



*WHAT MANNER OF PERSONS
A PECULIAR PEOPLE
GOD HAS A PLAN*

SPEAKERS' APPOINTMENTS

BROTHER T. E. BARKER

Lynn, Mass.	Jan. 5
Worcester, Mass.	12
Boston, Mass.	19

BROTHER FRED BRIGHT

New Haven, Conn., 10:30 a. m.	Jan. 12
Waterbury, Conn., 3 p. m.	12
Hartford, Conn.	19
Allentown, Pa.	26

BROTHER W. A. BUHL

Paterson, N. J., Ward and Prince Sts.	12
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BROTHER C. F. GEORGE

Duquesne, Pa.	Jan. 5
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BROTHER PETER KOLLIMAN

Philadelphia, Pa.	Jan. 26
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BROTHER J. I. VAN HORNE

East Liverpool, Ohio	Jan. 12
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BROTHER G. M. WILSON

Baltimore, Md.	Jan. 5
Flint, Mich.	Jan. 19

BROTHER W. N. WOODWORTH

Paterson, N. J.	Jan. 19
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Radio Programs

WJBK, 1500 kc., Detroit, Mich., 8:30 A. M. every Sunday; 8:45 A. M. every Sunday in Polish.

WMCA, 570 kc., New York, N. Y., 9:30 A. M. every Sunday.

WIP, 610 kc., Philadelphia, Pa., 9:30 A. M. every Sunday.

WREC, 600 kc., Memphis, Tenn., 8:15 A. M. every Sunday.

WBCM, 1410 kc., Bay City, Mich., 10:30 A. M. every Sunday.

VOCM, St. John's, Newfoundland, 5 P. M., every Sunday.

KXOK, 630 kc., St. Louis, Mo., 9:45 A. M., every Sunday.

CKMO, Vancouver, B. C., Canada, 5:45 P. M., every Sunday.

KFWB, 950 kc., Los Angeles, Calif., 1:30 P. M., every Sunday.

BROTHER C. W. ZAHNOW

Buffalo, N. Y.	Jan. 5
Rochester, N. Y.	6
Albany, N. Y.	7
Brooklyn, N. Y.	8
Laurelton, L. I., N. Y., 130-33 228th St.	9
Rutherford, N. J., 112 Mountain Way	10
Mt. Kisco, N. Y.	11
Brooklyn, N. Y., 109 Remsen Street, 3 p. m.	12
Norristown, Pa., 8 p. m.	12
Reading, Pa.	13
Shamokin, Pa.	14
Bloomsburg, Pa.	15
Lebanon, Pa.	16
Lancaster, Pa.	17
Wilmington, Del., 8 p. m.	18
Wilmington, Del. a. m.	19
Baltimore, Md., p. m.	19
Newark, Del.	20
Hawthorne, N. J.	21
New York City, 16 W. 99th Street, 8 p. m.	22
Brooklyn, N. Y., 10 Montague Terrace	23
White Plains, N. Y.	24
Paterson, N. J., Y. M. C. A., Ward & Prince Sts.	26
Brooklyn, N. Y., 136 Fulton Street, 8 p. m.	27
Pen Argyl, Pa.	28
Allentown, Pa.	29
Lehighon, Pa.	30
Wilkes Barre, Pa.	31
Scranton, Pa.	Feb. 1.2

ADVISE CHANGE IN ADDRESS

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136 Fulton St., Brooklyn, N. Y.

The DAWN

A Herald of Christ's Presence

Vol. 9, No. 4

JANUARY 1941

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

Christendom's Vanishing Horizon—An analysis of the significance of the enthusiastic Christmas celebration of 1940. 2

THE VOICE OF TOMORROW

God Has a Plan—A radio talk outlining the proper method of rightly dividing the Word of truth, showing the harmonious results attained when this is done. 5

THE EVERLASTING GOSPEL

Sin and Atonement—Emphasizes the importance of accepting the Scriptural testimony which declares that "the wages of sin is death." 8

THE CHRISTIAN LIFE

What Manner of Persons—A spiritual stock-taking of our position as Christians in a collapsing world. 13

Spiritual Housecleaning—A timely lesson based on God's instruction to Israel relative to preparations for the first Passover. 16

A Peculiar People—In what sense are Christians peculiar people and how may they be assured of God's special protecting care over them? This article answers 20

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NEXT MONTH

A COVENANT BY SACRIFICE

This is a doctrinal article which deals with the important subject of the church's share in the divine plan for reconciling a lost world. Are we Scripturally warranted in believing that any of the typical sacrifices of Israel foreshadowed the present sacrificial work of the church? Does a Christian merely partake of the merit of Christ's sacrificial work, or does he also share in that sacrifice? These are some of the questions discussed in this article. We trust that it will help to increase our appreciation of the privilege of being dead with Christ in order that we may live with Him.

SIGNS OF THE TIMES

This is a dialog discussion of prophecies relating to the end of the age, showing how they are being fulfilled at the present time, and therefore why we should have confidence that the full establishment of Christ's Kingdom is near. This dialog is one that is being used on the radio, and will be available in tract form.

THE HEAVENLY VISION

St. Paul said, "I was not disobedient to the heavenly vision." This indicates that when God favors His people with visions, responsibility is thereby imposed upon them. This article calls attention to a number of Scriptural examples of how God thus awakens His people to a sense of their privileges and duties as His servants.

words which suggest the thought of peace, good will, kindness, forgiveness, and the like, were struck out as if by a censor. The caption of this illustration was "Passed in Part by Censor."

"THE CHRISTMAS SPIRIT:

"PEACE ON EARTH, GOOD WILL TOWARD MEN"

Under the above heading, one newspaper on Christmas Day published the following "Christmas Messages" from a number of persons who are now prominent in the eyes of the world:

President Roosevelt: "For most of us it can be a happy Christmas, if by happiness we mean we have done with doubts, that we have set our hearts against fear."

Rudolf Hess, Hitler's aid, speaks from Berlin: "Almighty God: you gave us the Fuehrer. You blessed his battle with a vast victory. You gave him power to create and defend a new, great and free Germany."

Marshall Petain, speaks from Vichy: "Take courage and swear tonight to aid with all your force this great rebirth [of France] so your children will again know happy Christmasses."

We quote these statements made by prominent personalities, not to show how right or wrong any or all of them may be, but to show that irrespective of the varied viewpoints represented in them, they all reveal a desire for the same thing, namely peace and happiness. They also reveal that probably most people in Christendom still associate these blessings with the thought of Christ, and that they are reminded of these things at least once a year when His birth is celebrated.

But while this is true, something else is happening in the hearts of the people, namely the conviction that Christ is not bringing peace to the world. The nations have always endeavored to establish peace by military might, and generally speaking this has been done in the name of Christ. What the people are learning now is that it's only a farce to associate the name of Jesus with war. However, the people have no real faith in Christianity as a power to establish peace, so they continue on with war. Thus appears the paradox of a dwindling faith in a name that is better known in the world than any other.

Jesus Himself raised the question as to whether or not there would be real faith in the earth at the time of His return. Other prophecies of the Bible depict a blackout of whatever spiritual influences may previously have been exerted in the affairs of men. The result of this is that today it is very difficult to find an individual who will confess his faith in the Scriptural teaching that Jesus is actually to one day take hold of the affairs of mankind and establish a real and powerful

Kingdom that will cause all the nations to beat their swords into plowshares and their spears into pruning hooks. To believe such a thing is to believe in miracles, and belief in miracles is no longer popular. Most people would rather trust in the efficacy of bombing planes than to put their trust in a miracle-working God.

Withal, however, everybody now knows that a new order of society will be needed following the present struggle, for they realize that nothing can now save the old order. The Pope voiced these sentiments in his Christmas speech and indicated that Papacy is willing and ready to fall in line with the new order, no matter what its pattern may be. He hopes that it will be based on justice, and that somehow the doctrine that might makes right will be discarded.

We all hope that, but only those who have faith in all that the Bible teaches relative to the new order—that it is to be Christ's Kingdom—know that justice and love are indeed finally to reign supreme among the nations. Only those who know and believe what the Bible teaches also realize that the making of the new order is not to be in the hands of dictators, nor earthly parliaments. Only such, therefore, can now continue to rejoice in a real hope of peace, even though the noise and suffering of war is almost everywhere apparent.

THE COURSE OF THE WAR

Emil Ludwig, German-born, but now a citizen of Switzerland, has declared in a press conference recently that the present war will be brought to an end by a series of revolutions which will sweep through all the nations involved, probably beginning in Italy. These thoughts were expressed last November while Mr. Ludwig was in Los Angeles, on a lecture tour. Since then, there have been indications that a spirit of revolution is working in Italy. Mr. Churchill, Prime Minister of Great Britain, evidently thought there was a possibility of something like this occurring in Italy, and in a speech made a direct bid to the Italian people to overthrow their present leadership, and through a newly formed government, to make peace with the British Empire. Italian reaction to this bid was not at once encouraging to the British, but something akin to what Mr. Churchill suggested may occur later.

It would be unwise to undertake a prediction of the detailed pattern of future events in this dying world. However, the Bible does indicate that these details are all adding up to complete a world revolution, symbolically depicted in Revelation 16:18 as a "great earthquake." It is foretold that in this earthquake the "great city is divided into three parts. The Revelator further explains that (1) the "cities of the nations fell";

(2) "great Babylon came into remembrance before God"; and (3) "every island fled away, and the mountains were not found."

Already the first phase of the revolution has caused most of the "cities of the nations" to fall. That is, the independent kingdoms that made up Europe prior to 1914, are now nearly all destroyed or made vassals to one or another of Europe's dictators. There is much evidence also that "great Babylon" is now coming "into remembrance before God." Already her hold upon Europe is seriously weakened, and today she has little to say in shaping the affairs of the countries she once ruled. Moreover, as Mr. Ludwig predicts, it is quite within the realm of possibility that the present struggle in Europe will be terminated by a cracking up of present governmental authority within all the nations involved. This could easily lead to the third phase of the "great earthquake," in which "every island" will "flee away," and the mountains" will not be found. Thus will the "time of trouble" end in world-wide anarchy.

For centuries the Babylonish woman-city of Revelation was a dictator over the kingdoms of the old world. Even after this absolute dictatorship was broken, the ideology of Papacy—its moral codes and standards and its armed-camp conception of Christ's Kingdom—continued to be the accepted order of things throughout the old Roman world which was Europe. A revolution means a change in the form of government and the ideology of government. Already the church-state pattern of things has almost completely disappeared from the continent of Europe. Not only has the organizational bands of that system been broken, so that the nations no longer bow to the wishes of the church, but the moral ethics and codes of the church are being more and more set aside. In their places there is being set up a pagan "way of life" variously styled Nazism, Fascism, and Communism.

Perhaps as some think, Papacy is yet to have a measure of her power restored by the nations recognizing her claims of authority as a last resort to establish some semblance of order in a dying world. Certainly Papacy will be alive to whatever opportunities may present themselves along this line; and doubtless will, try to make such opportunities. The Pope's recent admission that a new order is inevitable in Europe, and his indicated willingness to fall in line with whatever that order might be, is significant. But will Papacy's ambitions turn out to be more than wishful thinking? That's a question for which we should all seek the answer in the European news parade of the coming months.

There is one thing we do know, namely that the final outcome of the present world distress

will be the full establishment of the Kingdom of Christ; not representatively through the kingdoms of this world; but actually, and with power and great glory. Meanwhile, as mankind's troubles increase, the need for the Messianic Kingdom becomes more and more apparent. Even Christmas celebrations, as paradoxical as they are in a world of war, are helping the people to realize more fully the need of the Prince of Peace, and to long more earnestly—though at present most vaguely—for the Kingdom of righteousness which is yet to be accepted as the "desire of all nations." And when that Kingdom authority is manifested the people will, with an all-out enthusiasm, devote themselves to it, saying "Lo this is our God, we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25:6-8.

Then the "lost horizon" of men's hope in the Prince of Peace will be found as they behold the rising of the Sun of Righteousness with healing in His wings. Then men will have demonstrated to them what they cannot now accept by faith, namely, that "the zeal of the Lord of hosts will perform this." (Isa. 9:6, 7.) By then men will have learned the futility of putting their trust in earthly kings and princes and will gladly say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths. . . . And they shall 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."—Micah 4:1-4.

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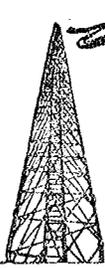
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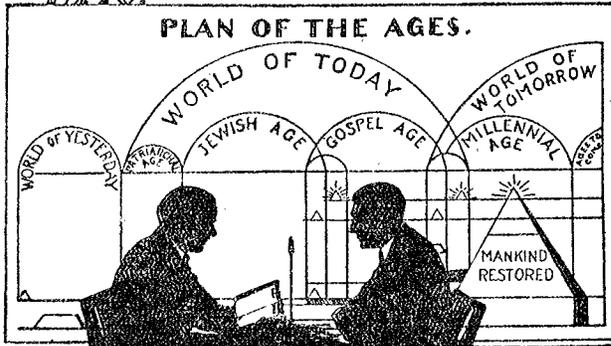
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In addition to booklets announced elsewhere in this issue, we have available in any quantity desired: "Christ Has Returned," 5 cents; "The Truth About Hell," 5 cents; "The Coming World Dictator," 2 cents; "Peace Assured," 1 cent; "God's Remedy for a World Gone Mad," 1 cent; "The Judgment Day," 1 cent. Order what you can use.

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The Voice of Tomorrow



God Has a Plan

A brief outline of the divine plan as presented in one of the Voice of Tomorrow radio programs.

Many long centuries ago God caused one of His prophets to write that the "desire of all nations shall come." (Haggai 2:7.) The desire of all nations is to have peace, with security and happiness. But human wisdom has been unable to deal with the problem of human selfishness in a manner to safeguard the peace of nations for more than brief, intermittent periods. Today, in spite of all the advantages of modern education and enlightenment, the world seems further from solving the problem of war than ever before. Sincere and self-sacrificing efforts are made by the democracies to defend themselves against aggression, but no workable formula has been found to deal with the fundamental causes of war. However, while all human plans for peace are failing, God has a plan. This plan is just as certain to be successfully carried out in all its details as that the sun will rise tomorrow morning. On this point God Himself has said, "My word . . . that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isaiah 55:8-11; 14:27.) God's plan for lasting human happiness is revealed in His Word the Bible.

But, some may counter that the Bible is not very dependable, that it is like an old fiddle on which any tune can be played. This is not true. It may be possible to find passages of Scripture which can be used to support almost any theory human ingenuity is able to devise, but this merely represents a misuse of the Bible, and does not mean that the Bible itself is contradictory and unreliable.

When we think of a plan, we think of something involving more than just a single element. An architect's plan for a building consists of drawings and specifications descriptive of its several floors; including styles of plumbing, decoration, arrangement of rooms, etc. Unless each floor in the building is to be identical with every other floor, necessarily the drawings and specifications for any given floor do not harmonize with the details of the other floors. No one, however, would construe this to mean that

the architect is incompetent, nor that his plans and specifications are contradictory.

God's plan, like the plan of a building, is also made up of many parts. Instead of different floors, however, it embraces epochs and ages. Through each of these the divine plan has steadily progressed toward completion. Only when it is complete and mankind sees the result, will they be able to appreciate the wisdom, justice, love and power of the Divine Architect.—Psalm 72:1-20.

While the preparatory features of the divine plan have all been related to the one harmonious program, yet they have varied in detail. This means that in our study of the Bible it is necessary to properly apply its promises and prophecies, else there will be seeming contradictions. That part of the divine plan which was developed prior to Christ's First Advent was different than what God has been doing since. His plans for the new world of tomorrow are again different from what is being done today.

An example or two will help to illustrate this point. In the second Psalm there is a prophecy which ap-

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plies to Christ, the Messiah. Here the Creator, the Heavenly Father, says to His beloved Son, Christ Jesus, "Ask of Me, and I will give Thee the nations for an inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."—Psalm 2:8, 9.

When Jesus came at His First Advent He did not ask for the nations of the world at all. Instead of that He said, "I pray **not** for the world, but for them which Thou hast given Me out of the world." (John 17:9.) Does this mean that the prophecy of the second Psalm is not in harmony with what the Messiah actually did? Not at all. It simply means that the fulfilment of this prophecy belongs to a different epoch in the divine plan.

In the Book of Revelation (2:26, 27) Jesus quotes a portion of the second Psalm and applies it to His Church, promising that they are to share with Him in ruling the nations with a rod of iron, **when** the time comes for Him to ask for and receive the "nations for an inheritance and the uttermost parts of the earth for a possession." This is in harmony with other New Testament promises to the followers of the Master, which show that they are to be joint-heirs with Him in His **inheritance** of the nations. (Rom. 8:17; 2 Tim. 2:12.) It is in harmony also with Jesus' prayer on behalf of His disciples, in which He explains that His purpose in calling them to be associated with Him in the Father's work is that the world might believe on Him through them.

We see, then, that when the **time** element is applied to these apparently conflicting Scriptures, they at once become harmonious. Jesus is to possess and rule the nations, but **first** there is the work of calling and preparing those who will be partners with Him in that universal rulership of the world.—Acts 15:14-18.

Another example of how the Bible may seem to be contradictory is found in the promise Jesus made to His disciples concerning the preparation of a place for them, (John 14:2; Matt. 19:20; Luke 12:32) together with the statement made to the sheep class in the Parable of the Sheep and the Goats, which reads, "Come, ye blessed of My Father, inherit the Kingdom **prepared** for you **from** the **foundation** of the world." In these Scriptures we have mention of two separate rewards. One is said to have been prepared from before the foundation of the world (Eph. 1:4), but the other had not yet been prepared at the time of the Lord's First Advent. Is this a case of inaccuracy or contradiction in the sacred Word? Certainly not. One promise is made to the followers of the Master in this age, while the other describes the blessings coming to mankind in general at the end of the Messianic age.

The Kingdom prepared at the foundation of the world, is the dominion that was given to our first parents back in the Garden of Eden. They were given dominion over the earth, and everything that lived upon the earth. As a result of sin, which brought death, that dominion was lost. It was redeemed by the blood of Christ, and is to be restored during the Messianic Kingdom period now near.—Matt. 25:34; Acts 3:19-23.

But the disciples of Jesus are promised a higher reward than the restored paradise, because they are

invited to follow Him at a time when it calls for self-sacrificing effort to do so. To these Jesus gave the promise "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." This promise implies a heavenly reward for the Church, while the blessings coming to the restored world of mankind will be earthly. In this example, therefore, we have both **time** and **place** as elements for consideration in our study of the Bible.

The promises of the Bible which are to be fulfilled during the Messianic age, describe earthly blessings of health, everlasting life, happiness, prosperity, security and peace. On the other hand, the promises that are made to the disciples of Christ are of a spiritual character, and their fulfilment to the individual Christian of this age is dependent upon his faithfulness in laying down his life in the service of the Master. The Christian is invited to suffer and die with Christ, and is inspired with the promise that if he does, he shall in the future live and reign with Him.—Rom. 8:17; 2 Tim. 2:11; Rev. 20:4.

Briefly stated, it might be said that in the plan of God there are three major divisions of time, marking three epochs, or worlds. St. Peter outlines these three divisions and speaks of them as the "world that was," the "world that now is," and the "world to come." (2 Pet. 3:6, 7, 13.) The first of these ended at the time of the flood. The second is now coming to an end; while the third will constitute God's happy world of tomorrow.

According to the Bible, these three worlds are subdivided into ages. There was the age in which God dealt with the natural descendants of Abraham, the Jewish nation. That was the Jewish age. With the coming of Christ a new age began, which we call the Gospel age. These are preparatory ages in the divine plan, during which the personnel of the Messianic Kingdom are prepared for the future work of blessing the world of mankind. The earthly representatives of the Kingdom were prepared prior to Jesus' First Advent. The Bible calls these "princes," who will be resurrected and become the earthly representatives of the Kingdom.—Psalm 45:16.

The first age in the new world will be the Messianic age. This will be a thousand years long. (Rev. 20:4.) It will be the thousand years of Christ's reign. (2 Pet. 3:8.) It will also be the thousand-year judgment day for the world, when the people will be on trial for everlasting life. (Acts 17:31.) During that age the resurrection of the dead will take place.—Rev. 20:2; John 5:28, 29.

During that thousand-year period Christ will be the spiritual King over the whole earth, supplanting

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the present spiritual ruler of the world which is Satan. (Psa. 66:4; 22:27, 28.) Through that Kingdom arrangement peace and understanding will be promoted among the nations. Selfishness will be eradicated from human hearts. Love instead of selfishness will become the motivating power of human activity. Men will strive, not to get the best of each other, but to give their best to each other. Thus all cause for disharmony and strife will be removed.

Sickness, also, will be destroyed, for "the inhabitant of that day," the prophet declares, "shall not say I am sick." (Isa. 33:24.) Tears will be wiped away

from off all faces, and death will be swallowed up in victory. (Rev. 21:4; 7:17; 1 Cor. 15:54; Isa. 25:8.) All of these blessings, and many more, the Bible assures us will soon become the heritage of humankind. These promises have not yet been fulfilled because it has not been God's due time. But now His world is near, and in expectation of soon receiving the answer, we continue to pray "Thy Kingdom come. Thy will be done in earth, as it is done in heaven." That divine Kingdom will be the desire of all nations, and all the ends of the earth will rejoice in the feast of blessings it provides.—Isa. 25:6.

THE WORLD OF TODAY

The following Scriptures apply to the time in the world's history when Satan is the ruler, and when God's people, in the minority, suffer persecution; and as individuals are enlightened by God's Word, held up as a beacon light to guide the righteous in an age of darkness and sin: Note the contrast between each of these Scriptures and the text directly opposite it in the next column.

—o—

"The prince of this world [Satan] cometh and has nothing in Me."—John 14:30.

"The god of this world hath blinded the minds of those who believe not."—2 Cor. 4:4.

"All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

"Thy Word is a lamp unto my feet and a light unto my path."—Psa. 119:105.

"Ye are the light of the world. . . . Neither do men light a candle and put it under a bushel."—Matt. 5:14, 15.

"Now we call the proud happy, yea, they that work wickedness are even delivered."—Mal. 3:15.

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

"Darkness shall cover the earth, gross darkness the people."—Isa. 60:2.

"In Adam all die." (1 Cor. 15:22.) "Death passed upon all men."—Rom. 5:12.

"They know not neither do they understand; they walk on in darkness."—Psa. 82:5.

"No man can come unto Me except the Father which hath sent Me draw him."—John 6:44.

"I walk through the valley of the shadow of death."—Psa. 23:4.

THE WORLD OF TOMORROW

Here are Scriptures, in contrast with those shown in opposite column, which describe God's world of tomorrow when Christ is the Ruler, and when the righteous flourish, and the persecutions of God's people cease and the wicked are punished. Then the world will be filled with the knowledge of God's glory, and instead of the candle light of God's Word, the "Sun of righteousness will arise," to scatter all the mists of darkness, superstition and sin.

—o—

"He [Christ] shall have dominion from sea to sea and from the river unto the ends of the earth."—Psa. 72:8.

"He [Christ] is that true light that lighteth every man that cometh into the world."—John 1:9.

"In His day shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psa. 72:7.

"For the knowledge of the Lord shall fill the whole earth as the waters cover the sea."—Isa. 11:9.

"Then shall the righteous shine forth as the sun in the Kingdom of their Father."—Matt. 13:43.

"It shall come to pass that the soul which will not hear that prophet shall be destroyed from among the people."—Acts 3:23.

"An highway shall be there; . . . the wayfaring men, though fools, shall not err therein."—Isa. 35:8.

"The Sun of righteousness shall arise with healing in His wings."—Mal. 4:2.

"In those days . . . everyone shall die for his own iniquity."—Jer. 31:29, 30.

"For they shall all know Me, from the least unto the greatest."—Jer. 31:34.

"And I, if I be lifted up from the earth, will draw all men unto Me."—John 12:32.

"There shall be no more death."—Rev. 21:4.

The Scriptures also declare the atonement to have been made on behalf of "the world," "the whole world," "all men," "all people," "once for all," "every man," "the ungodly," "the unjust," "sinners," "enemies," and "the dead and the living." Christians have always acknowledged this but have long been perplexed that the saving truths of the gospel even in distorted forms, have reached comparatively few since our Lord died on Calvary four thousand years after the fall into sin.

However, when *all* the Bible testimony is given fair representation, and if it means what it seems to say, it will be seen to most marvelously magnify the justice, wisdom, love and power of God. The Bible will be found to be more than a book of detached sentences, truthful history, divine instructions, comforting words. God's wonderful Word declares the end from the beginning and reveals and unfolds His everlasting purposes toward the human race as manifested through Jesus Christ.

One great Personage, the Hero of the great redemption, pervades the entire book from beginning to end and makes it the grandest and most thrilling story the world has ever known. We read about this Mighty One in Eden as the "*Seed of the woman, who should bruise the serpent's head.*" He is also the "Seed" of Abraham in whom "all nations of the earth" are to be blessed. Again He is the Seed of David who shall sit on David's throne and set up a Kingdom that shall never pass away. He is the despised and rejected sufferer, crucified on Calvary, raised triumphant the third day, and exalted to sit on the right hand of God with the promise that He comes again as King of kings and Lord of lords.

THE CENTER OF THE GOSPEL

Around this mighty Personage, the whole book revolves; to Him, Moses, all the prophets, the Psalms, the Apostles, give witness, predicting His coming in the earliest pages and revealing in its closing pages, the glowing splendors which will yet crown and complete His perfect work, when He reigns until He has put all enemies under His feet, destroying all the works of the devil, extinguishing, expunging death and evil. (Acts 3: 19-21; 1 Cor. 15: 24-28; 1 John 3: 8.) "Great and marvelous are thy works; Lord God Almighty; just and true are Thy ways, Thou King of the saints [or nations]. Who shall not fear thee, O Lord, and glorify Thy name? . . . for all nations shall come and worship before Thee; for Thy righteous acts have been made manifest."—Rev. 15: 3, 4.

In the great drama of Revelation 5, when the Lamb took the book, a thrill went through the

heavenly hosts, rising to anthems of new and complete adoration, spreading ever wider and wider until every creature in heaven and earth and under the earth John heard saying, "To Him that sitteth upon the throne, *and unto the Lamb* . . . blessing, and honor, and glory, and power for ever and ever." "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return," "that at the name of Jesus every knee should bow . . . and every tongue should confess."—Isa. 45: 22-25; Phil. 2: 9-11; Isa. 2: 2-4, 11, 25; 66: 18-24; Psa. 2: 8; 65: 2; 72: 82: 8; 86: 9.

Hardly had the Word of God been spoken on the threshold of human history, when appeared a strange propensity, tendency, disposition to question, alter, amend, that Word. Eve, following a subtle process of reasoning, was persuaded that God's word did not mean what it seemed to say, that no harm, but great good would result in an alteration. Not profiting by the Edenic disaster, men "when they knew God, they glorified Him not as God, . . . but became vain in their reasonings, . . . professing themselves to be wise." (Rom. 1: 21, 22.) Moses and the prophets were withstood by some, doubtless well-meaning, who questioned God's word and offered substitutions and alterations in God's name. This too, is the record of church history—failure to "hold fast the faithful word." (Titus 1: 9.) "As the serpent beguiled Eve" in his craftiness, so their minds were "corrupted" from the simplicity and purity in Christ.—2 Cor. 11: 3.

The Reformation, the art of printing, the revival of learning, brought forth whole brigades of higher critics, modernists, liberals, evolutionists, "advanced scholarship," "new light." All these, doubtless sincere, by widely various ways, were united in altering, amending, modifying, corrupting the wonderful Word; claiming, like the first critic in Eden, that *it did not mean what it seemed to say*. Some even waxed bolder than the devil by discarding as uninspired the book of Deuteronomy, from which our Lord made three unanswerable quotations, thus ending His temptation in the wilderness. If one were to believe the sum-total of all these critics, little or nothing of the wonderful Word would remain.

UNIVERSALISM BASED ON HUMAN PHILOSOPHY

There have been some who "trusted in themselves that they were righteous and despised others," and then there are others who, going to the opposite extreme, are confident that everyone will be finally, eternally saved. The belief in universal salvation is not a new one. The greatest scholar of the early church, the president of the Alexandrian "school of *speculative* theology" used his voice and pen in earnestly advo-

cating endless probation. To those unaware of God's glorious "purpose of the ages" (Eph. 3:11), and who were confronted with election of the few and the nightmare of unspeakable torture for the non-elect, this fleeing to extreme liberalism could be regarded in the light of a benevolent reaction.

The author of the *Studies in the Scriptures* relates his experience as follows: "Emerging from the blackness of error called Calvinism, its heaven of blessing for the elect little flock and into the glorious light of the goodness of God, shining in the face of Jesus Christ and revealed in His great plan of the ages, the writer was subjected to the same attacks of Satan, the great enemy of God and man, to which all others seem to be exposed. Having brought the gross darkness on the world and now coming as an angel of light, the suggestion presented itself: God will not permit any to be lost.

"Reason and judgment swayed for a time according to circumstances and moods, until we learned that our reasoning powers are not to be relied upon to settle such questions. They are imperfect as well as liable to be prejudiced, and for that cause God has given us His inspired Word to guide us into the proper paths. Then appealing to the wonderful Word, we found abundant proof that if it 'means what it seems to say' and unless God therein trifles with His children's confidence (or as man would say 'bluffs' them with suggestions and threats which He knows He will never execute), there will surely be some lost as well as some saved."

WHAT THE BIBLE SAYS

Note the following plain statements of Scripture declaring God's purpose toward the wicked:

"Yet a little while, and the wicked shall *not* be, . . . but the meek shall inherit the land."—Psalms 37:10, 11.

"The Lord preserveth all them that love Him: but all the *wicked* will He destroy."—Psalms 145:20.

"These shall go away into everlasting *cutting-off*: but the righteous into life eternal."—Matt. 25:46.

"Whosoever shall blaspheme against the Holy Spirit has *never* forgiveness, but is guilty of an eternal sin."—Mark 3:29. R. V.

"It had been good for that man if he had not been born."—Matt. 26:24.

"It is impossible for those who were once enlightened, . . . and were made partakers of the Holy Spirit, . . . if they shall fall away, to renew them again unto repentance."—Heb. 6:4-16.

"That which beareth thorns and briars is rejected; . . . whose *end* is to be burned."—Heb. 6:8.

If we sin wilfully after we have received the knowledge of the truth, there remains *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.

"A man that hath set at naught Moses' law died without compassion, . . . how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God."—Hebrews 10:28, 29.

If he shrink back, My soul hath no pleasure in him, . . . we are not of them that draw back unto *destruction*; but of them that believe to the saving of the soul."—Heb. 10:38, 39.

"See that ye refuse not Him that speaketh. For if they escaped not who refused Him who spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."—Hebrews. 12:25.

"There is one Lawgiver, Who is able to save and to destroy."—James 4:12.

"False teachers . . . shall bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction."—2 Peter 2:1.

"These are . . . trees . . . without fruit, *twice dead, plucked up* by the roots."—Jude 12.

"It shall not be forgiven him: . . . neither in this age, neither in the age to come."—Matthew 12:32.

"The sinner being an hundred years old shall be accursed."—Isa. 65:20.

"They shall go forth, and look upon the carcasses of the men that have transgressed against Me; . . . and they shall be an *abhorring* unto all flesh."—Isa. 66:24.

"And fire came down from out of heaven, and *devoured* them."—Rev. 20:9.

DESTRUCTION OF SINNERS IS MERCIFUL

It might be argued that there will be a resurrection from the death described in these passages, but the Bible does not say so. Only human philosophy can claim it. What could be more definite than this testimony of God's Word. And how reasonable it all is! Perpetuation of life of the disobedient in misery would yield no benefit to them, nor to the saved; nor would it glorify God. Nor would it be merciful. It is not taught in the wonderful Word. But taking away the life of those who will not conform to the holy, just and good regulations of God's law, is reason-

able, just and merciful. Even sinful men concede this and the grossly guilty are electrocuted.

Why should God continue His blessings, of which life is the chief, to those who after being delivered from darkness and ignorance, refuse His grace? If man will not render loving respect to his Creator's wise and good commands, Justice would demand that those blessings be stopped. It is merciful on God's part to destroy the incorrigibly wicked; those who, after full knowledge and opportunity have been enjoyed, refuse to be conformed to the precepts of God's law of love and His Kingdom:

(1) Because all who will live ungodly—out of harmony with God's law of love—will always be like the restless sea, more or less discontented and unhappy.

(2) Because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. And to these God has promised that the time shall come when sin and its results, weeping and pain and dying, shall cease (Rev. 21:4), when He will destroy out of the earth those who corrupt it.—Rev. 11:18.

(3) Because God has promised there shall yet be a clean world (Isa. 11:9; Rev. 21:5), in which the unholy and the abominable and all who love and make lies, shall find no place. (Rev. 21:8.) "Yet a little while, and the wicked shall *not* be: yea, thou shalt diligently consider his place, and it shall not be."—Psa. 37:10.

Does it not seem strange that some, believing that the *one* act of disobedience of *one* man, brought death to some twenty thousand million and required a ransom, can yet believe that after a costly redemption, a persistence in sin by *one* person, cannot bring death to that *one* person? If "the wages of sin is death," and if "without the shedding of blood there is no remission of sin," and if there is no more "sacrifice for sin" on behalf of those who "sin wilfully after having received a knowledge of the truth," then all such wilful sinners, in suffering the wages of sin, must remain eternally dead; else these Scriptures are meaningless; that is, they do not mean what they say.

"Whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

"But the fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the *second death*."—Rev. 21:8.

SINNERS DESTROYED—NOT MERELY SIN

But some attempt to evade the foregoing plain Scriptures with the claim that they refer to wickedness and not to wicked people; that all wicked people are to be destroyed only in the sense that

they will be converted. We ask those who so think to read over these words of God again, carefully, and then they will see that they *could not* reasonably be so construed. The "lake of fire, which is the second death," is "prepared for the devil and his angels," and not merely for sin.—Rev. 20:14; Matt. 25:41.

Yes, the Word specifies wicked persons; and all who are familiar with the rules of grammar covering the question, know that when the person is specified, the destruction of his wickedness alone could not be meant. And how could we know that the Word does not mean what it says on any other subject, after all the testimony has been given a fair representation.

What if the world today would lay aside for a little season, the common rules of grammar and everything everybody said or wrote did not mean what it seemed to say. What a condition. Nobody would be sure of anything anybody said and in a day the world would be in a turmoil.

Others, reasoning outside of the Word of God, have reached a conclusion that everything from a mosquito bite to a great plague of death, or from a snowflake's fall to a tornado or an earthquake, are fulfilments of God's will, and that by and by, God shall choose to alter His course and "will" only pleasant things, including the eternal salvation of all. It would lead far afield to follow after all these bypaths. Our business is with the Word of God. We believe in letting God tell us in His wonderful Word, His purposes, designs, laws, judgments. Our commission is to preach "the Word," to testify to others, saying, "thus it is written."—Luke 24:46.

God does not owe us everlasting life. It is an extraordinary gift, offered on His terms, in His appointed way—the same as in Eden—upon the basis of obedience. Hence we read, "Christ . . . became the author of eternal salvation unto *all them that obey Him*." (Heb. 5:9.) "O that there were such an heart in them that they would fear Me, and keep My commandments always, that it might be well with them." (Deut. 5:29.) "Create in Me a clean heart, O God; and renew a right spirit within me."—Psa. 51:10.

All who, with Satan, serve sin, are his servants. (Rom. 6:12.) For such and such only, God has prepared the penalty of "everlasting destruction from the presence of the Lord and the glory of His power." And from Satan their chief, to the least of his followers who, notwithstanding knowledge and opportunity to the contrary, cling to evil and choose it rather than righteousness, God will blot out to the praise of His justice, and the welfare of the obedient.

It will not do to judge others by ourselves in all respects. The fact that God's saints do not feel opposition to God's will, and cannot understand why or how others can entertain such sentiments, sometimes leads to the false conclusion that if all others enjoyed a similar knowledge of God they too would delight in His service. That such a conclusion is false is evident from the fact that Satan, who knew God thoroughly, "abode not in the truth," but became the "father of lies" and a "murderer." And after six thousand years' witness of sin and its results, he is still the adversary of righteousness. After nearly two thousand years' knowledge of the love and mercy of God, Satan is still as unmoved by that love as he is unmoved by pity for human woe.

And more than this; God who knows the future as well as the past, shows us unquestionably, that after being bound in the abyss for a thousand years, he will, when granted liberty at the close of the Millennium, still manifest a preference for the way of sin and opposition to God's arrangements. Surely this proves that intelligent beings, and perfect beings, too, can know God and yet choose the way of disobedience; whether or not our minds can grasp the motives of such a course.

A perfect being, angel or man, to begin with is a blank page upon which character must be engraved. Knowledge and free will are the engravers. Pride, selfishness or ambition may be engraved; or love, humility and meekness. The latter is the blessed or god-like; the former is the sinful or devilish. According to what is engraved will be the result, for if the will decides for sin and cultivates wicked motives, the result will be a wicked creature. If the will decides for righteousness and god-likeness, the result will be a holy creature.

The same principles in a general way apply to fallen men, for they can still "will" aright even if they cannot do aright. The gospel is offered to all, but only those who "will" or choose to believe are accepted. For some who are evil-doers now, our belief is that they are such because of the blinding power of the devil (2 Cor. 4:4), which leads them to make a choice they would not make if they had a clear, full knowledge. Nor is this speculation, as our Lord's words concerning Tyre and Sidon, Sodom, Nineveh and the queen of the south, indicate.—Matt. 11:20-24; 12:41, 42.

Unrepentant Israel is to come forth from the tomb, remember their past evil ways, and be ashamed and confounded when they have been forgiven all they have done. (Ezek. 16:44-63; 36:16-36.) Evidently God's wonderful promises that through Christ all are to come to a full, ac-

curate knowledge of the truth, will be fulfilled.—1 Tim. 2:4-6; 4:10; Heb. 2:9; Rom. 11:32.

TRIALS OF FAITH—WHY PERMITTED

Many are perplexed as to why false doctrines are permitted to annoy and confuse God's people. On receiving the truth and rejoicing in it, they thought they had, at last, come to the end of all controversy and had entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this was quite a mistake. Our great adversary, Satan, is not disposed to let the children of the light walk on undisturbed, unhindered into the heavenly Kingdom. Satan is an inveterate enemy of all prospective heirs of the Kingdom of God. The children of the light are, therefore, his special targets against which his fiery darts are aimed and they may, consequently, expect to find snares spread for their feet and stumbling blocks placed in their way. The work is done with subtlety, that, if possible, they may be deceived and caught unawares.

God's children are not curiosity hunters, but when they have found the truth, they recognize its value; they prize it and meditate upon it; they view it as the grand and systematic embodiment of the highest ideal of righteousness and benevolence. They rejoice in its gracious provisions, not only for the attaining of heavenly hopes, but also for the deliverance of mankind; as well as in the merciful dealings with the finally incorrigibly wicked whom He will mercifully destroy. They say, it is just like God, it is the manifestation of His glorious goodness, the reflection of His loving, benevolent, wise and just character. And therefore, they love the truth and the God who gave it. They treasure it up in their hearts and con it over again and again. They look into it and admire all its symmetry and beauty. They strive more and more to conform to the same lines of beauty and seek to commend it by word and conduct to others, that they, also, may be blessed by it.

O, wonderful, wonderful Word of the Lord!
True wisdom its pages unfold;
And though we may read them a thousand
times o'er,
They never, no never grow old.
Each line hath a treasure, each promise a pearl,
That all, if they will, may secure.

O, wonderful, wonderful Word of the Lord!
Our only salvation is there;
It tells of a Savior, it points to the cross,
Where pardon we may now secure;
Its warnings, its counsels, are faithful and just;
Its judgments are perfect and sure;
And we know that though heaven and earth
pass away,
God's Word shall forever endure."—1 Peter 1:25

The Christian Life

What Manner of Persons

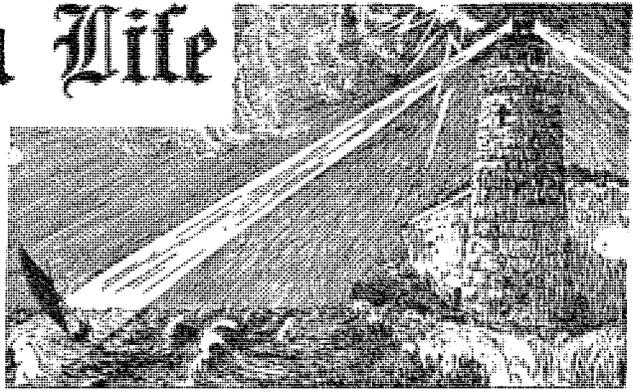
"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness."

—2 Peter 2:11.

THE CHURCH today is actually witnessing what the apostle foretold nearly two thousand years ago. The symbolic heavens and earth are now being dissolved and nothing that man is able to do can stop the melting processes that are everywhere visible. The worldly-wise realize and admit this startling fact, and it is becoming more and more apparent to all as the days, the weeks, and the months go by. A brief glance at what has occurred during 1940 will help us to realize what may be in the offing for 1941. The people of the world see these things and *their* hearts are filled with fear. The followers of the Master see them, and *they* look up, and lift up their heads, knowing that their deliverance draweth nigh.

Mr. Ralph Ingersoll, one of the editors of *PM*, New York's new daily newspaper, has just recently returned from Europe, and, after getting a close-up view of what is transpiring there, frankly admits in an editorial that the present world order cannot possibly last more than another ten years. Its total collapse may come within a year or two, he says, but by no stretch of the imagination, he indicates, can the world that this and past generations have known be held together for more than a decade. Mr. Ingersoll has no better suggestion to offer in view of this inevitable outcome of the present war than that everybody should start doing what he can with his brains, resources and blood, to lay the foundations of a new order, in the hope that thereby our children and grandchildren may, perchance, enjoy a measure of peace and security.

What Mr. Ingersoll means when he says that the old world is dying is that practically all the ways of life to which the people have been accustomed are in the process of change. The competitive system of capitalism is the foundation of the world that is now dying. Under this system each one competes with all the others for a "living." It has been a cruel and losing struggle for millions, while others have made out fairly well. A few have been able to amass fortunes. The fortunate ones have felt a measure of security under this system. They have had all they



needed for the present, and have been able to save up for a "rainy day."

But now, this way of life is nearly past. The present unprecedented and continuous destruction of property and wealth, with the consequent dislocation of world economy, is destroying the foundation upon which the present world order is built. With the foundation destroyed, the whole structure must surely fall. With the fall of the present order will come the end of all private ownership, claim many of the far-seeing writers today. But what to do about it the wisdom of this world is unable to say.

The Christian, however, is not left in a quandary when he sees "this present evil world" crumbling at his feet. If we are Christians we have our instructions. A part of these instructions is contained in our text: "What manner of persons ought ye to be in all holy conversation and godliness." This admonition is given in view of the fact that we see the present evil world dissolving and coming to an end. It means that inasmuch as we know what is happening, we should act accordingly, and not go on in life as though we were not aware of the great changes taking place.

Beloved, let us take the apostle's admonition more seriously to heart! Just because the cities of America are not being bombed let us not try to imagine that the accustomed way of life in this country will continue on without interruption for generations to come. It will not. We should begin to realize that every bomb that is exploding in Europe, every ship that is being torpedoed, and all the food that is being destroyed, plus all the hate that is being engendered, are tolling the death knell of a world. As Christians we should not be living in a "fool's paradise," of supposing that all things will continue as they are.

SEEK FIRST THE KINGDOM

Thank God, we have a genuine hope of a better world, for we according to His promise "look

for new heavens and a new earth, wherein dwell-eth righteousness." Like Mr. Ingersoll, and thousands of others, we, too, should know that there isn't anything that can be done about the old world; but there is something we can do about the new one. It is not our business to try and figure out some new system of world economy to replace the one that is now crumbling at our feet, but we are, nevertheless, supposed to be builders of a new order.

The new order for which we are to labor and die, is *the divine order*. All that we have and are is to be devoted to this one cause. Unless we are among those described by the apostle as saying, "Where is the promise of His presence? for . . . all things continue as they were," we will realize the utter futility of going on as though we intended to live out a normal life span in a world that is unchanging. Instead of that we will concentrate on the one thing of making our calling and election sure to a place in the executive branch of Christ's Kingdom.

While doing this we can rejoice in the fact that, in the only practical and really effective way, we are laying down our lives in the interests of the new order—God's new world of tomorrow. Well may we ponder the apostle's words: "What manner of persons *ought* ye to be!" We ought to be acting as though we really believed the truth. But are we? Are we seeking the Kingdom and its interests first, last and all the time, or are we going on as though we expected the present order of things to continue indefinitely, meanwhile attending the meetings occasionally to keep in touch with the brethren simply as a matter of course?

We are speaking plainly, but no more so than the inspired writers of the Bible. In view of the passing of the old order, Peter speaks of "all holy conversation" to which we should be giving close attention. (I Pet. 1:15.) Have we yet awakened to the fact that merely *some* manner of holy conversation and godliness will not suffice to assure us of victory in the new Kingdom? That little word "all" gives us the measure of what we should devote to holy conversation and godliness. It also denotes the scope of holy conversation to which we must give attention. *Our all* should be devoted to *all* that is embraced in the divine will for His people. It won't do for us to say that we will devote a few things to the Lord in the manner in which we prefer to serve.

CONVERSATION—BEHAVIOR

The word "conversation" in our text is a translation of a Greek word which means "behavior." It, of course, includes the thought of conversation because conversation is a part of one's behavior, but it actually applies to one's entire life—all that

he says and does. The apostle's thought then is that our knowledge of a melting world should have a bearing on our whole life, transforming that life into one that is wholly devoted to godliness.

Godly behavior is that which is in harmony with God, and with what God is doing. God is not trying to save the old world, neither should we. God is working for the establishment of a new world, so should we. The laws by which the new world is to be governed will be wholly unselfish, and calculated to eradicate selfishness from the human heart; so we should now be controlled by motives of love rather than selfishness. This means that we should endeavor to be emptied of self, and filled with God's spirit of love.

Additionally, it means that we will seek to bless others rather than hinder them. It means that in our association with the brethren, and also with the worldly, we will try to do them good instead of injury. It means, furthermore, that we will gladly lay down our lives for the brethren—for all the brethren, not merely those with whom we may be immediately associated. If our brethren are in distress, spiritually or otherwise, we will be on the alert to do all we can to help them.

This doesn't mean that in order to assist our erring brethren we will pretend to be like them. If a brother is in error, doctrinally or otherwise, we can't help him by telling him that perhaps he is right. True love will hold on to the erring one, but will not compromise with his error. Herein is a principle of true godliness. God loves the condemned and sinful race—loves them so much that He sent His Son to redeem them—but He cannot look upon sin with any degree of allowance.

Not until God has made it plain that the sin and the sinner has become inseparable, can we let go our hold on an erring brother, but we should never permit ourselves to become defiled with his error. We are emphasizing this point, in case some may feel that refusing to join with erring brethren is a manifestation of narrow-mindedness and bigotry. It is not. On the other hand, laxity along this line is usually a manifestation of a weak faith.

If one is not quite sure that we are living in the end of the age, obviously he will not consider belief in this fact very important. If one doesn't realize that the world is being dissolved, he will not be very positive in encouraging others to believe it, and he will be quite likely to say, "What difference does it make, for, after all, who can prove it?"

Strange as it may seem, while we are living at a time when the Christian is almost walking by

sight, yet it is a time when faith is being severely tested. Some are falling under the test. These tests of faith are in connection with practically all the doctrines of Present Truth. It isn't always manifested in an out-and-out disbelief of the truth. No, it is more subtle than that.

TOLERANCE AND UNBELIEF

Unbelief sometimes takes strange forms. Occasionally we hear someone begin to advocate a greater degree of liberalism in the ecclesias with respect to doctrines. Sometimes this merely represents a desire on the part of a brother to air his unbeliefs before the friends. It may mean that he wishes an opportunity to say to the brethren along one or more lines, "I used to believe thus and so, but now I have something better." From his standpoint the ecclesia that is not willing to listen to his doubts is intolerant and sectarian.

So if we clearly apprehend the significance of what is happening in the world today we will realize that the time is too short to permit it to be wasted along lines of this kind. In the case of those who are having difficulty in understanding some phase or another of the truth, we will endeavor to be as helpful as possible, and should be glad to spend as much time as need be in order to assist them. Indeed, one of our chief aims should be to help each other as much as possible to be built up in our most holy faith. We hold meetings with this object in view. But as soon as we discern that an effort is being made to tear down our faith in the truth that we might be prepared to accept "new light," that is something different.

Even then, we should not seek to restrain a brother's liberty to preach whatever he feels to be the truth. We should let him know that so far as we are concerned we will not put anything in his way of hiring a hall, or otherwise providing a meeting place to which he may invite as many as may care to hear him express his views. We want that liberty for ourselves, and we certainly should be willing to grant it to others. Christian liberty, however, does not demand that we furnish a meeting place where those who do not agree with us may expound their theories.

It sometimes happens that a Truth brother is invited to speak in a nominal church. One of the friends in Brooklyn recently enjoyed an opportunity of this kind. It was at a so-called forum meeting. Upon talking with those present it was discovered that none of them had any definite views of what constituted truth. Even the minister of the church was not very sure of anything. Because of this they were glad to have almost anyone address them, irrespective of what his views might be.

This congregation considered itself liberal and tolerant. They prided themselves in not being sectarian or narrow-minded. Their idealism seemed beautiful, but in reality it was a camouflage for their unbelief. The only definite thing believed by most of them was that they were not sure they believed anything. This situation should not be found among those who were once established in Present Truth!

To see the world crumbling around us as it is today, and not to have a firm faith in what the outcome will be, is tragic for a Christian once enlightened with Present Truth. But, for those whose faith in the truth remains firm, it should be a time for great rejoicing. We do not rejoice in the trouble. Far from it, but we do rejoice to know that the time is so near when God will make an end of trouble. Rejoicing in this hope, we will want the remaining days of our earthly pilgrimage wholly spent in seeking first the Kingdom of God and working in the interests of that Kingdom.

We know not what another year may bring in world changes; but if we are living up to our privileges, each passing day should find us living nearer to the Lord, and putting forth greater efforts to know and to do His will. President Roosevelt, in leaving Warm Springs, Georgia, recently, told his friends there that he would be back in the Spring if the world is still alive. Like all others not blessed with the vision of truth from God's Word, the President's plans are contingent upon what happens in and to this "present evil world." But, as Christians, our hopes are based upon God's promises for a new world, and that it is His "good pleasure" to give us a share in that Kingdom.—Luke 12:32.

Let us continue to seek that Kingdom with all the powers we possess! Let us seek the Kingdom by prayer; by Bible study; by fellowship; by labor for the Lord and for the brethren; and by sacrifice of self and means in order that others may be comforted and blessed. Witnessing the falling world around us should stimulate us to a greater sense of our responsibility along all these lines. We should be more faithful in prayer; more earnest in Bible study; more pure in our fellowship; more untiring in our labor of love; and more generous in sacrifice—"What manner of persons ought ye to be in all holy conversation and godliness"!

That this may be so in the experience of all the consecrated is our New Year's wish and prayer. May 1941 be a year of rich spiritual blessing for all who are setting their affections on things above.

Spiritual Housecleaning

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."—Psa. 19: 14.

OUR text puts into words the earnest and sincere prayer of each Christian, who is seeking to fulfil his consecration vows. In this harvest time, a flood of light has been shed on God's Word, revealing to us not only the Divine Plan of the Ages but through it giving us also a clearer appreciation of the love and mercy and kindness of our Heavenly Father. This, in turn, instills in our heart this earnest prayer to be like Him so that not only our words but also our innermost thoughts may be acceptable to our God.

If we had glass heads, so that our friends and associates could look right through them and see what we are thinking about, we would be careful not to think thoughts of which we would be ashamed. But so far as God is concerned each one of us, figuratively speaking, has a glass head. God can look right into our heads and see what we are thinking. This means that when we offer the prayer stated in our text, the meditations of our hearts must be really acceptable to Him. He knows on what we are allowing our thoughts to dwell.

To help us cleanse our words and thoughts, let us go back to the typical passover where every Spring the house of each Israelite was cleansed from leaven in preparation for the observance of the passover. The housewife with candle in hand would go through her house in search of any old crusts of bread or anything with leaven in it. This would have to be thrown out as there was to be no leaven in the house when the passover was eaten. So the Apostle tells us in I Corinthians 5: 7, 8: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

In connection with the passover there was first the type which was offered once when all the first-born of the Egyptians were destroyed by the angel of death. Second, is the memorial of the type. This memorial the Jews observed once each year. Third is the memorial of the antitype which we observe every day. Every day we feast on the roasted lamb—appropriate to ourselves the merit of Jesus Christ. Every day we eat the bitter herbs representing trials and difficulties which only serve to whet our appetites for the

unleavened bread representing the precious promises in God's Word, assuring us of His provision for us in Christ, His love and care and overruling providences. The Israelites observing the feast with their staffs in their hands and with all things ready to start traveling, picture that we, as Christians, realize we have no continuing city here—that our hopes and aims and ambitions are not set on things of this world but on things above. It further shows that our goal is to reach the Kingdom beyond the veil where we shall "ever be with the Lord."—1 Thes. 4: 17.

As the Jewish housewife took her candle in hand and went through the house looking for leaven, so let us take our candle—God's Word—and go through the different rooms of our houses—our hearts—looking to see if there is any leaven, any wrong, sinful spirit there. Let us rid ourselves not only of the old crusts, representing prejudices and hates and grudges of long standing, but also any new leaven, any roots of bitterness that may be springing up in our hearts. (Heb. 12: 15.) True, the robe of Christ's righteousness covers the imperfections of our flesh. But we are to keep our hearts with all diligence, developing the spirit of humility, love and obedience to God. In other words, see that there is no leaven there.

The first room in our hearts into which we will go, looking for leaven, is what might be considered as the consecration room. Are we today fully consecrated to the Lord? It is not enough that we made a consecration vow to the Lord some time ago, but are we today living up to that consecration? If we should grasp anything of a material character and hold on to it tenaciously, it would be tantamount to saying:

"All that I have my own I call,
I hold it for my pleasure;
My heart, my strength, my life, my all,
Are mine, and mine forever."

When we made our consecration to the Lord, we relinquished all our right, title and interest in such things, and could say without reservation:

"Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His forever."

—*Hymns of Dawn*—129—2nd verse.

The Lord then makes us stewards over our time, our money, our influence, etc., and tells us to use them in the way we can best serve Him, as

outlined in His Word. Are we now retracting our covenant vows and endeavoring to recapture the old material advantages we so gladly and willingly surrendered? If so, let us get rid of that sort of leaven so that we can truly sing:

"All for Jesus! All for Jesus!
All my being's ransomed pow'rs;
All my thoughts and words and doings,
All my days and all my hours."

—*Hymns of Dawn*—8

In a naval battle in the Revolutionary War, the American Admiral, John Paul Jones, was asked the question by the British: "Are you ready to surrender?" He replied, "Surrender? We have only begun to fight." And so, if the adversary asks us if we are ready to give up our consecration to the Lord, we will by God's grace, answer with a similar degree of assurance.

PEACE ROOM

The next room in our hearts which we will explore for leaven we will call the Peace Room. In Psalms 119: 165, we read, "Great peace have they which love Thy law: and nothing shall offend them." If we do not have this peace fully in our hearts, it indicates that there is some leaven there. In crossing a steel bridge but with wooden walks under repair, a little boy said to his mother, "Oh mother, I am afraid that this bridge will break and that we will fall into the river." She said, "Just hold my hand and walk close to me and you will be all right." The boy did so and lost his fears because of his confidence in his mother. So, if we have confidence in God and trust him fully we can share in God's peace as this boy could share in his mother's peace and confidence.

Did you ever notice that in Romans 8: 28 it does not say that we *feel* that all things work together for good to those that love God? It says we *know* that all things work together for good. There are times, perhaps, when we don't feel so much that way, but if we have full trust in God, we will *know* that this is so.

Sometimes we have great faith before we get to the trial, but when we get right up to it our faith falters. You remember how Martha said to Jesus, "Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee." (John 11: 21-22.) But when Jesus prepared to raise Lazarus from the dead and ordered the stone removed, what became of Martha's faith? It left her completely and she said, "Lord, by this time he stinketh; for he hath been dead four days."

But note, in sharp contrast, the faith of Jesus who thanked the Father in advance and said, "Father, I thank Thee that Thou hast heard Me. . . and when He thus had spoken, He cried with a loud voice, Lazarus, come forth." And so, when we come right up to trials and difficulties let us not be weak in faith like Martha, but let Jesus be our example, and, like Him, let us thank the Father in advance for His grace to help in time of need.

If we are in good health and should happen to step on a rusty nail, we would pull it out of our shoe and foot and while it would hurt and inconvenience us, it would not be long before the wound would be healed and forgotten. But if our blood is in poor condition, it would take only a little scratch to cause serious consequences, perhaps a very serious infection. So if our spiritual health is good and we are seeking to do God's will and are fully trusting Him, we may have hard trials, disappointments, and unpleasant experiences; but in them all, we will be able to sing:

"I am trustful in my trials
I am smiling on my foes
For the mighty God of Daniel
Is my Friend."

On the other hand, if we have not this sweet acquiescence in the will of God, every little annoyance will cause us to worry and fret, causing us to become ill tempered. If some one fails to shake hands with us at the meeting, we will start to imagine how we have been abused. Let us keep this room always free from leaven so that we can always have the peace *which passeth all understanding*.

STUDY ROOM

We will now inspect a room which we will call the Study. No matter how clearly we understand the truth, if we stop going to the study meetings and fail to continue to read the Scripture Studies, Reprints, etc., we will soon get buried in other things and lose our clear grasp of the Dispensational Harvest doctrines. Note what Brother Russell says in the preface to the *Daily Heavenly Manna*: "If Christians allow the rush and crush of selfish ambition to deprive them of their daily portion of heavenly food, they must not be surprised if they grow spiritually leaner day by day and if 'the peace of God' gives place in their hearts to the discontent which is growing in the world, notwithstanding the multiplication of their comforts and privileges."

Are we so free from leaven in our hearts that we are getting the fullest blessings from the Study and Testimony meetings? If one went to

the river with a little bucket he could carry away only a little water, but if he went with a large bucket, he could carry away that much more water. So it depends on our heart condition, how much blessing we carry away from the meetings. The large bucket would represent a heart condition which is teachable and which seeks to find the truth and seeks to do God's will. Let us come to the meetings with large buckets, looking for a blessing and endeavoring to be a blessing. Such earnestness and diligence cannot be other than profitable and edifying, making for the success of the meeting.

Let us look at the thought the brethren are bringing out in their testimonies and their answers at the study lessons rather than at the poor English or grammar they use. To illustrate: Suppose a beautiful delivery truck should pull up at your door and bring a package containing a pair of overalls worth about one dollar and that on the next day a dilapidated delivery wagon should drive up to your home and bring a present of a diamond ring worth five hundred dollars or more. One of your neighbors might say, "Did you see the truck that stopped at that man's home yesterday? It must have been a wonderful package that he received. But I am sure that it was a package of very little value that he received today because it came in an old broken-down wagon." How foolish to judge the package by the delivery wagon! Likewise how foolish to judge the helpfulness of the thoughts expressed at the meetings by the ones who express them.

Have you ever seen an old-fashioned water wheel? The wheel has many little trough blades on its circumference. A little water dropping on each paddle trough keeps the wheel spinning, generating power to be used for helpful purposes. Likewise at each meeting we receive a little water of truth. If we attend the meetings regularly and go to enough of them, the little truth received at each meeting will keep the wheel turning and keep us active in the truth and full of the joy and peace of the Holy Spirit.

Let us not miss any opportunities to testify. Each testimony plays its part in making the meeting one beautiful anthem of praise to our Heavenly Father. Sometimes at night, when we approach some dangerous bridge or curve, we can see the light of our automobile lighting up the reflector posts. Each post, for just a second or two, reflects the light but all the posts together form a beautiful curve and help us keep on the road. So each one who testifies, is on his feet for only a minute or two, but the combined testimonies of all those who speak make the meeting a great blessing and enable us to see more clearly

the path we should take, and that our God is still caring for us.

"We noted the look in each other's face,
So loving, and glad, and free;
We felt His touch when our heads were bowed,
We heard His 'Come unto Me!'
Nobody saw Him lift the latch,
And none unbarred the door;
But 'Peace' was His token in every heart,
And how could we ask for more?"

OVERCOMING ROOM

The next room in our heart in which we will search to get rid of leaven we will call the Overcoming Room. Brother Russell in the *Daily Heavenly Manna* tells us, "For although the New Creature masters the mortal body by the Lord's grace and strength repeatedly, nevertheless until death there can be no cessation of the conflict." This is reminiscent of our boyhood swimming days. We used to try to submerge a log in the water. When we got one end down, the other end would bob up. And when we got the other end down the first end would come up. When we would finally get the whole log under, we would lose our own balance, and the log would be floating again. We can never get all the selfishness and pride and quick temper out of our flesh so that we can say, "See how I have brought my flesh up to perfection. I don't have to watch my tongue any more because I can now say only kind, loving words. I don't have to watch my temper because I have it fully tamed. I have no more pride and will never again be hurt or offended." Oh, no, dear friends, we will need to be continually on the alert to keep the flesh under control.

Nevertheless, because of watchfulness and prayer and growth in grace we should have greater and greater victories in overcoming. Not long ago a company, advertising gasoline, showed on the sign boards a picture of a man driving up a steep hill and saying, "There used to be a hill here." So, things that would formerly make us fly off the handle, or lose our peace and joy, we can now overcome with such ease that we are surprised and we too may say, "There used to be a hill here."

Now let us turn to John 18: 11, where we hear Jesus say, "The cup which My Father hath given Me, shall I not drink it?" Notice that He did not say the cup which Judas poured, or the cup the Jewish leaders poured. No, He did not look at second causes but at the first cause. It was the Father who had arranged these experiences for Him and even if they were bitter He would willingly partake of them. If we can always see the Father as the one who is pouring the cup for us,

how much easier it will be for us to drink it. How much easier it would be for us to say, "Thank you, Lord, this cup is just what I need. What lesson do you want me to learn from this trial?"

A few years ago, while on a trip through a very hilly country, we came to a detour. We had only gone a few hundred feet when we said, "This cannot be the right road. The ones who routed this U. S. highway would not detour us over a road as bad as this one." But when we looked at the road signs, we saw that this was exactly what they had done. This detour was about eight miles long, and it took us at least an hour to travel the entire length of it. But it led us along a mountain road where we saw some very beautiful scenery which we otherwise would have missed. But it brought us again to an even better main highway and when we saw how smooth and wide it was, we were not sorry we had taken the side road, for the detour was really a short cut to a better road.

This pictures how sometimes we find ourselves in some trial or bitter experience and we say, "This must be some mistake. God would never arrange for me to have a trial like this. Others may have experiences like this, but such an experience is not for me." But then we look again at the sign posts, and we find that the Lord has arranged for us to have this very experience. So we say, "Where He leads me, I will follow." And just as on this detour we saw scenery we otherwise would have missed, so through this experience we get views of our Heavenly Father's love and sympathy and grace to help that we would otherwise not gain.

The lessons of submission, patience, kindness and sympathy we learn from these experiences, bring us nearer to our God and enable us to sympathize with the brethren when they go through a similar experience. We also see more clearly how transitory are the things of this life; and, as a result, we count them "not worthy to be compared with the glory that shall be revealed in us." Taking the experiences as from the Lord, and seeking to do His will, we find that instead of becoming sour, and disgruntled, we grow in love and patience and humility. Then when we get on the better highway again, oh, how much more we appreciate the truth, the meetings and our fellowship with God in prayer. We are stronger in character and better able to overcome in the trials that are ahead.

We don't want any leaven in this Overcoming Room, because we want each trial to make us more like Christ in character, and in zeal for His cause.

PRAYER ROOM

Let us now come into the Prayer Room. We do not want any leaven in this room. We want to have sweet fellowship with God so that we can talk to Him "as a man speaketh unto his friend." (Ex. 33: 11.) Anytime, we may lift up our hearts to the Lord in a brief prayer and thank Him for some blessing, or ask His guidance in some perplexity, or implore Him to give us grace to help in time of need, or ask His forgiveness if we slip.—Heb. 4: 16.

On visiting Niagara Falls some years ago, we changed our clothes and put on rubber suits and then went down to the foot of the Falls in an elevator. Here a stairway led us up step by step higher and nearer to the Falls. The closer we got the louder we could hear the roar of the wind and feel the mist blowing into our faces. At times it would almost take away our breath. O how we hung on to the railings, for without them we would have slipped off the wet steps. Blinded with the water blowing into our faces, we could not see which way to go, but the railing was our guide. The railing can well represent how we may hold on to the Lord in prayer for guidance and strength in our trials.

"Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes
And follow Him."

BROTHERLY LOVE ROOM

Let us next examine the Brotherly Love room. Is there any leaven there of fault finding, evil speaking or unkind criticism? Are we always seeking ways and means to lay down our lives for the brethren? Are we always looking at their hearts and overlooking the weaknesses of their flesh?

If we were listening to a phonograph record that was old and cracked, would we say, "My what a poor singer that man is? Just hear how he keeps repeating, and what a scratchy noise he makes, and listen to how he makes a clicking sound every once in a while." No, we would say, "O, that man is a wonderful singer! It's too bad the record is so marred." So we should say, "O, that brother is a wonderful Christian! He has a heart of gold. It's too bad he has such a poor body through which to express himself."

WITNESSING ROOM

Lastly let us visit the Witnessing Room. Are we making full use of the days of the present harvest time with their golden opportunities for service to lift the royal banner of the truth and bear the "things new and old" to yet others of the "household of faith"? Those who love much

will do much. Those who love little will do little. Let us get rid of any leaven of lukewarmness.

Not only should we continue to pray, "Let the . . . meditation of my heart be acceptable in Thy sight, O Lord," but we should continually search our hearts to keep them free from leaven. There

should be not only Spring housecleaning, but every day our house should be kept clean. Then we can "keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."
—Contributed

A Peculiar People

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."
—Titus 2: 14.

THE Greek word translated "peculiar" in our text is, *periousios*, which, according to Prof. Strong, means that which is special, or beyond the usual. The apostle's thought evidently is that this people whom Christ purifies unto Himself are esteemed by Him and by the Heavenly Father as a special treasure. Similar language is used by God concerning natural Israel. We read, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation."—Ex. 19: 5, 6.

High indeed was the possibility of Israel's relationship toward God, but it was dependent upon continued faithfulness in obeying His voice and keeping His commandments. As a nation Israel failed all along the line; and finally, when the nation rejected Jesus, was cast off from all hope of enjoying the chief place of favor in the divine arrangements. Concerning this Paul explains: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Romans 11: 7.

The apostle explains, however, that a remnant of individuals from among Israel qualified for the chief blessing. This agrees with the statement concerning Jesus which says that "He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God." (John 1: 11, 12.) But there were not sufficient who received the Master to make up the foreordained number of the special people, so the remaining ones are called from among the Gentiles. Explaining this Paul says that the Gentile branches are grafted into the Jewish olive tree to take the places of the natural branches that were broken off because of unbelief. (Rom. 11: 17-30.) This is a "graft" which is "contrary to nature," because usually it is tame branches that are grafted into a wild root; and the nature of the branches de-

termines the kind and quality of the fruit. But not so with the Gentiles grafted into the Jewish tree.

TAKE HEED

Israel's standing as God's peculiar treasure continued only as long as the nation was zealous for hearing and obeying the voice of God. So we, who have come into this favored position as spiritual Israelites can hope to be reckoned among God's choice treasure only if we are "zealous for good works." "Take heed," the apostle warns, for if God spared not the natural branches He will certainly not spare us if we become unfaithful. Evidently the one characteristic above all others which commends an individual to God is that of zeal for doing His will. Without this zeal no one can hope to be a part of God's peculiar people.

While God may exercise a measure of *tolerance* toward lukewarm Christians, such cannot for long remain within the inner circle of His chosen few. Their lot is to be "spewed out" from God's special favor. Whatever may be their final destiny they cannot hope to be a part of that "royal diadem" in the hand of God which will be used by Him for the accomplishment of His purposes toward the children of men.

The example of zeal which we should endeavor to emulate is that which was displayed by Jesus. The zeal of God's house consumed Him; and we are called to follow in His steps. Jesus' zeal was manifested in the sacrifice of His earthly life on behalf of the church and the world. We are invited to lay down our lives for the brethren, and also to be baptized for the dead. Jesus' sacrifice constitutes the basis of redemption for both the church and the world, and we are invited to share with Him in administering the benefits of the ransom. No matter how much zeal we might display, our sacrifice would not be acceptable apart from the Master's; but because we serve in His name we have the assurance of being "holy and acceptable."

HE GAVE HIMSELF FOR US

In our text the apostle tells us that Christ "gave Himself for us, that He might redeem us

from all iniquity." As members of the condemned and fallen race we were contaminated with sin, because "all have sinned and come short of the glory of God." (Rom. 3: 23.) Jesus' redemptive work makes it possible for us to be made free from "the law of sin and death," and acceptable as joint-sacrificers with Him. But the mere fact that we accept this provision of divine grace is not sufficient to constitute us a part of God's peculiar people. In addition to this we must be "purified."

This purification is effected by our obedience to the truth—the "washing of water by the Word." This is a cleansing from all filthiness of the flesh and of the spirit. It is the washing away of selfishness and self-will so that the divine will may reign supreme in our hearts. This cleansing must be thorough if we are to be God's peculiar people. It must be more than a mere passive submission to His will. It must be a consuming zeal for the accomplishment of the divine will irrespective of what the cost to us may be. To thus be purified will mean that we are, indeed, a people "zealous of good works."

In brief, these "good works" for which we will be zealous are God's works. It was so in Jesus' case. He came, not to do His own will and work, but the will and work of His Father. In a prayer to His Father, Jesus said, "As Thou hast sent Me into the world, even so have I also sent them into the world." (John 17: 18.) This is a wondrous partnership in which we are invited to share. We can add nothing of value to the partnership, and the only way by which we can commend ourselves to the Lord in connection therewith is through our zeal for the work that is being done. As "workers together with Him" are we endeavoring to set everything else aside in order that we may zealously engage in that which He has put into our hands to do?

The Apostle Peter (1 Pet 2: 9) also speaks of the consecrated followers of the Master as being a peculiar people. The Greek word used by him has the thought of a "purchased" people, or a people acquired by purchase. The thought is essentially the same as that outlined by Paul in our text. This people is purchased at great cost, even by Jesus' laying down His life for them. Acquired at so great a sacrifice they are precious in His sight, a very special treasure.

A CHOSEN GENERATION

Peter mentions other characteristics of these peculiar people. He says, for example, that they are a "chosen generation." In 1 Peter 1: 2 we are told that these people are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience." Paul explains the manner in which God's foreknowledge

operates in connection with this elect people, saying, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son."—Rom. 8: 29.

Here again we are reminded of the condition requisite to being the peculiar people of God, that condition being zeal for good works. God has predestinated that each one of this class must be conformed to the image of Christ. The zeal of God's house consumed the Master, and if we are like Him, then the same zeal will consume us. The Master's zeal was for the good work of God, and our zeal must also be for God's work. It will not do merely to be zealous. It will not do merely to be "live wires," for live wires, out of control, are often dangerous. Our zeal must be controlled by the will of God, then it will result in blessings to others and to the glory of the Lord. Otherwise, we might be "workers of iniquity."

God wants us to "give diligence to make our calling and election sure," and if we do, we will become more and more conformed to the likeness of His beloved Son. (2 Pet. 1: 10.) To be like Jesus we need to get acquainted with Him. We can do this through the Word. As we note the details of His consecrated life we are at once impressed with the full extent to which He sought to know and to do His Father's will at all times and under all circumstances. In the most trying moment of His earthly career He lifted up His heart to God and said, "not My will, but Thine, be done."—Luke 22: 42.

Jesus met temptation by appealing to the expressed will of God—"it is written." Jesus was faithful in prayer, and could say to His Father, "I knew that Thou hearest Me always." (John 11: 42.) Jesus let His light shine so faithfully that it finally cost Him His life. Jesus was ever on the alert to bless others, even the little children. His "union hours" were *all* the hours He could put into the glory of His Father and the service of His disciples and others as He had opportunity. Such is the portrait of the Master as revealed to us in His life of devotion and sacrifice. And God has predestinated that if we are to be a part of the "chosen generation" of this age, we must be conformed to the Master's image.

A ROYAL PRIESTHOOD

"Ye are a royal priesthood," the apostle asserts. Here again the language God employed to describe His typical people is applied to spiritual Israel. Israel was designated "a kingdom of priests," but in order to make good that title continued zeal for the doing of God's will was necessary. (Exod. 19: 5, 6.) This zeal was lacking, and now the title is transferred "to a nation bringing forth the fruits thereof."—Matt. 21: 43.

The priests of Israel represented God among the people. Their work was twofold. They offered sacrifice, and they dispensed the blessings of God to the people vouchsafed by the sacrifices. All Israel was to be a nation of priests in representing God before the rest of the world, but failed to actually attain this high position of divine favor. Now the title and privilege goes to God's peculiar people of the Gospel age. In 1 Peter 2: 5 the apostle explains that the consecrated are "an holy priesthood" to "offer up sacrifices." Peter also says that we are built up a "spiritual house." This is a reference to the symbolism of the temple as the meeting place between God and Israel. The people came to the temple to receive God's blessings. So God's peculiar people are to be the channel of divine blessings to the whole world when the work of sacrifice is complete. What wondrous grace is thus bestowed upon those who are "zealous of good works."

AN HOLY NATION

To be holy means to be pure, unadulterated. The holiness for which God is looking in His people is that which was suggested on the mitre worn by Israel's typical High Priest. Thereupon was the inscription, "Holiness unto the Lord." The thought evidently is that of an unmixed devotion to God. Israel was to have no other gods except Jehovah. To the extent that their worship and service was divided with other gods, they were impure, unholy—an unholy nation.

God expects that His peculiar people will be undivided in their devotion to Him. He doesn't want us to be "double minded." There may be little danger today that we will worship Moloch or other heathen deities, but there are, nevertheless, many "idols" which our wayward hearts may set up, and through the worship of which we would become unholy in our devotion to God. There's the god of pleasure; the god of wealth; the god of ease; the god of pride and ambition. Then there is the "self" god. How we need to be on the alert lest we become worshippers of our own dear selves. To qualify as a part of God's holy nation of today the divine will must reign supreme in our hearts and lives.

Yes, God wants us to be "obedient children, not fashioning ourselves according to the former lusts." "But as He which hath called you is holy," says the apostle, "so be ye holy in all manner of conversation." Then the apostle quotes from the Old Testament, "Be ye holy; for I am holy." (1 Pet. 1: 14-16; Lev. 11: 4, 45.) The entire text in Leviticus from which Peter quotes, reads, "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."

God is here reminding Israel that He was exclusively their God. Later, through Amos, God declared, "You only have I known of all the families of the earth." (Amos 3: 2.) God is pure and sinless from whatever standpoint we may view Him, but in these passages He seems to be emphasizing the point that He had not been a God to any other nation except Israel. It is upon the basis of this holiness toward them, that He asks them to be holy toward Him. He had no other people; they were to have no other gods.

The same thing is true today. God loves all nations, and has provided blessings for them but He considers the "holy nation" only as being His peculiar people. To these He becomes Father, Helper, and Friend. He engraves them upon the palms of His hands; they are as dear to Him as the apple of His eye. His name is written in their foreheads. He provides for all their needs; gives them strength when they are weak; comfort when they are discouraged; and joy when they are sorrowful. In the end, He will exalt them to His own nature and glory. Yes, they are a peculiar treasure unto Him, and no good thing will He withhold from them.

SHOWING FORTH GOD'S PRAISES

After applying these various symbolically descriptive titles to the followers of the Master the apostle explains the practical significance of what they all imply, saying, "that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Peter 2: 9.) This, after all, is the objective of the "good works" for which God's peculiar people should be zealous. All that is done by The Christ, both in this age and in the next, shows forth the praises of God.

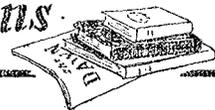
The Millennial age work of healing the sick and raising the dead will certainly show forth God's praises. When, through the instrumentality of The Christ, Head and body, the knowledge of God's glory fills the earth as the waters cover the sea, all mankind will praise the Lord. Then every creature in heaven and in earth will be praising Him that sitteth upon the throne, and will also give glory to the Lamb that was slain. (Rev. 5: 13.) But those who are privileged to share in that future work of filling the earth with the glory of God will be those only who previously have zealously sacrificed all their earthly interests in showing forth the praises of the Lord in the midst of a crooked and perverse generation among whom—now this side of the vail—they shine as lights.

The extent to which the light of the Gospel penetrates the darkness of this world is not the responsibility of the Christian; but we are re-

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International Sunday School Lessons



JESUS AND HUMAN AFFLICTION

Jan. 5—Luke 13:1-5, 10-17

GOLDEN TEXT: "We have not a high priest that cannot be touched with the feeling of our infirmities."—Heb. 4:15.

TODAY'S lesson deals with the divine viewpoint of sin and its results, pointing out God's method of dealing with it and restoring fallen man to fellowship and harmony with Him. It shows on the one hand that God cannot look upon sin with any degree of allowance, yet, on the other hand, shows that upon the basis of repentance, mercy and forgiveness are obtainable. The lesson indicates that irrespective of the degree of sin on the part of individuals or groups, whole-hearted repentance is a necessary requisite in order to obtain the divine favor.

Jesus' reference to certain Galileans whom Pilate had punished is interesting. The incident He mentions, according to certain historians, happened sometime before Jesus began His ministry, probably in the early days of Pilate's administration. The Galileans mentioned in the reference were the followers of Judas of Galilee, an insurgent leader who tried to free his country from the Romans. After his death some of his followers came to Jerusalem to the feast, thinking the whole incident would be forgotten by the Roman officials. Pilate seems to have been informed of their presence in the city, and so he had them captured and executed. The expression "He mingled their blood with their sacrifices," means that they were slain on the same day as the animals which they brought for the feast.

It is said that in Eastern countries a feast furnishes the government a good opportunity to capture bandits and insurgents. The officials know that they will try to attend the feast, hence soldiers and secret service men are stationed. This special guard is also often necessary to keep the peace, because enemies attend the feasts

and old feuds are avenged with bloodshed. See Acts 21:27.

The lesson Jesus draws from the incident of the Galileans slain by Pilate is that they were no more guilty before God, than the remainder of the Jewish nation. He took occasion to emphasize the fact that only upon the basis of repentance could any of them hope to escape the penalty of everlasting destruction. The lesson, however, is not intended so much to emphasize God's vengeance upon sinners, as it is the fact that He is ready to extend forgiveness to those who repent and accept the provision which He has made for them.

Divine sympathy for the suffering, and the intent to restore all mankind to health and happiness is revealed in the incident of Jesus' healing the woman who had suffered for eighteen years. Jesus was severely criticised for performing this miracle on the Sabbath Day. He said that the ruler of the synagogue who thus criticised Him was a hypocrite, because he would be willing to save a dumb animal from suffering on the Sabbath Day, but would not extend similar kindness to a human being.

There is a larger Sabbath Day in the divine plan for relieving human suffering. It is the thousand-year period during which Christ and the Church will reign for the purpose of destroying all disease and finally death itself. This will be the seventh Millennium in the plan of God; therefore the seventh one-thousand-year day. This entire thousand-year day of Christ's Kingdom is described by the apostle as the "times of restitution of all things." (Acts 3:19-21.) During that time all the blind eyes will be opened and all the deaf ears unstopped. All the lame men will be enabled to leap as an hart. Of that time it is said "There shall be no more death, neither sorrow nor sighing, neither shall there be any more pain, for the former things are passed away."—Rev. 21:4; Isa. 35.

The Golden Text expresses Jesus' sympathetic relationship to

His followers, who walk in His footsteps of sacrifice even unto death. These, His church, His body, will, together with Him, constitute the world's High Priest during the thousand-year period of blessing. As Jesus is able to sympathize with His followers, so Jesus and His church together will constitute a sympathetic High Priest for the whole world of mankind.

Thus is revealed the wondrous wisdom of God in arranging for those who by contact and experience, understand human frailty, to be the ones who will deal with the fallen race during the times of restitution. In this wondrous arrangement is also revealed further God's love, a love that in the first instance sent His only begotten Son to die for mankind, and who has made the provision that "whosoever believeth on Him might not perish, but have everlasting life."—John 3:16.

QUESTIONS:

What is necessary on the part of all sinners in order to obtain God's forgiveness?

How does the lesson show divine sympathy toward human suffering?

Who will be the world's High Priest in the Millennial age?

CHRIST'S VALUATION OF PERSONALITY

Jan. 12—Luke 14:1-14

GOLDEN TEXT: "Is not the life more than the food, and the body than the raiment?"—Matt. 6:25.

THE Sabbath was quite a feast day among the Jews, but in accordance with the requirements of the Law the dishes were served cold—cooked previously. Our Lord evidently made no objection to these Sabbath feasts, since we find that on several occasions He participated in them. The Feast at Bethany referred to in our lesson was one of these occasions. The invitation to the feast was from a prominent Pharisee, one of the rulers. It evidently included our Lord's disciples as well as Himself, and numerous of the host's prominent friends, Pharisees and Doctors of the Law.

The fame of Jesus had spread considerably, and doubtless these men were interested in thus coming into close contact with Him, with a view to judging according to their own standards respecting His character, teachings, and miracles. They wanted to learn for themselves whether or not He was a fanatic and why the common people seemed so attracted to Him.

So perhaps His host and other guests watched Him critically, rather than sympathetically. They were looking for faults rather than for virtues. But as with others, so with these, they found no fault in Him. Within the company was a man who had the dropsy. He may have been a member of the household or family; indeed, our Lord possibly may have been invited there with a view to proposing the healing of this one with the infirmity.

Our Lord seems to have had a special feeling of sympathy for the afflicted, and He quickly noticed the man with the dropsy. The Pharisees were no doubt interested in witnessing the miracle as indeed any would be; and at the same time, were ready to voice their objections to the performing of such a miracle on the Sabbath Day.

Jesus first inquired of His host and his learned associates whether or not it was lawful to heal the sick on the Sabbath Day. The Doctors of the Law were expected to be able and willing to answer such questions propounded by the people at any time; yet, in the presence of the Great Teacher they all held their peace, made no reply. They wanted to see what course Jesus would take. Perhaps they wished to have an opportunity to find fault with Him on this account. No objection to healing on the Sabbath having been cited from the Law, our Lord performed the miracle—"He took him and healed him and let him go." The implication is that in some manner our Lord touched the afflicted one that thus it might be the more manifest that the miracle was of divine power through Him.

The Lord justified His course before the company, saying "Which of you having an ass or an ox fall into a pit would not draw him out on the Sabbath?" Another translation of this statement reads, "Which of you having a son, or even an ox, fall into a pit would

not on the Sabbath draw him out?" Jesus' lesson apparently was that if a father would lift his son from the pit on the Sabbath, how much more important it would be to heal a sick man who had been suffering with pain perhaps for years. Jesus was teaching the lesson that the Sabbath was made for man, and not man for the Sabbath.

The proposition was unanswerable. They all knew that, where their selfish interests were involved, they would decide that there was nothing in the Law to hinder rendering assistance on the Sabbath Day. Thus our Lord clearly showed that their thoughts respecting the healing of humanity on the Sabbath was fallacious, unscriptural.

Possibly it was in answer to some question that our Lord propounded the parable of the guests bidden to a marriage feast. He warned against the custom of seeking prominent position, and the danger incurred, in the event that a more honorable person might come in later. The entire lesson of the parable seems to be an illustration of the proper course among men, as viewed from the divine standpoint, and hence an illustration to all of the way in which God will deal with those whom He invites to the antitypical marriage feast. The chief places will not be given to those most bold, most inclined to usurp authority; but, on the contrary, the Lord will not forget the man or woman of humble mind who, thinking little of himself or herself, would thankfully and gratefully seek for and appreciate the very humblest place in the divine presence.

For a Christian to aspire to glory, honor and immortality, joint-heirship with our Lord in the Kingdom is not out of keeping with the lesson of this parable. Those who follow faithfully in Jesus' footsteps of suffering and self-denial are definitely invited to look forward to a share with Him in the glories of His Kingdom. These indeed are already thus invited to the higher seats in the divine arrangement.

The practical application of the lesson seems more fitting to the experiences of the Christian this side of the veil. Our observation is that some of the most talented, most able, most conscientious of the Lord's followers are in danger

along this line, and it is a part of our duty to call this matter to the general attention, that each of the Lord's dear people may do all in his power to help any who are in such positions, to see that an ambitious striving for glory and honor and dignity and position in the present time, would surely mean a loss of the Lord's favor and the ultimate attainment in the Kingdom of a much higher position. The divine precept is "He that humbleth himself, shall be exalted."

It may have been in answer to another question that our Lord gave His dissertation respecting the making of a feast, and who should be invited to it, as related in the conclusion of our lesson. He set forth a new proposition. Instead of inviting those who were able to return the favor, Jesus said that a better way would be to invite those who were really in need and who were in no position to reciprocate.

Perhaps the Lord wished to show His host that in inviting Himself and His disciples, who were not so situated as to be able to invite the others of the company in turn to their homes, he had really done a gracious act, provided he had the gracious motive back of it. Jesus indicated that those who do not seek immediate rewards for their kindnesses would be among those specially favored in the resurrection.

This does not mean that such will necessarily participate in the First Resurrection, but it does imply that the spirit of true love, which seeketh not her own, is fundamental with God and that He looks with favor upon all those who endeavor to practice it in their daily association with men.

QUESTIONS:

Why was it proper for Jesus to heal the sick on the Sabbath Day?

Is it proper for a Christian to aspire to glory, honor and immortality?

What principle of godlikeness is represented in the suggestion that poor people be invited to a feast?

THE SLIGHTED INVITATION

Jan. 19—Luke 14:15-24

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

THIS lesson is a continuation of our Lord's table talk at the home of the Pharisee. He had given suggestions along the line of humility on the part of guests, then to en-

tertainers as to how their hospitality might wisely be dispensed. Following this came a remark from one of the guests, "Blessed is he that shall eat bread in the Kingdom of God." This was doubtless uttered in a reverent spirit, possibly by one of the apostles, with a view to turning the attention of the company to the message which the Master and His disciples were proclaiming, namely, "the Kingdom of heaven is at hand."

Our Lord was quick to turn the remark so as to point out a valuable lesson to all present who had the hearing ear. He gave, especially for the benefit of His disciples, but incidentally for the benefit of the others of the company who were entertaining Him, a lesson showing how those who might have been expected to appreciate God's favors would fail to do so, because of lack of faith and because too closely wedded to the affairs and interests of this present evil world.

The great feasts were usually made about sundown. In these great feasts it was customary to send out the notifications long in advance, without specifying directly the time, which would depend upon contingent circumstances. On the day of the feast, when it was assured that there would be no miscarriage of the arrangements, servants were sent to those already notified or bidden, that they might come promptly to the feast. In the parable the Lord represents the host as getting the supper ready on a grand scale and then sending word to the previously bidden ones to come. Contrary to all precedents these guests declined, literally they "begged off," asked to be excused, did not appreciate the honor extended to them.

Such great feasts were made by princes or very wealthy men, and it was considered a high honor to have an invitation and to attend. Our Lord purposely made the parable contrary to the custom in that the bidden guests did not appreciate the honor, and made excuses not to attend. One made the excuse that he had recently purchased property and must examine it; another had purchased five yoke of oxen and needed to inspect them, test them; another had married a wife, etc. When the servant returned and reported that

the bidden guests had declined to come, the host was indignant, as he had every right to be.

As the parable refers to God's invitation to the blessings of the Kingdom, those in the parable who originally were bidden, but who began to make excuses, were the Jews. To them God had given notice respecting the coming feast. They as a nation had declared that they would be very glad indeed to accept the high honor which He had conferred upon them in bidding them first to the special favors and privileges of the Kingdom.

The feast had been in preparation for more than eighteen centuries from its first announcement. Our Lord together with the apostles were the servants of Jehovah to inform His chosen people that all things were now ready, to come in prepared condition of heart to enter into the Kingdom, thus to enjoy its bounteous feast of rich blessings in their own hearts and lives. What a wonderful offer!

The whole people of Israel should have joyously hailed the message and cried Hosannah to God in the highest, blessed is He that cometh in the name of the Lord, the Messiah. The parable represents that the entire company of those who were bidden refused, failed to hearken to the servants or to come to the feast.

Those who did receive our Lord and His message were so few, as compared with the entire Jewish nation, as to leave them numerically almost unworthy of being mentioned. Those who received Jesus in even a limited way were, in large proportion, the publicans and sinners who in their day were considered as moral and social outcasts, and not at all recognized as the ones eligible to the Kingdom which God had promised to the holy. The host of the parable properly decided that "None of those men who were bidden shall taste of my supper."

The supper of this parable is not the only one mentioned in the Scriptures. It is not, for example, the supper mentioned by the Prophet Isaiah, which was to be a feast of fat things for all nations. (Isa. 25:6.) The feast of this parable is evidently symbolic of the spiritual blessings of this Gospel Age to which, when the Jews failed to accept them, were offered to the Gentiles. Its blessings are not the

general favors and mercies that are coming to the world by and by, but the special blessings and favors of God which belong to the called of God during this Gospel age.

However, the Jewish nation as a whole is not barred out from all of God's favors simply because they rejected the higher spiritual blessings of this age. In Romans the 11th chapter, the Apostle Paul makes it clear that when the church of this age is complete, then all Israel shall be saved and their ungodliness removed. They will then participate in a feast of fat things which, through the Messianic Kingdom will be dispensed to all nations.

QUESTIONS:

What is the symbolism of the term "feast" as related to the plan of God?

In the parable of the great feast who were those originally invited as guests but excused themselves from attending?

Who are represented by those called to the feast to take the places of those who declined the invitation?

Where in the Bible is another feast promised, and for whom will it be spread?

CHRIST'S CONCERN FOR THE LOST

Jan. 26—Luke 15:1-10

GOLDEN TEXT: "The Son of Man came to seek and to save that which was lost."—Luke 19:10.

THE term "lost" as used in the Scriptures in connection with mankind has quite a different meaning from that commonly given it in modern theology. The latter uses the term in connection with reprobates, for whom it is alleged there is no hope. It implies, according to traditional theology, hopeless, endless torment.

From the Scriptural standpoint however, the word lost is used to describe the condition of the whole world of mankind under condemnation to death, which condemnation came as a result of the transgression of our first parents back in Eden. With this condemnation came death, and with death came the loss of an earthly paradise, and earthly dominion—all the blessings in fact which God had provided for His human creation here upon the earth.

The parable of the true shepherd who, loving his sheep and caring for them, left the ninety and nine well cared for by under-

shepherds and went into the wilds after the one lost sheep until he found it, gives us an illustration of divine care. It reveals clearly that God is specially interested in those who stray from the fold of full fellowship and communion with Him. It shows that God's care for such is so genuine that He considers it well worth while to make great and self-sacrificing efforts to reach and rescue the erring ones.

The principle taught in the parable should be of great value as a practical lesson to all the followers of the Master. It is so easy at times to content ourselves with the thought that we are enjoying the divine blessings, and to look down upon those who in our own estimation have not been as faithful as we imagine ourselves to have been. The lesson teaches however, that no true follower of the Master can be thoroughly content so long as he knows there is an opportunity for helping those who for one reason or another may be outside the fold.

We can see, however, that the parable may be applied in a more general way to illustrate features of the divine plan of salvation. Thus the one sheep that was lost represented Adam and the entire human family, and the ninety and nine never lost but remaining under the shepherd's care, were the angels and other spirit beings who never wandered into sin and away from God. In this view, the shepherd going after the straying sheep would represent our Lord Jesus, leaving the glory which He had with the Father before the world was, and coming into human conditions in the interests of mankind.

Viewing the one sheep as representing the whole of humanity, fallen in Adam and straying far from the paths of righteousness, and viewing Jesus as the Good Shepherd, the representative of the Father, we see that the work of going after the lost sheep began at our Lord's first advent. We see that at great cost to our Savior He there began the work for the recovery of the sheep. Already the sheep is found, in the sense of being located; indeed, in that sense of the word it was not lost. But as it was lost in the sense of having wandered from God into sin and degradation, in the same sense of the word it must be recovered or

brought back, by processes of restitution. (Acts 3:19-21.) It will require the entire Millennial age to bring back the sheep in the full, complete sense of the parable.

Meanwhile, our Lord assures us that every step in this great plan for human salvation is viewed with interest by the Heavenly Father and by all the heavenly hosts who strayed not from the Father's fold. Jesus indicates that there is great joy in heaven over one sinner that repenteth, and we can well imagine what wondrous joy will be brought to all the heavenly hosts when they fully realize that the estranged world of mankind has at long last been restored to harmony and fellowship with the Creator.

The parable of the lost coin is another representation of the fore expressed thought. The ten pieces of silver were evidently those ordinarily attached to a bracelet which was used as a marriage token. According to Eastern custom, a failure to display all ten pieces of silver in connection with this marriage token would indicate the woman's unfaithfulness to her husband, and hence would signify that she was properly under condemnation. The whole world of mankind is under condemnation today and would forever remain so, but for the glorious provision of restitution which the Heavenly Father has made possible through the gift of His beloved Son.

The great time of rejoicing both in heaven and in earth will come at the close of the Millennial age, when all things in heaven and in earth will be heard praising Him that sitteth upon the throne and the Lamb. But now, in advance of the complete rejoicing, our Lord assures us that all the heavenly host rejoice in every evidence of the accomplishment of the great work of reconciliation. If the angels in heaven rejoice, all who truly are God's people on earth will rejoice in the recovery of fellow creatures out of the snare and blindness of sin and Satan.

QUESTIONS:

What is signified by the term "lost," as used in the Bible?

What divine quality is represented in the parable of the lost sheep?

What is illustrated by the parable of the lost coin?

THE INDIVIDUAL'S RESPONSIBILITY REGARDING BEVERAGE ALCOHOL

Feb. 2—Hab. 2:15; Gen. 4:9-12; Mark 9:42-48; 1 Thes. 5:22

GOLDEN TEXT: "Abstain from every form of evil."—1 Thes. 5:22.

THE lesson for today while designed to emphasize the Christian's responsibility with respect to protecting others from the temptation of strong drink, in reality covers a much wider scope than this. The various Scriptures cited emphasize one's responsibility for making straight paths for their own feet as well as the responsibility that is imposed upon every consecrated Christian to do all that he can to safeguard the spiritual well-being of fellow-travelers in the narrow way.

Cain raised the question, "Am I my brother's keeper?" The Lord's method of dealing with Cain subsequent to his great sin in murdering his brother, indicates that from the divine standpoint, he was responsible, and that he was held accountable for the selfishness and jealousy in his own heart which caused him to slay his brother.

Jesus' remarks as recorded in Mark 9:42-48, are very much to the point along this line. While the offending hand and offending eye might well represent any sin on the part of an individual Christian, yet when viewed in the light of Eastern customs, these remarks seem to apply specially to transgressions involving our relationship to others. The eye is quite a common symbol of desire and envy. It is the unspoken but understood language of the East. The eye with its varying shades of light gives expression to the countenance, which in turn is influenced by the heart. This language of the eye is a fearful menace to superstitious Orientals. In the Orient one often hears it said "Cut your eye from my boy," which means "Do not envy my boy"; or "Do not cut your eye from my family while I am away," which means "Look after their best interests in my absence." In the Western world the expression "Have an eye on him," means take care of him, or look out for him. The counsel of Jesus is to pluck

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DIVINE PLAN BEREAN LESSONS

JOY IN THE MORNING

(Lesson 1)

Text Book: First Volume of Scripture Studies, Pages 9 and 10.

Key Sentence: "The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long."

Main Text: "Weeping may endure for a night, but joy cometh in the morning."—Psa. 30:5.

The title of our text book is "The Divine Plan of the Ages." What does this title suggest? It shows that God has a plan, that this plan is divided into several periods or ages and that in each of these ages our God has mapped out certain work to be accomplished. It would also suggest that the work in each age is related to the work of the other ages as each step in a flight of stairs is a part of a progressive, orderly arrangement.

If we can be sure that God's Word reveals such a plan, what would it make us think of His dealings with mankind? That they were not haphazard but that they were beautiful and harmonious. Is this expression the "Divine Plan of the Ages" a Scriptural one? Yes. See Ephesians 3:11, **Diaglott** translation which reads as follows, "According to a Plan of the Ages, which He formed for the Anointed Jesus our Lord."

In Psalms 30:5, we are told that "Weeping may endure for a night, but joy cometh in the morning." What period is referred to as the night and what period is referred to as the morning in our text? The past 6,000 years of sin and sorrow and dying are called the night. The 1,000 year reign of Jesus Christ is referred to as a new day. What will bring joy at that time? In Revelation 21:4, speaking of this new day, it tells us that "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." See also Psalms 49:14, "Like sheep [following the leader Adam] they are laid in the grave; death shall feed on them [all of the human family one by one go into death]; and the upright [our Lord Jesus who will set up His Kingdom in the Millennium] shall have dominion over them **in the morning.**" This is the same morning of Psalms 30:5, which we have been discussing. Then all mankind will be awakened from the grave. They will come forth as human beings with the opportunity of going on to perfection. What does it mean in the text book when it says that this new day will more than counterbalance the night. This is a figure of speech. If we had an imag-

inary scale on which we could pile on one side all the misery and heartaches of the night of sin, and on the other side of the scale we could pile up all the joys, and peace and blessings of the new day when Christ will reign and bring the dead back to life and then bring them up the highway of holiness to restitution, we would find that the blessings of the new day would outweigh the sorrows of the night of sin.

This paragraph suggests the theme of our text book; namely, that God has a plan and when the work of each age is accomplished it will lead to the joy in the morning of the new day of Christ.

What is meant by the expression, the Golden Age? This term has been used by some philosophers who have sought to reason out that a better day is coming. These hopes are the outgrowth of the longings and instincts and blind gropings of mankind.

In our text book, Isaiah 55:8, 9 is now quoted. What is this text intended to prove? "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." This text helps us to see that God will give the world a far better Golden Age than the philosophers have dreamed about. It will surpass all of their expectations.

What kind of readers is our textbook intended to reach? Those who are interested in God and His plan and who are prepared to study that plan without any prejudice or bias in their minds. What should such readers expect to find in this textbook? An explanation of God's past, present and future dealings with mankind. This explanation will be the most reasonable, most harmonious and most beautiful that has ever been given. Does this indicate that the author of this text book had extraordinary wisdom or ability of his own? No, it is due to the fact that we are now in the dawn of the Millennial age when these things should be made plain to God's people. In Revelation 14:3 and 15:3, this message is called "as it were a new song"—"the song of Moses the servant of God, and the song of the Lamb." It is really the old song of Jesus and the Apostles which was lost sight of in the dark ages, but is now made plain to God's people. "The Lord hath put a new song in my mouth." (Psa. 40:3.) Just as at the Natural Bridge in Virginia, the so-called "Singing Rocks,"—formed by nature to be a natural sounding board—beautifully sound forth the music thrown on them by a loud speaker, so God has given this message to His people in this end of the age, and they rejoice to sound it forth to others.

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THE PROPER APPROACH TO THE BIBLE

(Lesson 2)

Text Book: First Volume of Scripture Studies, Page 10, last paragraph, to bottom of page 12.

Key Sentence: "Those who recognize the Bible as the revelation of God's plan—and such we specially address—will doubtless agree that, if inspired of God, its teachings must, when taken as a whole, reveal a plan harmonious and consistent with itself, and with the character of its Divine Author."

Main Text: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me."—John 6:45.

What reason does the author give for writing the second and third chapters in our text book? They are entitled, "The existence of a Supreme Intelligent Creator Established" and "The Bible As a Divine Revelation Viewed in the Light of Reason." He explains that it is because doubt is so prevalent and because even among the sincere, the Bible, which is the foundation of all truth, is being questioned. What does the author plan for the following chapters? He intends to use the Bible as a foundation and upon it, erect the structure of God's plan. He intends to not only use the Scriptures as proof texts, but also to show that that plan is in full harmony with the most exacting rules of love, and wisdom and justice.

Is it reasonable to think that if the Bible is the Word of God, it will reveal a plan which is consistent and harmonious with itself? We answer, yes. How much of that plan are we interested in? We should seek to obtain the complete, harmonious whole of God's revealed plan. Is it reasonable for us to expect to find such a plan? Jesus answers this question in John 16:13: "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come."

What two methods are open to us as we seek to find God's plan from His Word? One method is to go from one creed to another and endeavor to pick out the truth and leave the error. The other method is to go direct to God's Word. What would be the objections to the first method? The first objection would be the long time it would take. It would be an endless task. The second objection is the possibility of choosing error instead of truth because of our judgments being warped and because of prejudices which might be in our minds. The third objection is that the various creeds were made many centuries ago and we would thus lose the benefit of any further light since their day. The fourth objection is that these creeds contradict each other in so many important points, so that it is apparent that they have a large amount of error in them. What is our final conclusion regarding this method? That it would lead to a labyrinth of confusion.

If we follow the method of going directly to the Bible to learn God's plan, in what attitude should we approach the Word of God? We should come to the Lord in prayer asking Him to guide us in our understanding as He has promised us in Ephesians 4:11-15: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children,

tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

We should bear several things in mind if we wish to be taught of God. John 6:45, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." First, we should definitely settle it in our minds that we want God's truth regardless of whether or not it agrees with other peoples' opinions. Second, that we will remove from our minds all preconceived ideas, so that there will be no prejudice to hinder us from readily accepting God's teachings. Third, we must continually bear in mind that God does not promise to teach every one, but only those who are meek and teachable. Fourth, that there is no higher source of information than the Bible, hence if we keep close to that fountain we are sure to receive the refreshment and stimulus so essential to our growth in grace and knowledge.—2 Pet. 3:18.

In our text book, what testimony is used outside of the Word of God. None, except references to secular history to prove the fulfilment of certain Bible prophecies. The testimony of the modern theologians as well as the testimony of the ancient theologians, called the Early Fathers, are not used to support the arguments in this text book. Why not? Because there are so many conflicting views held by these theologians and because if we accept their views merely because we have confidence in them, it may be a misplaced confidence and hence a case of the blind leading the blind. See Matthew 15:14, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

"But," says someone, "surely if one is sincere, he is one in whom we could have confidence." No, Paul was sincere and yet when standing before King Agrippa he confessed concerning his conduct previous to his conversion, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26:9.

What illustration is used in our text book to show the distinction between tradition and God's Word? Our minds are likened to vessels filled with muddy water. The mud pictures the traditions of men. We are to throw out this muddy water. From the fountain, picturing God's Word, we are to fill our vessels with the pure water of truth.

WHY DID GOD GIVE US PROPHECIES?

(Lesson 3)

Text Book: First Volume of Scripture Studies, Pages 13 and 14.

Key Sentence: "The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of His children, who have excused their ignorance and neglect of the study of His Word by saying: 'There is enough in the fifth chapter of Matthew to save any man.'"

Main Text: "Which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you . . . which things the angels desire to look into."—1 Pet. 1:9-12.

What kind of language is used in our text book? It is written in concise, understandable English. The statements are simple and clear. How are the subjects presented? In a logical and orderly manner. What advantage is there to that? This is doubly necessary in our studies of the Divine Plan of the Ages; first, because it is dealing with God's revealed truths, and second, because these truths are lined up with God's plan. To the person studying this plan for the first time, this will be a new arrangement which will require closer study to comprehend.

The coming of our Lord, and the prophecies and symbolisms of the Old and New Testaments are taken up in our text book. Is this not a mistake? Is this not mere speculation? No, not if we approach God's Word in an earnest, sober and reverent study and do not try to be wise above that which is written there. In the Bible these subjects are prominent features, and so, in order to be reverent, careful Bible students we must give them the consideration they deserve.

In what light should we consider a reverent study of God's Word? That it is noble and ennobling and will bring rich rewards.

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

Were the angels interested in the subject of God's dealing with mankind? The apostle tells us so in 1 Peter 1:12, "which things the angels desire to look into." So also were the prophets, who understood not their own utterances, these being designed to be understood only at some future time—God's due time, which we believe is now, since we can understand them so fully and clearly.

The expression has often been made that there is enough in the fifth chapter of Matthew to save any man. This statement is made to show that there is no need of making a study of the Bible. Is this sound reasoning? We answer, No. The fact that God has given us prophecies concerning the future and has made many statements in His Word concerning the present and the past, shows that He expects us not only to know about these things but that we also should approach God's Word in an earnest endeavor to see what these statements mean. Paul exhorted Timothy to study the Word. (2 Tim. 2:15.) We should try to learn not only God's plan for all mankind, but especially just what is His will for us.

That we should be in a teachable, serious attitude when we take up God's Word is well expressed in the poem, entitled "How Readest Thou?" on pages 8 and 9 in the **Poems of Dawn** book:

"Some read the blessed Book—they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend

To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book, instead of to be taught."

Why did God give us prophecies in His Word? Because He wants the Christian to be interested in His plans and purposes. This will help him to increase his faith in God. In proportion as the Christian is thus able to regard both the present and the future from God's standpoint, he is able to see how transitory are the things of this world. Instead of trials and persecutions discouraging him, he says in the language of St. Paul in Romans 8:18, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Will a careful study of God's Word stimulate the Christian to holiness? Yes, indeed! 1 John 3:3, "Every man that hath this hope in him purifieth himself, even as He is pure."

Another reason why God gives us an understanding of prophecies is because we can then serve with the spirit and with the understanding also.

Many in the nominal church have taught that the church during this Gospel age is to convert the world. As we look around us in the world today, do we find that the conditions in the world justify this expectation? No, these conditions awaken serious doubts in thoughtful minds. How can we meet these doubts? Only with the truth.

To what conclusions does thoughtful observation lead us? Either that the church has made a great mistake in thinking that she is to convert the world in this age while the church is still in the flesh, or else that God's plan has been a failure. The latter we cannot concede for a moment, so the inevitable conclusion is that it must be the former and especially so, since we note the fulfilment of the prophetic statements with regard thereto.

"A MUTE APPEAL ON BEHALF OF FOREIGN MISSIONS"

(Lesson 4)

Text Book: First Volume of Scripture Studies, Pages 15, 16 and 17.

Key Sentence: "No wonder, then, that those who believe such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises—the wonder is that they are not frenzied by it!"

Main Text: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

On page 16 in our text book is a diagram, which was first published by the "London Missionary Society," and afterward by the "Women's Presbyterian Board of Missions." The Y. M. C. A. journal, **The Watchman**, of Chicago also published it and commented upon it. The title of the diagram is "A Mute Appeal on Behalf of Foreign Missions." Why is the diagram given that title? Because it carries a message which cannot be heard with the natural ear and yet in a silent way shows clearly the great need of foreign missions.

Does this chart show that the world is well acquainted with the true gospel of Christ and that the world has all the knowledge it needs to be saved? Quite to the contrary, it tells a sad story of darkness and ignorance. Can the heathen be saved without a knowledge of Jesus Christ? We answer, No! and point to the words of Jesus in John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Consult also Acts 4:11, 12: "This [Jesus] is the Stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

In the various nominal churches, do the members have clear and definite ideas regarding the world's spiritual condition? No, the very opposite is true. Their views are very vague. This chart is intended to emphasize how few, comparatively, have been reached and converted to the Gospel message; it pictures the world's spiritual condition as being very dark and sad.

"But," says someone, "how about the glorious revival work at home and abroad? How about all the missionary work which our church and other large denominational churches are doing? Look at all the money we are spending to further the gospel!" When our text book was first published in its present form 54 years ago, it was estimated that the world's population was 1,424,000,000. This chart shows that only 116 millions of this number were Protestants. This is less than 10 per cent. Nearly two-thirds are shown as still being totally heathen. The Mohammedans are also heathen but with a little more light, and they number 50 per cent more than the Protestants. The Roman and Greek Catholics amounted to 274 millions.

Suppose that, for argument's sake, we take for granted that all the Protestants are saints and will

be saved and all others are not saints and will not be saved, what lesson can we draw from this diagram? That if conditions were to continue as they have; that the more than 90 per cent heathen and Non-Protestants would, through birth and conviction continue to increase much faster than the less than 10 per cent Protestants, so that each century would see a smaller percentage of saved Christians than the preceding one. This means that the world is going farther and farther away from the goal of being 100 per cent converted to Christ.

Let us take this group of 16 million adult church-goers and see how many of them can be classed as Christians? In Roman's 12:1 the apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Only a few have taken this step which all Christians should take. In 2 Peter 1:5-8 the apostle tells us to diligently "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." He tells us that if these things be in us and abound, we will be given an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Applying this text to these 16 million Protestant adult church-goers, we will find that only a few will qualify as saints of God.

This diagram presents a dark picture indeed. The different shades of black indicate different degrees of darkness concerning God's plan. But does this picture tell the whole story? No, it only tells about the present living generation. How about the past generations? They also have taken the same course, so that the millions who have walked in ignorance and sin multiply in numbers in our minds as we look at this diagram and think of the past as well as of the present generations.

SUNDAY SCHOOL LESSONS

Feb. 2

(Continued from page 26)

out the eye of lust, covetousness, envy and greed, so that the life might be clean and wholesome. It is better to lose these things than to acquire habits which would ultimately destroy the entire life.

According to those acquainted with Oriental customs and the use of the Aramaic language, the expression "cut off your hand" is used in conversation but with no reference to actually cutting off one's hand in the literal sense. People often say to each other "cut off your hand from my vineyard," which means "do not gather grapes from my vineyard." The statement "His hand is too long," means that one is a thief. "Shorten your hand" means, do not steal. Then again, "cut your hand" means cut out a bad habit.

The hand is mentioned because it is the agent by which the mind and body do their work. The Galileans who spoke northern Aramaic were neither puzzled by these remarks which sound so harsh, nor did they require explanation because these terms were of current usage. They are still current in Oriental speech and are the common-places of Oriental thought.

The Revised Version translation of the Golden Text is given rather than the King James Version translation. This we believe is much better. The King James Version reads, "Abstain from all appearance of evil." This would be quite impossible for a Christian to do. The doing of God's will on the part of a faithful Christian often appears to be evil in the sight of the unconsecrated. Christians cannot be guided by the opinions and viewpoints of the worldly. Jesus Himself committed no wrong, yet

He was accused of wrong-doing and put to death. The servant cannot expect to be above his Master, nor receive any different consideration from the world.

The Christian however should abstain from every form of evil. He should zealously safeguard his own heart and mind against impurities of thought and word and action, and should also be on the alert, lest he be guilty of influencing others to say and do wrong things.

The Christian's responsibility toward others is a very serious one, and should not be taken lightly.

QUESTIONS:

What is the proper answer to Cain's question, "Am I my brother's keeper?"

Explain what Jesus meant by cutting off the right hand and plucking out the right eye?

Do Christians have a responsibility in connection with safeguarding their brethren against temptation?

Talking Things Over



THE RADIO WITNESS

IT IS cause for thankfulness and rejoicing that the Lord is putting it into the hearts of His people to further extend the witness work by means of the radio. This month we are able to announce two additional districts in which a series of thirteen broadcasts will be given; namely, Los Angeles, California and Vancouver, B. C. Programs are being contemplated in still other districts, such as Texas, Ohio, Indiana, Illinois, Arizona and Washington. We suggest that the brethren everywhere bear this work before the throne of heavenly grace that it may have the divine blessing in harmony with the will of Him who doeth all things well.

For the benefit of those who may not yet be acquainted with the method by which this work is handled we again explain that the general custom of broadcasting companies is to sell time on their stations in series of thirteen weekly periods. The Voice of Tomorrow programs are fifteen minutes in length so the brethren are arranging for thirteen fifteen-minute broadcasts. *The Dawn* furnishes free the electrical transcriptions for these programs. The programs consist of dialog discussions of the prophecies and also of the doctrines of the divine plan.

This method of proclaiming the glad tidings calls for a large measure of co-operation among the classes and individual brethren, inasmuch as frequently a broadcasting station covers a territory in which there are a number of Ecclesias which are glad to help financially as well as in taking care of the follow-up work. Naturally, the friends as a rule will be specially interested in co-operating to make possible a series of broadcasts that may be arranged in their own districts. So far as we have the information available, we will be glad to advise the friends of where series of broadcasts are being contemplated, and the proper ones to communicate with in connection with "Good Hopes" and other means of co-operation. Those who prefer may send their "Good Hopes" direct to *The Dawn*, designating if they wish, the particular programs for which they are to be used; otherwise allowing *The Dawn* to use it where most needed.

We do not know what the Lord's will may be in connection with the further increase of this work. A few months ago we would not have thought it possible that the pure Kingdom message would be permitted to go out over the air even to the extent that it has been within the last few weeks. A wide witness has already been given, and if it should be cut short now we would rejoice in the privileges that have been enjoyed.

One thing which does seem quite certain is that the time is getting very short in which we will be permitted to proclaim the truth in any way. Surely we all want to do with our might what our hands find to do while the door of opportunity is still open. As conditions in the world become more distressing, it seems probable that opportunities of proclaiming the glad tidings will be curtailed. Let us do with our might what our hands find to do before the night cometh wherein no man can work.

MORE THAN THIRTEEN WEEKS IS PREFERABLE

A series of thirteen weekly programs constitutes a good witness for the truth, but if the programs can be kept going longer than this, much more is accomplished. Each week new listeners tune in, many of whom become regular listeners; so it is well to keep the programs on the air for more than the original thirteen weeks wherever it is practical to do so.

Ability to keep the programs going in any district depends upon the spirit of co-operation among the brethren. The original thought in connection with Stations WMCA of New York, and WIP of Philadelphia was to use them for the usual thirteen weeks period. In making arrangements with these stations their representative explained that by signing a contract for a year considerable discount could be obtained on the price. He explained that a yearly contract could be signed containing a provision for cancelling at any time it was not found possible to carry on. This arrangement was accepted.

The originally contemplated thirteen programs over these stations will be broadcast, and there are possibilities in sight of continuing at least for a while longer. We will be glad to continue the programs as long as the finances are

available. We feel that the territory reached by WMCA and WIP is a very important one, embracing, as it does, at least twenty-five percent of the population of the entire country; and we know that if the Lord wants the witness to continue here He will make it possible.

It will be well for the friends in all the districts to consider keeping the programs going for more than the original thirteen weeks. There are enough brethren throughout the country to do this, if it be the Lord's will. This is one way by which a few brethren can give a witness over large areas. Surely we will all rejoice to whatever extent the Lord may use this method of making known the glad tidings of the Kingdom. Following are a few more sample letters received from interested listeners to the Voice of Tomorrow programs:

By chance some time ago I heard your Bible argument on the promise Jesus made to the dying thief. Recognizing your side of the argument as being true, I've become a regular listener. I hope to hear many more such programs. Please send me your book "The Truth About Hell." Yours for the Kingdom.—M. H., Missouri.

I just finished listening to your Sunday morning program. This is the first time I've heard it, and I'm sorry I won't be able to hear it more often because of Sunday school teaching. Your program was unusual in its presentation as was also the topic, the way it was explored and the way the Bible passages pertaining to it were interpreted. It all made up an informative and fascinating fifteen-minute period. Please, may I have a copy of your "Peace Assured"?—I. M., N. Y.

Dear Friends: I have just listened to your first broadcast over KXOK, St. Louis. Needless to say, I drank it in. I have been interested along these lines since 1900 when I first came in contact with the blessed Truth, through that great and faithful servant. Thanks for the samples you sent. I read the three sheets of Frank and Ernest series so I was better prepared for this morning's broadcast. I am writing for the free booklet "God and Reason." I can pay a little for them. May the Lord bless the message as it is being poured out upon the air, and may He provide the funds. He surely will. It seems to be the message for this dark hour in the world's history. Yours awaiting the Kingdom.—L. M. S., Ill.

We would appreciate receiving the book in harmony with your kind offer, and want you to know that we listen with interest to your thoughtful, reverent broadcast, for we, too, love God's Word as set forth in the Bible, the Book of books. Thanking you.—H. S., N. Y.

Dear Friends: I received the little book "God and Reason." I like it very much. I have passed it around to some of my neighbors and friends. They all like it and several of them are listening to your broadcast on Sunday mornings. I would appreciate any of your literature you care to send me, and I will make you a

donation as soon as I possibly can. I am hoping you can continue the great work. Your friend, H. C., Mo.

I listen to your broadcast every Sunday, and have your book "Hope Beyond the Grave." You don't know how it has opened my eyes, revealing to me things I always wanted to know. Thanks for this little book. I just started to work, but I would like to get the other three, "God and Reason," "Christ Has Returned," and "The Truth About Hell." Later I will get the "Divine Plan of the Ages."—F. B. F., N. Y.

I will greatly appreciate a copy of this morning's broadcast. May God bless your wonderful Biblical broadcast, which sheds light on the difficult and seemingly obscure passages of His Word. Truly wonderful!—T. H. J., Pa.

Dear Friends: Received both your booklet and the pamphlets which you so kindly sent. Both have been a great inspiration to me, especially the booklet. So many things that I did not know were imparted to me, and gave me food for thought. These things shall ever be held dear to me. As a soul longing and thirsting for spiritual assistance, I would say that it was an act of God that I should tune in to your program. If it be possible I would like you to send the booklet on Hell of which you spoke. Knowing that it is some expense to you I will, at my earliest convenience, send some contribution. At the present I am not able to be about, so I am handicapped somewhat in doing what I desire to do. Please accept my sincere thanks again, and may God's blessing be upon you.—E. W., N. Y.

Dear Sirs: You will find enclosed forty cents, for which please send me "The Divine Plan of the Ages." Also please send the two small booklets, "The Truth About Hell," "Christ Has Returned," and also the Dawn magazine for three months. I surely do enjoy reading your literature and your radio programs have been a great help to me. May God bless you all in your great work. Yours truly,—E. M., Miss.

Three Months Trial Subscriptions

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by The Dawn. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.

BOOK ON COVENANTS

A new shipment of the valuable treatise on the covenants, mediator, ransom, sin offering, and atonement, has just been received from the friends in Australia. This book is a reprint of "What Pastor Russell Taught" on these subjects, and was originally published several years ago.

The book is nicely bound in green cloth, with gold lettering, and contains 270 pages. The price is \$1.00 per copy.

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

I received and have read and re-read your wonderful and profound truths found in "Hope Beyond the Grave" and "God and Reason." I now want "The Truth About Hell" and also "Christ Has Returned." I would also like The Dawn for three months. I am glad you are brave and not afraid to print and distribute these wonderful truths. I own a copy of "The Divine Plan of the Ages." I will pass around your books when through with them. God bless you, and with love I am, Yours,—H. H. S., Ark.

Dear Brethren: Greetings in our Redeemer's name! You will be glad that the Lord has granted further increase here. The radio work has found some who are glad to have learned the Truth. Please enter the subscriptions for one year to The Dawn to, the following: . . .—A. H., Newfoundland.

Again we have heard your Sunday morning broadcast and the writer wishes to assure you that your method of bringing comfort to troubled humanity is very effective. I ask, please, that you mail copies of "Peace Assured" to each of the following: . . . J. C. A., Tenn.

We listen to your program every Sunday morning when it is possible and we do enjoy the discussions

coming from the great Book, the Bible. Much help is derived from these discussions. Please send the little booklet you are offering.—W. F. H., Mich.

Send me a copy of the booklet "God and Reason." I am a weekly listener to your Voice of Tomorrow program over Station WMCA and I have been greatly inspired. Thanking you for the courtesy.—R. M. W., N. Y.

I am listening to your program every Sunday morning. I am very interested, and highly enjoyed reading the copy which you sent. I will appreciate it very much if you will send me a copy of "The Truth About Hell."—N. N. W., Tenn.

Please send me your book, "Hope Beyond the Grave." I listen to your program every Sunday morning, and you have opened my eyes to many things that have been taught wrongly. Please keep this good work up, and may God bless you as you continue to make plain the Word of God. Please send me one of your books at once. From your friend in Christ.—Rev. J. C. C., Ark.

A PECULIAR PEOPLE

(Continued from page 22)

sponsible for letting the light shine. Whether men hear or whether they forbear does not affect the responsibility imposed upon us by divine grace to show forth the praises of Him who hath called us out of darkness into His marvellous light. We are sacrificing priests to this end; we are a holy nation for this purpose; we are a chosen generation to be the light of the world; and a consuming zeal for carrying on this good work as God directs in His Word, and in recognition of the fact that it is all by grace that the privilege is extended to us, will mean that God will continue to encircle us with His love as His peculiar people.

This doesn't mean that we can earn our way into the Kingdom. It doesn't mean that salvation is of works, and not of grace. It *does* mean that we will be demonstrating our faith by our works; and that, realizing we have been bought with a price, we do not belong to ourselves, but to Him, and are to be His servants forever. It means that we qualify to be God's peculiar treasure by showing our appreciation of what He has done for us. If we really appreciate His love, we will want to tell everybody about it; and by doing this, we show forth His praises. Are we willing to have the telling of it cost us our lives? That is the question for each one of us to decide.

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Pocket size, bound in blue cloth, semi-flexible. They are priced at 40 cents a single volume, and in lots of ten or more to the same address, 30 cents each. Special rates for colporteurs upon application.

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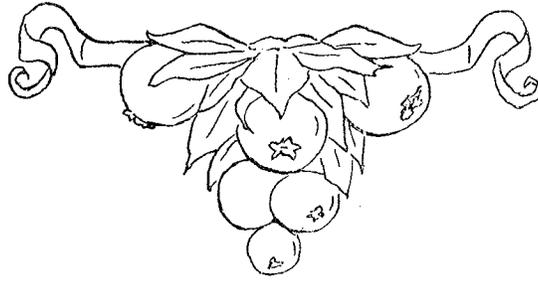
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HYMNS OF DAWN

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear, readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.

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



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.

