayer contains, and that we should pray accordingly—intelligently, with knowledge and faith in His coming Kingdom, and with unselfishness and humility; even as He suggested.

What a precious thing for us to be able to say, "Our Father"! If we realize that He is our Father, then we must realize that we are His children. "Now are we the

sons of God," said John. We have been brought into the divine family, and we are learning what a wonderful family it is. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

The banner over this family of God is *Love*. The law of love is the standard to which the members seek to conform their lives. And always, amid life's afflictions, sorrows and trials, they come to God and say, "Our Father," and can realize the blessed relationship that exists between their Parent and themselves.

"Hallowed be Thy name"! Ah, yes, "Holy and reverend is His name." God's name stands for all that is pure, true, honest, righteous, kind, mighty, wise, and glorious. In a special sense God's name stands for divine authority; and each Christian desires His authority to be generally recognized—by the whole world 'in due time,' and even during the present life by the church class, all those of "like precious faith." He wants the divine law to be firmly established in his own mind and heart; for he knows that there is no safety outside of this, and that the law of God alone can bring happiness and peace. And so, as he comes to God he says, in the fervency of a heartfelt prayer, "Hallowed be Thy name."

"Thy Kingdom come." How can those who know present truth fail to have the coming Kingdom constantly in mind? To try to uphold the doomed systems and kingdoms of this world is utterly futile. The failure of man to secure his own happiness on the earth is manifest on every hand, and the only hope for the human family lies in the promised divine Kingdom. "Thy will be done on earth as it is in heaven." That will be fulfilled

when His Kingdom is fully set up. The doing of God's will is the only reasonable and safe thing, both for the church and for the world.

The Christian is also to ask God for his daily bread, the needful things; and he prays to be granted forgiveness of his sins, both of commission and of omission. Then he entreats the Lord never to lead nor let him wander into situations in which it would be too difficult to stand; but to always stand by him in trial, and to deliver him from the power of evil. Thus the "Lord's Prayer" takes into consideration all the Christian's needs, both temporal and spiritual.

QUESTIONS:

Who have the privilege of prayer? Why is this privilege so great?

Explain wherein lies the chief beauty of the "Lord's Prayer." Is this a comprehensive prayer?

Tell something of what it means to be a son of God, and to be able to say, "Our Father."

Wherein lies the value of the petition, "Thy Kingdom come"?

What is included in the expression, "Our daily bread"?

Explain "Forgive us our sins," and "lead us not into temptation, but deliver us from evil."

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JESUS TEACHES TRUE VALUES

March 22—Luke 12:22-34

And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you taking thought can add to his stature one cubit?

And if ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies, how they grow; they toil not; they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.

If God then so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more shall He clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all of these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.


But rather seek ye the Kingdom of God; and all these things shall be added unto you.

Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.

Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also.

GOLDEN TEXT: Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.—Matthew 6:33.

ESUS was the greatest of teachers. He called to the attention of His disciples how things in nature should be considered. Just a little consideration of the ravens and how God provides for them, is a helpful lesson for us. The ravens manage to get enough to eat and are taken care of, without undue worry or anxiety on their part. So also the other birds, and the animals of the woods.

But when we come to consider the world of mankind, we find inordinate ambition, unscrupulous self-seeking, worry, fret and anxiety all along the course of life. Such an attitude of mind does not make for happiness and peace. God does not want His children to be that way; and our Lord points out that there is no reason why they should be that way.

When the Master said, "Take no thought for your life," He meant, "no anxious thought." Such is the proper translation of the passage. As a matter of fact, we have to take thought of whatever business we are engaged in, otherwise we could not provide for our own. The Scriptures tell us that we should be "not slothful in business,

but fervent in spirit, serving the Lord."

But God wants His people to have faith and peace of mind; and not agitation nor that fearfulness of the future that comes of doubt. When we ask the Lord to "give us this day our daily bread," we must believe that He will do it. He may not give us a bank account, or goods to store up for months or years to come; for He wants us to trust Him daily, and not to rely merely on temporal things that may be with us one day and gone the next.

"Consider the lilies," said the Master. What toiling and spinning do the lilies do? Yet are they not beautiful? Even King Solomon's costly vestments did not have the glory possessed by these simple lilies. The king's garments were woven by the hand of man, but did not have the delicate texture of the lilies. God put the beauty in the lilies and caused them to give forth fragrance. Then will not God do as much for His own people who love and serve Him? Will He not see that they have the needful things? If their hearts are right before Him they will be doing the best they can, and will not be neglectful, wasteful nor slothful.

If we are not unduly troubled about the affairs of this world, and put the things of the Messianic Kingdom first, we have peace of mind and rest of heart; for we are filled with blessed hope—"which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." Thus the Christian has one great calling, and he must ever keep it in mind. He is an ambassador of Christ, a representative of the great King of kings. His Master's business must occupy first place in his thoughts.

"Know ye not that I must be about My Father's business?" said Jesus at twelve years of age. No power could swerve our Lord from this course, although Satan tried his utmost to do so. The mind of Jesus was focused in the one direction. So was the mind of the Apostle Paul. So must be the mind of every one who would win the high reward of "glory, honor and

immortality" in the heavenly Kingdom.

"Have your treasure up above," said the Master. Your bank account in heaven will be perfectly safe. No bank robbers will get in there, no thieves will get it away. And it is the only safe place to make deposits. Not only are they secure, but they yield interest. And God does not want you to fail. He is on your side.

"It is His good pleasure to give you the Kingdom." What encouraging words are these! If God wants us to win the Kingdom, He will surely help us to win it. He will send us those experiences calculated to develop us for the Kingdom. He will give us comfort and support amid the trials that come with the days. If our treasure is in heaven, our heart will be there, and "the peace of God that passeth all understanding will keep our hearts and minds through Christ Jesus."

QUESTIONS:

Mention some of the lessons that are taught from nature.

Explain exactly what was the lesson of the ravens. And what was that of the lilies?

What is the meaning of, "Take no thought for your life"?

What is the treasure that the Christian has in heaven? What is the best way of keeping it there?

In what ways does God help us to win the Kingdom?

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JESUS EXPLAINS THE KINGDOM

March 29—Luke 13:18-30

Then said He, Unto what is the Kingdom of God like? and whereunto shall I resemble it?

It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it.

And again He said, Whereunto shall I liken the Kingdom of God?

It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.

And He went through the cities and villages, teaching and journeying toward Jerusalem.

Then said one unto Him, Lord, are there few that be saved? And He said unto them,

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know not whence ye are.

Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets.

But He shall say, I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob and all the prophets, in the Kingdom of God, and yourselves thrust out.

And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God.

And, behold, there are last that shall be first, and there are first that shall be last.

GOLDEN TEXT: Strive to enter in at the strait gate.—Luke 13:24.



IN SOME of His parables Jesus foretold what would be the state of the nominal church during the Gospel age. One of these was the parable of the mustard seed. This tiny seed, He declared, germinated and eventually became a tree; and birds came and lodged in its branches. This shows the growth of nominal church systems, or churchianity.

The "fowls of the air" that lodged in its branches represent Satan and his agents. This is borne out by the parable of the sower. Truly these nefarious ones, by their false and God-dishonoring doctrines have taken up their abode in so-called Christendom. Thus, in Revelation 18:2, we read: Babylon has become the hold of every foul spirit, and the cage of every unclean and hateful bird."

Jesus also gave the parable of the leaven. This leaven, He said, a woman hid in three measures of meal. Leaven represents corruption. The Apostle Paul says, "Purge out therefore the old leaven, that ye may be a new lump; for ye are unleavened." And again, "Not with the old leaven, neither with the leaven of malice or of wickedness, but with the unleavened bread of sincerity and truth." The Jews were commanded to put away all leaven during their Passover season. They were to eat the Passover lamb with unleavened bread.

Who was the woman of the parable? Plainly she was a false woman. She was the counterfeit kingdom system, the "mystery of iniquity," the "harlot" of Revelation—the Papacy. All Bible Students are familiar with the history of this "woman," and how she used selfish and worldly means to gain power in the world. She mixed truth with error, and contaminated the pure "faith once delivered to the saints." Or, according to the facts as stated in the parable, she introduced leaven into "three measures of meal."

The apostle says, "Now there abideth faith, hope and love, these three; but the greatest of these is love." The woman, the false church, first corrupted the measure of meal which is *love*. The apostle says, "We love Him because He first loved us," and "we ought also to love one another." Truly this is a grand measure of meal, and one without which we could not possibly be strong in the Lord.

Then that measure of meal which is *faith* was also contaminated. The "faith once delivered unto the saints" which God had given to His people, was twisted out of all semblance to its original beauty and simplicity. At the same time the glorious *hope* imparted by the true gospel was tampered with, was changed to an entirely different hope. Thus the whole of the meal became leavened.

The strait and narrow way, the pathway of sacrifice, the way of the cross, has not been an easy way at any time. The nominal church has tried to broaden it out and make it appear an easy way; but the way that she has made comparatively

easy is not the Lord's way at all. The road that He set before His disciples is still a rugged one. He said, "Strive to enter in at the strait gate." To get through that gate and onto that narrow way calls for much effort. Anyone desiring to travel this way could not carry the world and its selfish schemes along with him. Such an one must love the truth and be willing to "sit down and count the cost," and then make the payment required.

At some time in the future, said Jesus, many others would seek to get onto this narrow way, but would not be able; for the gateway would then be closed. Then these would stand outside and knock, vainly hoping to enter, but the Lord would say unto them, "I know not whence ye are; depart from Me, all ye workers of iniquity." Such persons were not on God's side, no matter what philanthropic works they had done. They had not been following in the footsteps of Jesus.

As for the natural Israelites: In due time they would see Abraham, Isaac, and Jacob, and the prophets exercising the power of the Messianic Kingdom, in its earthly phase; whereas they themselves would be outside this favor.

QUESTIONS:

Explain the parable of the mustard seed.

What were the three measures of meal? How did they become leavened?

What is implied in, "Strive to enter in at the strait gate"? Are there other gates? If so, what are they?

How does the Lord shut the "door"? Can any one else but Him shut it? Should anyone else try?

What did Jesus mean by, "Abraham, Isaac and Jacob and all the prophets in the Kingdom of God," and certain ones thrust out?

THE DIVINE PLAN

Magazine Edition

A limited quantity of this special 96-page issue of **The Dawn** is now in stock. 15 cents each, or 10 for \$1

While They Last

THE GREAT SUPPER

April 5—Luke 14:15-24

And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the Kingdom of God.

Then said He unto them, A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one accord began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in; that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper.

GOLDEN TEXT: Come; for all things are now ready.—Luke 14:17.



OR many centuries the Jews had been waiting for the divine Kingdom. The coming of the Messiah and His great regime had been foretold by Moses and the prophets of Israel. Not only would Israel herself obtain freedom and gain greatness and power by the expected advent, but she would extend blessings to all the other nations of the world. It was concerning this great earthly Kingdom that a certain Israelite said to Jesus, "Blessed is he that shall eat bread in the Kingdom of God." The thought thus expressed evi-

dently meant that such partakers would be on friendly terms with the King.

Our Lord did not directly comment on this remark; but He did set forth a parable showing how some would fail to appreciate the great favor held out to them by the Lord, because of lack of faith and because of their absorption in worldly interests. He compared the divine truth of the Kingdom to a fine banquet. This is an illustration that the Prophet Isaiah had used, saying, "In this mountain shall the Lord make unto all people a feast of fat things, a feast of wines on the lees, a feast of fat things full of marrow, of wines on the lees well refined." The mountain referred to is Christ's Kingdom, and the fat things, wine, etc., will be the truth and its blessings that will go forth to the people during that Millennial age.

When Jesus spoke of oxen and fatlings being killed, He evidently indicated a great feast. For such occasions it was the custom to send out invitations several days or weeks prior to the event. Then on the day of the feast, when all arrangements had been satisfactorily made, servants were sent to those already invited, to bid them come at once to the banquet.

In the great supper of the parable, those first favored with an invitation began to excuse themselves. They did not appreciate the honor accorded them, and so found some flimsy reasons for not putting in an appearance. The fact is that the feast was not sufficiently attractive to them. Other paltry interests took a more prominent place in their minds. One had bought property and must go and look it over; another had purchased five yoke of oxen and wished to try them out; while a third had just entered into a matrimonial alliance.

How ungrateful one would be to turn down a feast that God had announced for some eighteen centuries. Yet this is exactly what took place when Jesus and His apostles set forth the invitation of the "high calling" to the nation of Israel. The chief Servant seemed so meek and humble that the people concluded the supper could not amount to much; that it evidently

would be a commonplace affair, unworthy of their time and attention. So they offered excuses, and simply did not respond. "He came unto His own and His own received Him not." The Jews as a nation proved themselves unworthy of the divine favor, so they were "cast off," and in due time others were called in to take their place.

Yet while Israel as a nation was cast off, certain individuals of that nation who were of a humble and earnest cast of mind—the poor, the halt, the maimed and the blind—were brought into the banqueting house. These were glad to come. "Blessed are the poor in spirit," said the Master, "for theirs is the Kingdom of heaven." "God resisteth the proud, but giveth grace unto the humble." However, the required number was not yet made up; and so the Lord's servants were sent into the "highways and hedges," outside the "city" of Israel; that is to say, to the Gentile peoples, that thus the number of the church, the 144,000, might be completed during the Gospel age.

The practical lesson of the parable for us is this: Are we allowing any temporal interests to lessen our appreciation of the great feast of truth and love spread for us by the Master? If we are, we shall surely be deemed unworthy, and others will take our place. When one has real heart love for the truth, other things seem small indeed. What a banquet we find in the prophecies of the Bible, and in the divine promises made to those who are the "sons of God." These delectable and life-giving viands will enable us to be "strong in the Lord and in the power of His might."

QUESTIONS:

Describe the manner of sending announcements and invitations to Jewish feasts, in our Lord's day.

Who were the ones that God first invited to the great supper? Why did they fail to appreciate the invitation?

What is meant by the second invitation, sent to another class? Define "The streets and lanes of the city."

Who were the ones gathered in from the "highways and hedges"?

How can we show ourselves unworthy of the great feast of the Lord?

JESUS TRIUMPHS OVER DEATH

April 12—Luke 24: 1-12

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments;

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen; remember how He spake unto you when He was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?

And they remembered His words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene and Joanna, and Mary the mother of Jesus, and other women that were with them, which told these things unto the apostles.

And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

GOLDEN TEXT: Because I live, ye shall live also.—John 14: 19.



FAITH in the resurrection of Jesus as recorded in the Gospels is one of the outstanding fundamentals of the Christian religion. As the Apostle Paul expressed the matter, "If Christ be not risen, then is our preaching vain, and your faith is also vain... ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." No salvation could be wrought through a dead Christ; so every true Christian rejoices in the fact that "now is Christ risen from the

dead, and become the first fruits of them that slept."

On one occasion, before His death, Jesus said, "Destroy this temple, and in three days I will raise it up." And then we are informed that "He spake of the temple of His body." Some take this to imply that Jesus was raised up in His natural, earthly body; but we do not believe that this is the meaning of the Scripture. Our understanding of the matter is that when Jesus died on Calvary He forever ceased to exist as a man.

As a human being Jesus took the place of father Adam. He went into death for Adam and his race, and has never since taken back the sacrifice; nor will he ever take it back. So then, when the Master was raised from the death condition He was raised as a spiritual being, in the glory of a higher nature than the human. Hence, when He spoke of the temple of His body, He evidently referred to the church—concerning which the apostle subsequently said, "Ye are the temple of God."

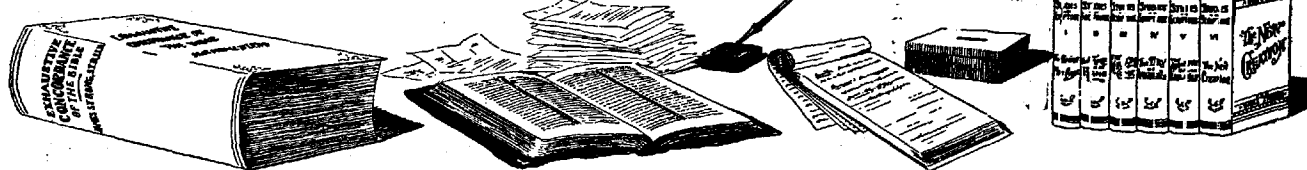
The Apostle Peter said that Christ was "put to death in the flesh, but made alive in spirit"—Greek, *pneumati*; meaning literally, "in spirit." Christ therefore being raised up a spirit being, was invisible to the natural eye, and for this reason it was necessary that He give the most positive and incontestable proofs to His disciples that He was actually alive.

For this reason Jesus was with His followers for forty days after His resurrection, appearing to them from time to time in order to establish in their minds the fact that He had indeed triumphed over the grave. Thus we read, in Acts 1: 3, "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."

The first person to whom Jesus revealed Himself after His resurrection was Mary Magdalene. This woman was not the Mary who, in the house of the Pharisee of Galilee, washed our Lord's feet with her tears and dried them with her hair, and of whom it was recorded that "she was a sinner."

(Continued on page 31)

THE FACT FINDER



"To Us The Scriptures Clearly Teach"



AS PROMISED last month, the Fact Finder department this month is devoted to an examination of the six short paragraphs containing an epitome of the divine plan, as published in Bible Student's literature for the past half century under the caption, "To Us The Scriptures Clearly Teach." To conserve space we will not here quote each item in full, but refer the reader to the complete statement as it appears on the outside of the rear cover of this issue of *The Dawn*.

Ye Are His Temple

The first paragraph contains three principal points: (1) that the church is the temple of the living God, (2) that this temple has been in process of construction since Christ died as the World's Redeemer, and (3) that when complete it will become the channel through which God's promised blessings will flow out to all the families of the earth. That the church IS the antitypical temple of God is clearly established by the Word of God. The Apostle Paul, writing to "the church of God which is at Corinth (1 Cor. 1: 2)," says, "Ye are the temple of the living God." (1 Cor. 3:16, 17.) The Apostle Peter adds his testimony to the same effect, saying, "Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:5.

Some may object to the foregoing grouping of Scriptural testimony, claiming that Paul was writing to a class of believers made up of Gentiles, while Peter's words were addressed to Jewish converts to Christianity. A careful study of the New Testament writings, however, shows unmistakably that such a theory does not harmonize with the facts as we find them. There is nothing made more definite in the Bible than that all Gentiles and all Jews who during this age become faithful footstep followers of the Master, are accepted as members of the same company or group, and will share with Jesus in the thousand years of His Messianic reign.

True, Paul was a special apostle to the Gentiles; but this does not mean that the other apostles did not also minister to the Gentiles as they had opportunity, nor fellowship with them as brethren. As a matter of fact, Peter was sent to Cornelius, the first Gentile convert, through a special revelation from the Lord. And when Peter preached the same gospel to Cornelius and his family as he did on the day of Pentecost to the assembled Jews, and these Gentiles were thereby converted, God manifested His

acceptance of them in exactly the same manner as He did of the Jewish converts at Pentecost.

That Peter's writings were read, in a general way, by exactly the same people as those of Paul, and for the same purpose, is revealed by the fact that Peter mentions the epistles of Paul in one of his own letters, declaring that they had been sent to those to whom he addressed his own epistle. He takes the trouble, even, to allude to "all" of Paul's writings. Evidently the Lord specially overruled this, knowing that there would be some down here at the end of the age who would try to rob God's people of a large portion of the Bible, under the ruse that some of it was written for one class and some for another.—2 Peter 3:15, 16.

James writes to the "twelve tribes scattered abroad"; but this does not mean that they as Christians belong to a different company from that of the Gentile converts—no more than would the fact that Paul wrote one letter to the church at Rome and another to the church at Corinth, mean that God had a different place in His plan for each of these groups. James, in his epistle, uses many of the identical Scriptural arguments employed by Paul in his letter to the Gentile church at Rome. Paul, in his letter to the Ephesians, takes particular pains to emphasize the fact that in God's sight there is no difference between Jewish and Gentile converts. He devotes almost an entire chapter to this point, concluding with the words, "In whom all the building [Jews and Gentiles], fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Ephesians 2.

That the Gospel age—the period between the first advent of Jesus and the full establishment of the divine Kingdom—is the period in which this antitypical temple of the Lord is being prepared, is also clearly established in the Bible. To get the real beauty of this temple illustration, it is necessary to keep in mind the function of the typical temple of God. It was the meeting place, so to speak, between God and His people Israel. While only a comparatively few of the Israelites—the priests and Levites—ministered directly in the temple services, yet all Israel received the blessings emanating from those services. This is the important lesson in connection with the antitypical temple of God.

The fact that God, the Master Workman, has been preparing the temple class throughout the Gospel age, involves the thought also that He has not been trying to convert the world; this work being reserved until after the temple class is complete. This is the

thought in the latter part of the first paragraph under consideration. Right at this point is where the truth of the Bible challenges practically every so-called orthodox creed in the world, in that it shows that God has rich blessings of life and happiness in store for the world of mankind after the church class is completed, and beyond the second coming of Christ. Also that the church is selected from the world for the very purpose of being associated with Jesus in the work of dispensing the promised blessings.

The foregoing fact may be established from a number of Scriptural standpoints. God promised that the "seed of Abraham" would "bless all the families of the earth"; and Paul says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gen. 12:1-3; Gal. 3:8, 16, 27-29.) God promised that through the influence of His Word He would "plant the heavens, and lay the foundation of the earth." (Isa. 51:16.) Paul tells us that Jesus was the first one to be exalted to this "new heavens" condition, and that now the church, by faith, are dwelling together with Him in the heavenlies. And in Revelation 21:1-4, the peoples of the world are shown to be receiving the blessings that are then dispensed as a result of the new heavens and new earth having been established.

True, in the Old Testament, where we find the first promise of the new heavens, it is given a distinctly Jewish setting; but we need to remember the plain facts set forth in the New Testament, that most of the natural seed of Abraham failed to obtain this chief blessing, and that Gentiles are now invited to take the place of these "branches" that are broken off because of unbelief. The language of the Old Testament is carried over to the book of Revelation, but this does not militate against the fact that the Gentiles are made "fellow-heirs" with the Jews in the inestimable privilege of joint-heirship with Christ.

Being Prepared for Future Blessing

Paragraph two of the aforementioned epitome is as thoroughly Scriptural as is the first. It emphasizes the tremendous importance of the work that has been going on all down through the age in the hearts and lives of the true followers of the Master—the work of making them ready to be with their Lord in Kingdom glory. The world has not understood this work, nor known that it was going on; indeed, as the Master indicated would be the case, the world has not known them, even as it did not know Him. The public libraries contain volumes concerning the establishment and growth of the various denominational churches, but not a word about the "church which is the temple of the living God"; for the simple reason that none but God and Christ know who comprises this "church of the firstborns, whose names are written in heaven."

But, "unnoticed and unknown," the Lord has been carrying on the work of calling and preparing the individuals who ultimately will comprise His antitypical and spiritual temple. Probably few, if any, professed Christians would question the fact that God has been thus specially dealing with His church; but the importance of recognizing *why* this is so is often

overlooked—in fact, wholly overlooked in the nominal church. To know why and how God is now dealing with His people is to be able to intelligently co-operate with Him—to be sanctified, or set apart to His holy service. This is why it is important to have a clear vision of God's truth as it is taught in the Bible.

The erroneous view that God is now trying to get as many as possible into the church in order that they might escape eternal torture, leads many into a frenzied effort to "win the world for Jesus," which is wholly unauthorized by God, and which is therefore unacceptable to Him—being unsanctified efforts. Doubtless many such unholy efforts are prompted by sincerity, but this does not make them pleasing to God. Saul of Tarsus was sincere while persecuting the church of Christ, but it was necessary for him to have a vision of divine truth before God could use Him. So it is important for us today to know what God is doing in the earth, and to know what He wants us to do, in order for us to be truly set apart to His service. And, as already noted, the work of this Gospel age has been, not the converting of the world, but the preparation of the temple class through which God will deal with and bless the world in the next age—the Millennial age.

Our Heavenly Hope

The third paragraph of this epitome states the basis of our hope, which, according to the Bible, is in the shed blood of the Redeemer. This great fundamental doctrine of the ransom is the foundation upon which all Christian hope is based. There is no other name given under heaven or among men whereby we must be saved, except the name of Jesus. Shall we not, then, treasure this name, and all that it represents to us of hope both for the church in this age and for the world during the Kingdom period? This precious truth is basically important in the Christian life. To treasure it keeps one in a proper attitude of humility before the Lord, realizing his own undone condition and how futile are his efforts to attain salvation through his own strength. It guards one against spiritual pride and egotism; and, through a knowledge of God's love in providing such a glorious Savior, one is inspired to become more like God in his dealings with others.

Paragraph four of the epitome emphasizes another tremendously important item of faith for the Christian; it calls attention to what constitutes the *hope* of the church. During the dark ages this glorious hope was misconstrued to mean that God's provision for all the saved was a heavenly one. But the heavenly promises of the Bible are only to the few—to those who, through "patient continuance in well doing, seek for glory, honor and immortality." (Rom. 2:7.) Not that all the others are to be "damned to eternal torture, and held in the way thereto." On the contrary, "whosoever will" may, through the heavenly class, be blessed when God's due time arrives—if they will accept life on His righteous terms.

That the faithful followers of the Master are to be joint-heirs with Him in the Kingdom is clearly es-

established in the Bible. The Scriptures cited at the close of the fourth paragraph bear on this point and positively affirm that fact. To follow the Master, means to share in His suffering as well as in His glory. It means a oneness with Him now as well as hereafter in the Kingdom. Jesus Himself prayed for this oneness. (John 17.) The Apostles Paul, Peter and John all assure us that the message of the prophets concerning the "suffering of Christ and the glory that shall follow," applies to Jesus' followers as well as to Jesus Himself. Jesus Himself adds, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." (Rev. 3:21.) Of Jesus the apostle says, that for "the joy that was set before Him, He endured the cross and despised the shame." (Heb. 12:1.) In order that we might have this same joy, and this same incentive to faithfulness through trial, suffering and death, it is necessary that we too have a clear vision of what really constitutes our blessed hope—"Unto us are given exceeding great and precious promises that by these we might become partakers of the divine nature."—1 Pet. 1:4.

Our Sacred Mission

Paragraph five has to do with the present mission of the church. This is very important to every Christian, and wholly Scriptural. We suggest that it be read, and re-read, carefully and prayerfully. So far as its practical application to the Christian life is concerned, it is far the most important paragraph in this whole statement of belief. It is not only wholly Scriptural, but remarkable in the balance it displays with respect to what constitutes true Christian activity. To be guided by it will guard against a frenzy of excitedly "working for the Lord" on the one hand, and a listless idleness and lack of responsibility on the other.

Just before Jesus finally left His disciples He gave them a definite commission to preach the gospel to all nations, and thereby to "make disciples." This making of disciples is an all-comprehensive activity, involving the work of building up the church in "our most holy faith," which in turn calls for faithfulness in "laying down our lives for the brethren," of exhorting one another, and of "not forsaking the assembling of ourselves together, and so much the more as we see the day approaching." And if our service for the brethren is sincere, it will automatically react to our own enrichment in spiritual graces; on the principle that "he who waters, shall himself also be watered." As for our giving a witness to the world, surely the Scriptures are very explicit on this point. Not that the church is to convert the world in this age. O, no! that will be the work of the church in the Millennial age. But every true and faithful Christian will bear witness to the truth of the gospel of Christ.

Among those who know of God's plan for blessing the world in the next age, there is sometimes a tendency to shirk the responsibility to be faithful witnesses now. Almost subconsciously the subtlety of our fallen nature will sometimes cause us to follow the path of least resistance, and to make no real sac-

rifice at all to hold "forth the word of life amidst a crooked and perverse generation, among whom we [should] shine as lights," reassuring ourselves that such indifference is perfectly all right inasmuch as "this is not the Lord's time for converting the world, anyway."

Strange, isn't it, that the very broadness and grandeur of the divine plan, offering as it does an opportunity for salvation to all, in God's due time, should, instead of inspiring us with a burning zeal to "tell the whole world these blessed tidings," thus be used as an excuse to shirk our responsibility as "ambassadors for Christ"? God grant that this may not be true in our case; and may this particular paragraph in this concise statement of belief, emphasizing as it does what it really means to be a balanced Christian, become daily a more vivid and practical reality in our lives.

The World's Hope

How glad we are also for the final paragraph in this simple outline of faith—the faith which "was once delivered to the saints." What true Christian, having his heart filled with divine love, would want to be so selfish in his belief that the world in general would have no place in his thoughts, so far as their future destiny is concerned? Could we be truly thrilled with the statement that "God so loved the world" and not be interested in how His love become operative for the blessing of those whom He loved? Surely not! And so it is that we truly rejoice in the fact that God has indeed made a bountiful provision for the world of mankind in general.

And how plain the Bible is concerning what constitutes our hope for the world! The paragraph under discussion says that this provision is "restitution" of all that was lost in Father Adam. The Bible tells us that this hope of restitution was "spoken by the mouth of all the holy prophets since the world began." That ought to make it definite, and it does. Adam lost life on earth and a perfect earthly home—not a heavenly home, such as is promised to the church—and this is what will be restored to him and to his children, the whole world, or as many as will of the world.—Rev. 22:17.

But this will not mean universal reconciliation, or salvation to all regardless of whether they want it or not. No; it will be true in the Kingdom age, as well as now, that obedience will be a necessary prerequisite to receiving divine blessings. It will be true then, even as now, that the "wages of sin is death"—"And it shall come to pass that the soul that will not hear that prophet shall be destroyed from among the people."—Acts 3:23.

May we never lose sight of this glorious consummation of the divine plan in which all will have an opportunity to be blessed. And when we remember that we, if faithful, will, in association with Jesus, be the divine channel through which these blessings will flow out to the world, how it enhances our appreciation of every item of our faith, and increases our determination to be "faithful unto death."

Outline For Berean Study

RIGHTLY DIVIDING the WORD of TRUTH

Text—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.—2 Timothy 2: 15.

Our study of this text logically divides itself into three main parts: First, the importance of Bible study; Second, the object of Bible study; and Third, the proper method of Bible study.

First Part—

(a) Why is it important to study the Bible?

2 Tim. 3:1,16,17; John 16:12,13; Rom. 10:17; Acts 17:11; John 5:39,40; 2 Pet. 1:16-19; 1 Pet. 1:12; Psalms 119:105; Eph. 1:13-20; Isa. 1:18; 2 Tim. 1:10; Rev. 1:3; Isa. 8:19,20.

Studies in the Scriptures—Vol. 1, page 13, first paragraph; page 20, second paragraph; page 206, first paragraph.

Zion's Watch Tower Reprints—1899, page 2488, 1st column, last paragraph, 2nd column, first paragraph; 1893, page 1524, 2nd column, fourth and fifth paragraphs.

For home study—Volume 1, S. S., ch's 1 & 2.

(b) How do we know God?

1 John 2:3,4; John 14:17; Heb. 1:1,2; Prov. 2:1-6; Eph. 4:11-13.

Scripture Studies—Volume 1, page 29, par. 2

Z—Reprints—1889 page 1128, 2nd col., par. 3; 1883, page 492, "Fools Hate Knowledge;" 1913, page 5276, "Love Based on Faith."

(c) How may we know how to serve God acceptably? Col. 4:2-4; Rom. 12; 2 Cor. 6:1,3-10; Eph. 6:6-8; Matt. 16:24; Gal. 5:16-

Z—Reprints—1903, page 3235, "Followers of Jesus."

Scripture Studies—Vol. 6, page 444, 1st par.; Vol. 1, page 225, 2nd par.; page 226, 1st & 2nd par.

Second Part—

(e) Do we study the Bible merely for the purpose of becoming acquainted with what it says, histor-

ically, and otherwise?

Deut. 8:3; Matt. 4:4; James 1:22; John 15:3.

Tabernacle Shadows—page 11, 2nd paragraph.

Z—Reprints—1904, page 3318, 2nd col., par's 1-3; 1906, page 3784, 2nd col. par's 3-6; 1915, page 5606, 2nd col., last paragraph.

(b) Is study of the Bible all that is necessary to "show thyself approved unto God," or is it merely a means to that end?

John 17:17; 1 Pet. 1:22; Eph. 5:26; John 20:31; Rom. 15:4.

Manna—January 19 and March 20.

Z—Reprints—1911, page 4839, 1st col., par's 1-3 1914, page 5511, "Instructions for God's Workmen"; 1912 page 5045, 1st col., par's 3-6; 1902, page 2966, 2nd col., par. 2; 1912, page 4968, par's 2-4, "What Constitutes Spiritual-Mindedness."

Third Part—

(a) Name some of the ways in which we may rightly divide the Word of truth.

2 Pet. 3:6,7,13; 1 Pet. 1:10-12.

Divine Plan of the Ages—Dispensationally; Understood only as due.

Scripture Studies—Vol. 1, page 74, par. 2 to end of chapter; vol. 2, page 89, par's 1 & 2.

(b) What would be the result of applying restitution promises to the Christian church?

Compare Matt. 7:13,14 with Isa. 34:8,9; Matt. 13:11 with Jer. 31:34; Luke 12:32 with Rev. 22:17; 2 Tim. 3:12; with Isa. 11:9; 65:25; Eph. 1:4 with Matt. 25:34.

(c) Could we understand God's Word properly if we insisted that symbolic passages must be interpreted in a literal way?

Z—Reprints—1909, page 4426, par's 2 & 3; 1909, page 4503, 2nd col. last paragraph.

(d) How may we know whether a passage is symbolic or literal?

Heb. 10:1; Col. 2:17; Gal. 4:24.

Scripture Studies—vol. 2, page 91, 1st par.; vol. 2, page 144, 2nd paragraph.

SUNDAY SCHOOL LESSONS

(Continued from page 27)

It is evident that the women did not arrive at the tomb all at the same time, and that some of them made more than one visit. Mary Magdalene arrived first; and, finding the tomb empty, went and found Peter and John, both of whom went to the sepulchre. Mary then returned to the tomb and saw two angels. They may have been there at her first visit, but did not APPEAR to her. These angels had shining garments, to manifest

the fact that they were not men. Master's work and tell others the Then it was that Mary discovered good news. And so it is with all another person, whom she took to be the gardener of Joseph of Arimathea. But this person was actually the risen Jesus. He called Mary by name, and she fell at His feet, exclaiming, "Master!"

Jesus then gave Mary a service to perform. And this He likewise does with all who love Him. We are not to keep the great truths concerning Him to ourselves, but must proclaim them, so that other hearts too may rejoice. What joy it must have given Mary to do the

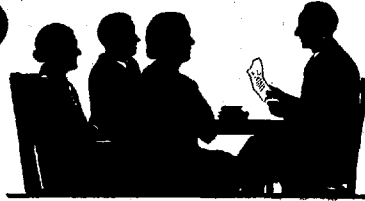
QUESTIONS:

What is the importance of the resurrection of Christ?

Why was it necessary for Jesus to prove the fact of His resurrection?

Explain the saying, "Destroy this temple, and in three days I will raise it up."

Talking Things Over



In The Likeness of His Death



AS PREVIOUSLY announced, this year's date for the celebration of the Memorial of our Lord's death is Sunday evening, April 5. As we approach that date it is fitting that the fully consecrated Christian give due thought as to its real meaning, especially its practical application in one's own daily life. And after all, the truth and its associations are of little value to us, if we fail in its personal application. For this reason the Memorial should be looked upon and participated in, not as a mere ritual which it is our duty to observe, but as a blessed reminder of what the death of Jesus really means to us, and of our privilege of being "planted together in the likeness of His death."

During the last two or three years there has developed in various parts of the country quite a number of newly interested brethren, many of whom are readers of *The Dawn*. Hence our "Memorial Article" this year has been prepared with the view of presenting a comprehensive outline of the essential truths concerning this annual feast especially for the benefit of these new readers. But it is often well for so-called "advanced" Christians also to review some of the elementary features of the truth. God grant that we may never reach the place where we will feel that any part of the truth should be ignored or neglected.

Thankfulness for what the death of Jesus means to us individually is, or should be, one of the uppermost thoughts in our minds in connection with the Memorial Supper. But true thankfulness is much more than a mere attitude of the mind; for it is something that takes hold of our very beings, and causes us to realize that in view of the redemptive sacrifice of Christ we are now no longer "our own," but that we have been "bought with a price," and that therefore we are now "bond slaves of Jesus Christ."

True thankfulness, then, implies full consecration and obedience to the Lord. May the Memorial Supper this year increase our thankfulness and deepen our consecration. As we meditate upon His life and upon His death may the solemn reality of it become more than ever before impressed upon our hearts and minds. Human frailty so often demands that we seek the easy way, the pleasant way—the way that does not mean sacrifice, effort, weariness, privation and loss. As we go with Jesus this year through those closing scenes of His earthly pilgrim-

age, and realize that we profess to be following in His steps, may we resolutely determine that by God's grace we will try to be more like Him; more ready to actually do as He did, to walk as He walked.

May our professions of being "planted together in the likeness of His death" be crystalized more nearly into actuality this year than ever before, as we meditate upon that glorious One who in life was our pattern and in death our Redeemer. And as we seek to copy that pattern, may its beautiful outlines become more deeply engraved in our hearts and lives. Of all the truly virtuous qualities in Jesus' life which we do well to copy as best we can, the one that is hardest for all of us to really emulate is His spirit of sacrifice. Yet, sacrifice, with all that that word implies in Christian experience, is the one prominent thing that stands out above all others in connection with our partaking of the Memorial Supper. "Shed for you," Jesus said of His blood; "broken for you," He said of His body. And although we have covenanted to follow in His steps, we too often shrink back from the very thing that marks His steps so clear-cut and unmistakably upon the pathway before us—SACRIFICE.

There are many things that tend to disqualify the professed Christian from gaining the prize of the high calling, but probably the most likely thing is the failure to actually carry out the covenant of sacrifice which was at one time so solemnly made. We all "enjoy" the truth; we "rejoice" in the fellowship of the brethren, we "revel" in the rich feasts enjoyed at the conventions and other special occasions; and it is entirely proper and fitting that we should do so. But let us remember that while the Christian life IS one of joy—the joys of faith and Christian fellowship—yet in reality, it consists not so much in the things which we receive as in those which we give. This is the self-sacrificing example we have set before us in the life of Jesus, and this is what it means to be "planted together in the likeness of His death."

The expression, "giving until it hurts," should be literally true in the Christian life. It was true with Jesus, who gave Himself, wholly, unreservedly, for us—even unto death. To us, His followers, He says, "Love one another as I have loved you." Are we doing this? Are we carrying out the terms of our covenant of sacrifice faithfully by actually giving of time, talent and substance as Jesus did? for His sake, for His brethren's sake, and for the Gospel's sake?

Again Jesus said, "He who seeketh to save his life, shall lose it; but he that loseth his life, for My sake and the Gospel's, shall save it." Here is the vital lesson of the Memorial—the practical lesson to us. The "broken" body, the "shed" blood, and our "common-union" in that sacrifice. Out from our faithfulness in sacrifice will spring those joys which no man can give nor take away.

Berean Study Outline

Requests have been received from both adult and junior Bible Students, suggesting that *The Dawn* publish an outline for Bible study, containing refer-

ences to texts, Tower Reprints, etc., which may be used by classes or individuals. Beginning with this issue we present a comprehensive outline, based upon the text, 2 Tim. 2:15, which we believe will prove interesting and profitable both to advanced students and to beginners, adults and juniors alike. These outlined lessons will not be separated into weekly assignments, but will be published consecutively, and each class may cover as much or as little as it desires at each study period. If these Study Outlines meet with the approval of the friends generally, they will be continued in future issues. The Study Outline will be found on page 31.

"GOOD HOPES" REPORT

(Months of October, November and December, 1935)

FREE TRACT FUND

A1-293—306	\$ 9.39	1-303.....	\$ 5.00
1-294	20.00	1-304.....	5.00
1-296	5.00	1-305.....	10.00
1-298	9.00	1-307.....	8.02
1-299	10.00	From Gen. Fund....	600.00
Total	\$681.41		

Total number of tract pages of free literature of various kinds charged against this fund, 456,000.

Total cost of printing and shipping \$526.53

Balance in Free Tract Fund \$154.88

TRAVELING SPEAKERS FUND

C3-157—178	\$20.60	3-173.....	\$ 5.00
3-155	10.00	3-174.....	8.50
3-156	50.00	3-175.....	8.50
3-161	30.00	3-176.....	5.00
3-163	5.00	3-179.....	15.00
3-166	35.00	3-180.....	5.00
3-167	5.00	3-181.....	10.00
3-170	5.00	3-182.....	5.00
3-171	5.00	Balance Oct. 1.....	90.52
3-172	10.00		
Total	\$328.12		

Traveling expenses of speakers 235.45

Balance

Number of class meetings served, 159; total attendance, 4,089.

Number of public meetings served, 14; total attendance, 1,474.

FREE SUBSCRIPTION FUND

E-531—532	\$5.00	5-34.....	\$ 20.00
5-33	6.00	From Gen. Fund..	300.00
Total	\$331.00		

Number of 3-months subscriptions charged against this fund: 179, at 25 cents each \$ 44.75

Number of annual subscriptions charged against this fund, 147, at \$1.00 each 147.00

Balance

FREE BOOK FUND

G7-50	\$ 3.00
Transferred from General Fund	15.00

Total \$18.00

Charged against this fund: 47 books at 13 cents each 6.11

Balance \$11.89

ADVERTISING FUND

Same as last report. An advertisement for "God and Reason" has been inserted in the *Pathfinder* magazine, cost of which will appear in next "Good Hopes" report.

GENERAL FUND

F6-495—681	\$79.11	6-535.....	\$ 25.00
6-493	10.00	6-536.....	5.00
6-494	10.00	6-637.....	5.00
6-496	10.00	6-638.....	25.00
6-498	25.00	6-641.....	5.00
6-501	5.00	6-645.....	25.00
6-502	5.00	6-646.....	10.00
6-503	5.00	6-648.....	100.00
6-506	5.00	6-654.....	5.00
6-508	5.00	6-665.....	5.00
6-510	5.00	6-656.....	5.00
6-512	5.00	6-657.....	6.00
6-513	5.00	6-658.....	10.00
6-515	5.00	6-659.....	5.00
6-516	5.00	6-661.....	40.00
6-517	6.00	6-663.....	20.00
6-519	8.00	6-664.....	10.00
6-520	10.00	6-669.....	5.00
6-523	5.00	6-672.....	5.00
6-524	15.00	6-673.....	5.00
6-525	9.75	6-675.....	5.00
6-527	5.00	6-678.....	10.00
6-528	25.00	6-680.....	10.00
6-529	10.00	6-684.....	5.00
6-530	10.00	Balance Oct. 1.....	447.82
6-533	13.97		
Total	\$1,100.65		

Transferred to other funds 915.00

Balance \$185.65



To Us the Scriptures Clearly Teach

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

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

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

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

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

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

