

The **DAWN**

*OUR MEMORIAL OF CHRIST'S DEATH
THE WORLD MOVES ON--TO DESTRUCTION
THE NEW COVENANT IN THE BOOK OF HEBREWS*

APRIL

1938

COMING CONVENTIONS

BUFFALO, N. Y., April 3. This will be the regular monthly convention held in Fraternity Hall, 971 Jefferson Street. Information obtainable from Mr. C. W. Janke 182 Kohler Street, Tonawanda, N. Y.

WILMINGTON, DELAWARE, April 9, 10. This is the annual Pre-Memorial gathering at Wilmington, and a very interesting program is being planned. A goodly attendance is hoped for. All sessions except Saturday evening will be held in Jr. O. U. A. M. Hall, 907 Tattall Street. The Saturday evening meeting will be held at 217 W. 9th Street. For further information write Mrs. P. Kolliman, 404 West 31st Street.

BOSTON, MASS., April 17. The friends in Boston advise us that they are planning to have a convention on Easter Sunday, April 17, in their usual meeting place, 30 Huntington Avenue. Further particulars obtainable from the Secretary, Miss Lillian F. Thain, 64 Thurston Street, Somerville, Mass.

WARRINGTON, ENGLAND, Eastertide. We have received the following announcement: "A General Convention is planned for Eastertide, 1938, at Warrington, England, the whole of the arrangements being, as on previous occasions, in the responsibility of the Warrington class. Once more the friends are given a hearty invitation to this gathering with the sincere desire and expectation that over all and during all the proceedings our Master will manifest His spirit. For further details and for accommodations, please apply to Mr. D. Stanley, 'Laurel Bank,' 140, Knutsford Road, Grappenhall, Warrington, Eng.

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

WILKES BARRE, PA., April 17. Friends in Wilkes Barre and vicinity will hold a convention on Sunday, April 17th, at Odd Fellows Hall, 21 South Franklin Street, located in the central part of the city. Additional information from Miss Gladys Folcik, 76 Brook Street, Wilkes Barre, Pa.

CYCLONE, IND., April 24. The brethren at Cyclone are arranging meetings between 9:30 A. M. and 4:00 P. M. It is planned to hold the meetings in the church building. A basket dinner will be served at noon. For further particulars write Mr. C. O. McMains, R. R. 1, Kirklint, Ind.

ALLENTOWN, PA., April 24. Friends of Allentown and vicinity have planned an all-day convention on Sunday, April 24, at the P. O. S. of A. Hall, 32 South 5th Street. The services will begin at 10:30 A. M. For particulars write—Wm. Seitz, 721 Union Street.

STEVENS POINT, WISCONSIN, May 1. This convention is being arranged by the Chicago Bible Students, in cooperation with the brethren at Stevens Point and Junction City, Wis. It is, we understand, preliminary to a larger and more general convention to be held in Waupaca, Wis., over the 4th of July week-end. Further information will be announced as the details of the arrangements are worked out. Meanwhile, information concerning the Stevens Point gathering on May 1st can be obtained by writing to

Mrs. E. L. Ross, 743 Strongs Ave., Stevens Point, Wis. We understand that Brothers E. G. Wylam and W. J. Siekman of Chicago will serve at the Stevens Point Convention.

LYNN, MASS., May 14, 15. This convention begins Saturday afternoon. All sessions will be held in Lee Hall, Lee Hall Building, 10 City Hall Square; an advertised public meeting will be held at 3 P. M. on Sunday. For advanced room accommodations or further information, write the secretary: Mrs. R. P. Gifford, 25 Hawthorne Street, East Lynn, Mass.

CHICAGO, ILL., The Chicago friends have decided to forego their usual Spring Convention in favor of the General Convention at Aurora, Ill.

AURORA, ILL., General Convention, May 28-30. All sessions of this convention will be held at the Young Women's Christian Association, Building, 31 Downer Place. The Aurora friends anticipate a large attendance and advise that the convention location is ideal for such a gathering. Aurora is 40 miles west of Chicago. Further information from the secretary: W. J. Sickman, R. R. 1, Box 75, Batavia, Ill.

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

MONESSEN, PA., General Russian Convention, May 28, 29, 30. To be held in Kelly Hall, third floor, 523 Doner Avenue. For details, write Mr. Peter Hazy, P. O. Box 757, Perryopolis, Pa.

PATERSON, N. J., May 29, 30. The Paterson Ecclesia has decided to hold a two-day gathering over the Memorial Day week-end. It is hoped to make this a general convention for the East. Full details later.

PIQUA, OHIO, June 19. Piqua Brethren are planning a convention on this date. Details will be announced later.

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

DETROIT, MICH., July 2, 3, 4. The Detroit class is planning to have a convention on these dates and wish to give advance notice. Details will be furnished later.

PUBLIC MEETINGS IN BROOKLYN, N. Y., 3 P. M., each Sunday of April. We have been requested to announce this series of meetings to be held at 109 Remsen Street.

MEMORIAL DATE: Thursday evening, April 14. So far as we have the information as to where the Memorial will be held by the various classes, we shall be glad to furnish same upon request.

The DAWN

A Herald of Christ's Presence

Vol. 6, No. 7

APRIL 1938

One Dollar a Year

THIS MONTH

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The Wisdom of Their Wise Men Shall Perish—A short article commenting on a statement by Dr. E. L. Eaton in which he forecast an increase of peace and good will among the nations.

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* * *

THE CROSS

BY WHICH I AM CRUCIFIED

Another contributed article. In it the writer calls our attention afresh to the great cost of following in the footsteps of the Master, and to the compensating joys that results therefrom as we realize more fully each day how "He knows and cares."

* * *

THE GREAT FIGHT

FOR THE TRUTH

A summary of the progress of truth throughout the ages, and of how the faithfulness of God's servants was manifested by their loyalty to the divine messages entrusted to them.

* * *

APPROACHING MOUNT ZION

A continuation of the study in the book of Hebrews

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THE HARVEST

Another article in the series on Christ's Second Presence.

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NEWS and VIEWS

THE WORLD MOVES ON— TO DESTRUCTION



UCH has transpired in world affairs since our last issue. Hitler's forcible annexation of Austria has shocked the world, and events generally are moving rapidly in Europe's tangled politics. While we recognize that it is the "fire" of God's "jealousy" that is now burning and destroying the unrighteous systems of earth preparatory to the establishment of His glorious Kingdom of righteousness, nevertheless our deep sympathy goes out to those who, against their wills, are losing their liberties; and especially to those groups, including Jews, who are being deprived of property and even life itself, in the persecution awakened against them.

As Bible Students our special interest in the social and religious aspects of these dramatic happenings centers in the manner in which they are fulfilling the prophecies relative to the end of the age. As for the political changes we understand from the Scriptures that all the nations of Christendom must soon give place to Messiah's glorious Kingdom, and that these distressing developments are having their part in the preparation for His longed-for reign—"the desire of all nations."—Hag. 2:6,7.

In the symbology of the Bible, "earth" is evidently used to represent the order-loving people under the restraints of religious faith; "sea" to represent the turbulent elements of society without religious restraint; "heavens" the higher or spiritual ruling power, during the present "evil world" Satan and his angels, exercising an influence through pseudo-Christian organizations. In Revelation, chapters 15 and 16, the final judgments of a righteous, holy God upon the various elements of Christendom are depicted under the symbol of "seven golden vials full of the wrath of God" which seven angels are instructed to pour out on the earth.

Until prophecies are fulfilled it is difficult to determine definitely the significance of all their details, but it is interesting, nevertheless, to continue "watching." In the *Watch Tower* of June and July, 1883, there are articles dealing with these seven vials which are very enlightening. In a general way they suggest that the pouring out of these vials mean the declaration of God's judgments; the angels (messengers) are His consecrated people who know of and are commissioned to declare them during the harvest of the Gospel Age. The first angel was instructed to pour out his vial upon the "earth" (Rev. 16:2) and the result was that "upon those men which had the mark of the beast and them which had worshipped his image there fell a grievous sore"—an

ulcer or cancer—evidently implying their gradual destruction. Note how the symbols fit. Judgments are poured on the "earth" and those with the mark of the "beast" (Papacy) and worshipping the "image of the beast" (Protestantism) are destroyed—as such worshippers, of course, not as individuals.

In Psalms 46:2 we have a corresponding passage, but there the "earth" is spoken of as "removed," with the result that the "mountains" (kingdoms) are "carried into the midst of the sea."

The loss of reverence for nominal Christianity is everywhere apparent. The "powers of the heaven" (the restraining influence of faith—even in false doctrines) are being "shaken" and as the Lord foretold, "men's hearts are failing them for fear." (Luke 21:26.) Thus the things we are looking for in current events are; first, continuing loss of power and influence by the nominal Christian systems; second, resulting dissolution of the "earth" class and the corresponding increase and turbulence of the "sea" class; third, the continued uprooting of the Jews, and driving them back to Palestine.—Jer. 16:14-17.

Hitler's annexation of Austria has placed the Jews of that country in a sorry plight. Reports indicate that the persecution of the Jews in Germany following Hitler's rocket-like rise to power in the Reich was mild as compared to what the Austrian Jews are now suffering. So dark is the outlook for these ruthlessly persecuted people that many of them are committing suicide—as many as fifty a day, according to authentic reports. Surely God's hunters are awakening this race to their need of Him, and causing them to yearn for their home land.

The developments among the Jews, the nominal churches, and the nations in general, are all prominent in the news of the day, as the following clippings illustrate. First we quote from an editorial in the *New York Times*, of March 16:

"All over Austria excited crowds are cheering the union which German arms have brought to pass, and the cry that echoes through the swirling streets is a cry of triumph. Seig Heil! Hail victory!

"Victory for whom? Victory, certainly, for the Austrian Nazis who have worked so long and so well to help achieve this very union, and who now see in its consummation not only the flowering of their political faith but an opportunity for personal vengeance and personal advancement. Victory, also, for the Austrian Pan-Germans, provided their Pan-Germanism is so strong that they are willing to have it come on Hitler's terms. But victory for whom else?

"Not for the thinking Catholics of Austria. The black swastika of Nazism has been flying over the Chancellery on the Ballhausplatz for only half a week,

and already branches of the Catholic Action Association are being closed, Catholic Archbishops are being searched, a notorious anti-Catholic (Buerekel) has been put in personal charge by Hitler of the task of 're-organizing' Austria, and the *Osservatore Romano*, official organ of the Vatican in Rome, finds in the "un-toward events that have already occurred" developments 'which cause the most painful preoccupations in the hearts of all Catholics.'

"Not for the Jews of Austria. Loyal citizens of a country in which their lives have been lived and their work has been done and their savings have been invested they now find themselves disfranchised, barred from public office, deprived of their citizenship, harried and beaten in the streets.

"Not for the liberals of Austria, and the Socialists, and the trade unionists. Bad as their lot has been, under the regimes which have prevailed in Austria during recent years, they have at least not found themselves in the imminent peril which now threatens them in the form of a systematic 'purge' in the efficient hands of a new Gestapo."

The following is from an article by Walter Lippman as it appeared in the *N. Y. Herald-Tribune*, March 17, 1938.

"No one now living has known a more solemn hour than that through which we are now passing. In all the regions where the military dictatorships are advancing, the resistance is crumbling. The worst danger still lies ahead. But not far ahead. And while there is still opportunity to seize this danger, to deal with it, and to master it, there is no time left for irresolution, petty factionalism and inaction.

"The great danger is that before the remaining free nations can organize their power and raise their morale and compose their party and class conflicts, there will be an economic collapse so paralyzing that they will be helpless. We see today only the immediate and spectacular effects of the great concerted aggression in Asia and in Europe; but soon we shall feel the indirect consequences, and they will reach further and will cut more deeply.

"For the certain consequence of what is happening in Central Europe and in Spain will be to intensify beyond our present calculations the strain upon the capital resources, upon the government treasuries, upon the monetary systems and upon the standard of life in France and in the British Empire. It is inevitable. For they are confronted with threats so vital and so immediate that in order to withstand them at all, they must in effect conscript for eventual war their whole labor and their whole wealth."

That irreverence for nominal Christianity increases apace with the unrest now in evidence we know from the many news dispatches to that effect. The following quotation from the *New York Times* of March 9, well illustrates this growing condition.

"Duesseldorf, Germany, March 9.—The Catholic Church in Germany finds itself considerably hindered by the locking and sealing of the 'Catholic Bishops' Central Office' here by the secret political police. Four

members of the staff, Mgr. Boehler, Rector Heuser, the Rev. Heuser, the editor, and the Rev. Father Klaus are under arrest.

"The central office was devoted to the centralized propaganda for the faith and was a clearing house for inter-diocesan affairs. Youth groups, internal missionary work and various other nation-wide activities were directed there.

"The secret political police to date have not given any explanation for the action. The seizure occurred at the same time as the recent suppression of various Catholic youth groups in the Reich."

Meanwhile the problems of the pope become increasingly complex. At heart he is in sympathy with the insurgent forces in Spain because ostensibly they are battling against the Communists; yet in view of a world-wide feeling of disgust at the manner in which Franco is so ruthlessly destroying men, women and children in his bombings of open cities, he feels it necessary to register a protest. Meanwhile, Cardinal Hayes, of New York City lets it be known that he is praying for a Franco victory. While the Facists are supposed to be fighting the battles of papacy against the Communists, the pope is much worried about the activities of Mussolini's friend, Hitler, in Austria. As late as March 24 the *New York Times* published a dispatch from Vatican City in which is quoted excerpts from an article appearing in the *Osservatore Romano*, authoritative Vatican organ, giving what is called "painful details of the religious situation in Austria."

"Catholic women's and Catholic young women's organizations in the archdiocese of Salzburg have been dissolved as well as a women's organization in the diocese of Linz. In Salzburg the offices of the Catholic University have been occupied and all practicing Catholics who held high posts have been dismissed," reports the *New York Times*. "With burning sorrow," is one of the expressions of the Vatican newspaper concerning the already virtual destruction of the Catholic press in Austria. "It is thus possible," says the *Osservatore Romano*, "to read advertisements in formerly Catholic newspapers of companies for the cremation of the dead. In scholastic fields the Nazis are also 'putting things in order' in their own way. It is useless to tell what every one thinks but nobody dares express."

The *Osservatore Romano* cites a statement of the new municipal council for education in Vienna to the effect that while religion will be respected, "ecclesiastical delegates with a political mental slant will no longer be allowed to meddle in educational matters." Commenting on this the Vatican newspaper says, "Every one knows what the meaning has been in Germany of these words, which are dark but very clear. This is the reason why the reported abolition of prayer in all Austrian schools in imitation of that done in Germany was accepted without reservations by many newspapers."

Depriving papacy of her influence in connection with the education of the youth is one of the severest blows she could receive. It means that when the

growing generation reaches the age of maturity they are not likely to have much respect for the Catholic Church. It will be remembered that several years ago Mussolini seized a similar control over the schools in Italy. In no other one way, perhaps, is the outlook for the Catholic Church so foreboding.

According to this same article, the Kolpinghaus, a home for young Catholic artisans, has been confiscated, and the priests, nuns, and youths have been obliged to leave. The Convent of the Most Precious Blood also was searched and money there was confiscated.

It is evident that the actions of Hitler and Mussolini and nations ruled by dictators are tending to destroy all confidence in treaties with such powers, to increase dependence upon force and increase of armaments as the only safe policy for strong nations. And for the smaller nations there is the haunting fear of attack by their stronger neighbors or that their lands may become the battleground of opposing armies as was Belgium in the World War.

The United States, too, seems to be making no progress in solving its economic problems and daily drifting to lower levels of distress and near-despair. Below is an excerpt from a message broadcast by Chairman John L. Lewis of the C. I. O. recently to Great Britain, and following it a disquieting appraisal of the youth of America. *The New York Times* says of Mr. Lewis' speech:

"John L. Lewis, chairman of the Committee for Industrial Organization, painted a gloomy picture of American industrial and economic conditions today in a speech transmitted for broadcasting to Great Britain.

"He said that this nation was menaced "not by a foreign foe that would storm its battlements but by the more fearful enemy of domestic strife and savagery." He declared that "more rational policies" were indicated and called for cooperation by labor, industry and the government to alleviate the nations distress.

"Thirteen million Americans are now unemployed," he continued.

"Their numbers are steadily increasing, as the nation drifts with terrifying and deadly sureness to the realm of financial bankruptcy, economic collapse and human tragedy. This is appallingly true, despite the fact that government has dipped into the public purse to make possible the granting of huge subsidies to industry, agriculture, banking and finance.

"Since 1933 these grants, directly and indirectly, have amounted to the enormous total of \$22,000,000,000. Our national internal economy has attained the amazing condition where it appears that practically all of our major enterprises are unable to exist or function on their own resources.

"America is moving in economic reverse. Our consumer goods industries began to slow down in June, 1937, and by October of the same year our heavy industries began to feel the icy hand of the depression. Since that time the drift has been constant—shut-

downs in industry being the order of the day—while the number of human beings thrown out of employment was augmented day by day.

"In the months that have ensued neither industry nor government has come forth with constructive proposals designed to meet the problems of the depression. The leadership, in continuous session for months past, has failed to devise or enact a single statute that would cause a glimmer of hope to penetrate the minds of millions of despairing Americans.

"Meantime, the population suffers and a creeping paralysis progressively impairs its functions.

"What is to be done? Reason calls for action. More rational policies are indicated. America is menaced, not by a foreign foe that would storm its battlements, but by the more fearful enemy of domestic strife and savagery.

"It is time for Americans to cooperate. It is time for Americans to recognize labor's right to live and participate in the increased efficiency of industry and the bounties of our national resources."

And not only has a "creeping paralysis" begun in our economic system but also there is in evidence a spirit of rebellion as indicated by a news item from *The N. Y. Times*, March 16.

"This country has the most lawless group of young men and women to be found in any civilized land in the world, Dr. Jay B. Nash, Professor of Education, New York University, charged yesterday. He warned that unless this disregard for organized law was curbed, a situation was threatened where 'a strong arm will take over and tell the country what to do.'"

And now, brethren, what shall we say to these scenes of the great drama now being enacted, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, [and in which finally] the earth also and the works that are therein shall be burned up?" Ah! Let us treasure the Truth; let us give ourselves wholly to the things of God, intent upon making our calling and election sure. The opportunity for so doing will soon be past. In the words of the Apostle Peter from whom we have quoted above—"Seeing then that all these things shall be dissolved, what manner of persons ought ye [we] to be in all holy conversation [manner of life] and godliness... [let us] grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Peter 3:11, 18.

"Only waiting till the presence
Of the Sun of righteousness
Shall dispel the noxious vapors,
Ignorance, and prejudice;
Till the glory of the sunlight
Of the bright Millennial day
Scatters all the mists of darkness,
Lights the gloom with healing ray."

THE EVERLASTING GOSPEL

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

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

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

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

Gen. 22:15-18

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

Lu. 2:10

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

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

Gal. 3:26, 29

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

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

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

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

Rev. 21:2-5

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

Gal. 3:8

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

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

Acts 3:20, 21

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

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


Heb. 11:8, 10

Q And 'all flesh shall see the salvation of God.

Lu. 3:6

Meat in Due Season

"Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."—
Luke 12:37.

 NO DISCUSSION of the second coming of Christ and its effects upon both the church and the world could be complete without taking into consideration the meaning of Jesus' promise that upon His return He would gird Himself and serve His people with "meat in due season." (Luke 12:42.) In a previous study we noted the remarkable way in which the bright shining of His presence is already affecting both the church and the world; that even now it has reached the point where, through the dispelling of ignorance and superstition, it is rapidly causing the downfall of the great anti-christ system, the counterfeit Kingdom of God. But in our text for this study, the Master tells us of something special He proposed to do for His own people, the faithful watchers, when He returned.

The language of this text indicates clearly that its fulfillment takes place among the watchers while they are still this side of the veil; at a time when the "meat in due season" would be specially needed to strengthen and fortify them against the "wiles of the devil," which were to become so deceptive in the "evil day" that if it were possible they would deceive the "very elect." While there is to be a "marriage supper of the Lamb" when the entire church is exalted with her Lord in the glory of the Kingdom, yet this particular food

of our text is a special portion that is given to those who are "alive and remain" following the coming of the Lord and the resurrection of the sleeping saints.—1 Thes. 4:17.

The Wise Shall Understand

The prophecy of Daniel 12 coincides with the prophecy of the Master relative to the events of the "time of the end." In this prophecy of Daniel we learn that it was to be a time in which "knowledge shall be increased," and when there would be much running "to and fro." But even as our Lord indicated, that the faithful watchers would not be in darkness concerning the significance of these events, so Daniel also shows that the "wise shall understand." According to the prophet, the wicked shall continue to do wickedly but the understanding of the wise will tend to purify them further for the Master's use. Undoubtedly the "wise" who are able to understand are the same ones as the faithful watchers whom the Lord, when He comes, serves with meat in due season.

An appreciation of the remarkable manner in which this particular promise of our Lord has been fulfilled on behalf of His people is possible only as we rid our minds of the dark-age superstition that Jesus' coming and manifestation to the church and the world is of an instantaneous, spectacular nature; that he will be visibly suspended in the sky where every eye will literally see Him, etc. All the various prophecies which are misused in an attempt to prove this absurd, faith-destroying conception of His coming will be considered in future articles, but, for the present, we wish to ex-

amine the evidence as to whether or not the Lord's people have, within the last fifty years, been served with an unusual portion of spiritual food justifying the claim that the promise of our text has been fulfilled, that this phase of the Master's presence is a blessed reality; that He has girded Himself, has come forth and has served His people.

In the parable of the wheat and tares, which covers the entire period of the Gospel age, the Lord designates His people, the wheat, as the "children of the Kingdom," and the tares as the "children of the wicked one." The term "children," in each instance, is, of course, used in a figurative sense. The children of the Kingdom are those who are begotten and nourished by the Gospel truth concerning the Kingdom, while the children of the wicked one are those who are begotten and nourished by the "doctrines of devils." Now Jesus said that these should grow together until the harvest at the end of the age. The subject of the harvest work, during the presence of Christ, will also have to wait subsequent consideration. We mention the parable here merely to call attention to the expression, "children of the Kingdom," and to show that the "meat in due season" which reaches these and separates them from the "children of the wicked one," is food pertaining to the Kingdom.

The importance of this "Kingdom" feature of the truth that was restored to the Lord's people by the returned Lord cannot be over-emphasized, because, without it, God's whole program for reconciling a lost world would have been obscured in mystery. Other important phases of the truth, as we shall see, fit into their proper place with relation to the Kingdom truth, but none of them could have been understood without it. Even the ransom itself

—the very foundation of the whole divine plan—was shorn of its true significance and beauty by “doctrines of devils,” and could be seen in its true light only as the truth of the coming Kingdom time of blessing for “all the families of the earth” was served to the watchers more than fifty years ago.

And how accurately the circumstances that prevailed at that early time fit in with the prophecies pertaining thereto. Jesus made it plain that He would come at a time when even the watchers would not be expecting Him. And so it was. The Adventists, representing the vast majority at that time who were specially concerning themselves with the matter of our Lord’s return, had just experienced a keen disappointment in that Jesus, as they thought, had not returned when expected. But the faithful watchers were soon rewarded, in that soon afterwards the truth concerning the **manner and object** of our Lord’s return was revealed, and, for many, disappointment was turned into joy.

The Feast Begins

Thus began the great feast of truth referred to in our text. The object of Christ’s return—the establishment of the divine Kingdom to bless all nations—being the key to the unfolding of the entire divine plan as we are privileged to rejoice in it today. Coincident with this, as already noted, came, also, an understanding of the truth concerning the **manner** of our Lord’s return. This, too, was fundamentally essential to a proper understanding of other phases of the truth. The clearer light on this point resulted partly from learning that Christ is now a divine being, invisible to human eyes, even as God and the angels are invisible, and partly from discovering that the Greek word **parousia**, very largely used in connection with Christ’s second presence, does not mean “coming, as mistranslated in our Common Version, but actual presence, a being alongside. True, some today are trying to dispute this point; but sincere students of the Bible need not be concerned about this. **Parousia** does not mean coming in any sense of the word, but presence, always, as Greek scholars agree. The thought of coming, or arrival has been attached to parousia by false theological usage.

The Divine Plan Revealed

The faithful watchers back there continued to be fed by the Lord. It is only as we compare that food, upon which the same class is still feasting, with the food that had been available for the household of faith previously that we are able to appreciate the almost miraculous dispensation of God’s favor that was then given to the Lord’s people. Yes, the long silence of God had been broken, and He once more spoke to His people through His Son, even as He did at the first advent, and as Jesus Himself promised would be the case when He returned.—Heb.1:1, 2.

In Hebrews 1:1 the apostle tells us that in times past God spoke to the fathers through the prophets; and as we examine the message thus delivered we find running through it the Messianic theme song of coming blessings for all the families of the earth. (Gen. 12:1-4.) All the holy prophets by whom God spoke were given these same glad tidings to declare. The Apostle Peter describes the happy day when these long-promised blessings shall be dispensed as the “times of restitution of all things”; and this, he declares, is what God had spoken “by the mouth of all His holy prophets since the world began.”—Acts 3:19-23.

Just before Jesus was born some considerable time had elapsed during which God had been silent, but finally He spoke again. A new age was due to be ushered in—a special message was needed. It came to the shepherds. This time God spoke through one of the heavenly hosts, and the message was, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to **all people**. For unto you is born this day in the city of David a Savior, which is Christ the Lord.” (Luke 2:10, 11.) This was not a new message. It merely marked a further development in the divine plan. The Messiah, the Christ, which previously had been promised, now was born. But His own people to whom He came, denied the fact of His presence as such among them, and are still looking for a future coming of their Messiah.

John the Baptist, the last of the prophets, announced the presence of Jesus at the beginning of His ministry, saying, “the Kingdom of heaven is at hand,” or, as the **Diaglott** puts it, “The Royal Majesty of the heavens has approached.” (Matt. 3:2.) The mere fact that John thus mentioned the Messiah and the Messi-

anic Kingdom, serve to identify His message as one that came from God in that it coincided with the messages He had been giving through His prophets all down through the centuries past.

And Jesus carried on with the same glorious heavenly theme song. “My flesh . . . I will give for the life of the world”; before Him (the Son of man) shall be gathered all nations”; and many other of His blessed promises, indicate that He, too, just as He claimed, was a spokesman for God—a prophet of the blessings that were to come to all the families of the earth. Almost the last words He uttered were in the nature of a promise to a thief pertaining to the blessings of the restored paradise, under the administration of the Messianic Kingdom.—John 6:51; Matt. 25:32; John 5:28, 29.

The apostles also carried on with the same glorious theme. True, they stressed the important truths relating to the call and preparation of the body members of the Messiah, but, nevertheless, failed not to remind the early church of the purpose of it all, that the bride of Christ was being prepared to be the future channel for the promised blessings to all nations. (Rev. 22:17.) Also, that these body members were, with Jesus their Head, the seed of Abraham through which the Messianic Kingdom blessings were to be dispensed.—Gal. 3:8, 16, 27-29.

And in the book of Revelation we find the grand finale, the hallelujah chorus, so to speak, of this gloriously harmonious melody of love. The last three chapters particularly, present picture after picture of the manner in which the long-promised blessings are to be made available for the people; of how, ultimately, there shall be no more death, no more pain, no more tears and that the tabernacle of God will be with men, and He will dwell with them and be their God, and they shall be His people.

A Falling Away

But the inspired Scriptures foretold that following the death of the apostles there would be a great falling away from this faith; and history records the vast extent to which these prophecies were fulfilled. Within a few centuries, the professed church of Christ had lost sight entirely of this central theme of the Gospel. A few individuals here and there held tenaciously to as much of it as the limited opportunities of Bible study at the time permitted;

and, in their wilderness experience, God nourished these few "children of the Kingdom," even though they were growing among the tares who were under the influence of the doctrines of devils.

When the Reformation began, it largely represented the blessing of God in enabling some to break away from the political bondage of the anti-Christ system, and to rid themselves of a few of the grossest errors of papacy; but still the Kingdom theme song was unheard in any of the Protestant sects. It continued to be buried in the hearts of a few individuals who were not in a position, nor were they permitted, to publish it.

The result of the loss of this great Kingdom truth was that the whole nominal Christian church, Catholic and Protestant, came almost wholly under the influence of Satanic theology—a theology that had long been held, and is still held, by all non-Christian religionists. This theology is, briefly stated, that belief and faithfulness in this life merit rewards in the future life; and vice versa, that unbelief and unfaithfulness, result in future punishment. The rewards and punishments vary in the different religions, even as the names of the gods of these religions vary, but, fundamentally, they are all alike.

The Protestant heaven, the Indian's happy hunting ground, and the Hindu's *nierna*, differ only because of the different outlook and environment of those who describe them. Even the most favored of the Protestant groups, the Adventists, did not get beyond this circumscribed viewpoint of Christianity. True, they learned that inherent immortality and eternal torture were not taught in the Bible, and their conception of future bliss was different from that of other religionists; but they did not see that there was any more to God's plan than to accept Christ in this life, live as holy as possible, and thus be prepared for future happiness. And, like the others, they held and taught that all except the favored few who did thus believe, were doomed to eternal loss. Future punishment to them meant death instead of torment; and that was about all the progress they made so far as the truth was concerned.

Divine Plan Destroyed

It can readily be seen how this universal falling away from the faith affected, directly or indirectly, practically every precious doctrine of the divine plan. Jesus, allegedly, be-

came God, a third part of a trinity of Gods. Thus the ransom was destroyed. The death and resurrection of Jesus could not be a reality, because, being God, He couldn't die, and not being dead, He couldn't be resurrected from the dead; so this truth was perverted to mean that it was merely Jesus' human body that died, and that this body was resurrected, and as a part of God is now in heaven, scarred by the wounds of His passion. The ransom, if they attempted to explain it at all, was merely an exhibition of suffering on God's part, which atoned for sin. This, too—atonement for sin by suffering—is of Oriental, hence Satanic, origin.

The High Calling of the church was also buried in the landslide of false doctrine, having been distorted to mean merely a means to escape future punishment, and to enjoy future bliss. To reign with Christ meant to exult over the triumph of the righteous, and to praise God for the damnation and eternal torture of the lost. The second coming of Christ was to be doom's day for nearly everybody, and the destruction of the literal earth. The future glorious period of trial and judgment for the world was made to mean merely a brief rehearsal of past sins and a sort of re-pronouncement of the sentence of eternal doom and despair upon all but the favored few.

Thus seen, the Messianic Gospel was lost. The divine plan was destroyed; and if God's people were ever to have it restored to them it would have to come through a special dispensation of divine grace; and this God gave, when again He spoke through His Son, who girded Himself and came forth and served the household with "meat in due season." True, Adventists and others, then and since, have evinced a measure of interest in the prophecies; and to some extent have been able to understand the signs of the times; but every proof that the end of the age is eminent simply means to them the near approach of doom for everybody but themselves, hence, only by shutting out from their hearts all concern for others, are they able to derive comfort from their findings.

But when Jesus girded Himself and came forth and served that little group of faithful watchers in Allegheny back in the early seventies, how wonderfully the divine plan opened up to them. Records of that time indicate that the object of our Lord's return was one of the first great truths that was restored to

them, that object being, as set forth by the Apostle Peter, to usher in "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." And this proved to be one of the keys which helped to unlock the whole treasure-house of truth contained in the sacred Word.

Now it could be seen that the second coming of Christ, instead of marking the end of all hope for the unconverted world, signalized the ushering in of a time of opportunity and blessing for "all the families of the earth." In the light of this glorious restitution hope for the world, the ransom work of Jesus took on a depth of meaning previously impossible to discern; it being now seen that His death guaranteed an opportunity of life for all mankind, the living and the dead, and that provision had been made in the divine plan for this truth to be testified to all, "in due time."

Other features of the plan then fell quickly into place, each in its own way revealing the glorious attributes of the divine character in a way that thousands, previously, would have been glad to have seen, but were prevented from doing so by the fact that it was not the "due time" for the "present truth" to be revealed.

Doctrines Became Clear

The fall of man; the giving of the law to the typical house of Israel; God's dealings with and promises to the prophets and other ancient worthies; the birth, baptism, ministry, death, and resurrection of Jesus; His nature when here on earth; His present highly exalted divine nature; the call of the church, and God's dealings with them through the holy spirit of truth; the harvest at the end of the age and the glorification of the church—all these Scriptural truths took on a clearness of meaning which, previously, had been hidden because now they were all seen in the light of the grand finale of the plan and up to which finale they all were leading; namely, the blessing of all the families of the earth during the times of restitution which God had spoken by the mouth of all His holy prophets since the world began. The Bible chronology, previously worked out by the Adventists, and understood by them to indicate the time for the destruction of the earth, was now seen to mark the "due time," the early morning hour, of this glad day of promised blessing.

Not only did the loss of this outstanding objective of the divine plan prevent a clear, comprehensive understanding of even the simplest features of the truth, but its restoration by the returned Lord, led also, under His direction, to a clearer grasp of the deeper phases of the divine plan. God's covenant with Abraham, the "new covenant," etc., gradually were seen in their true light. Why the church was called upon to suffer and die with Jesus, could now be seen, thus bringing to light the true significance of the Christian life: that it is not an effort to escape future punishment, but a glorious privilege of being a coworker with God in the accomplishment of His blessed purpose to bless all the families of the earth.

A few, down through the centuries, had been able, in a measure, to identify the papal system as the man of sin, the anti-christ; but the true significance of this was impossible to discern fully until the returned Lord in the very early dawn of the new day, restored to His people the truth concerning the true Kingdom of God. How could one clearly discern the anti-christ without knowing the purposes of the Christ—the glorious Messianic Kingdom purposes? How could one see clearly that papacy's union with the governments of the earth constituted a counterfeit of Christ's Kingdom, when he did not understand clearly that Christ was to establish an actual Kingdom?

God Spoke Again

Yes, truly, God had again spoken through His Son; and the true significance of all His past messages, beginning in the Garden of Eden when He said that the seed of the woman would bruise the serpent's head, on down to those thrilling last chapters of Revelation, now, in the light of this glorious vision, became apparent. And verily it was meat in "due" season. St. Peter had said concerning Christ, "Whom the heaven must receive until the times of restitution of all things"; and how perfectly appropriate that the first work of the returned Lord should be to reveal the purpose of His coming in order that a world-wide proclamation could be made concerning it.

The fact that actual restoration to life has not yet begun is no valid objection to the truth concerning our Lord's second presence. Peter's words, "until the times of restitution of all things" do not imply that the very moment of our Lord's return would be marked by a resurrec-

tion of all the dead. Jesus came the first time to die for the world, but He was actually here for more than thirty years before He was crucified. His second coming is to establish His Kingdom and restore the redeemed world to life, but that work will not be fully accomplished until the end of the Millennial age.

Israel's year of jubilee was a picture of the era of Kingdom blessings. The early days of that year did not see the Israelites restored to their lost possessions, but were signaled merely by the blowing of the jubilee trumpets. The symbolism of trumpets, shouts, voices, etc., will be considered in subsequent articles; we mention the jubilee trumpets here merely to remind the student that all of God's great works are introduced by the giving of information concerning them, and that the giving of this information is considered by Him as a part of the work and is accomplished within the time, not before the time, set apart therefor.

While no one has as yet been restored to human perfection, the great increase of knowledge along all lines has gradually awakened the people of the world to the fact they are being denied their rights, and has caused them to long for, yea, to clamour for, the universal blessings of earth which they now recognize to be their inalienable rights.

This state of affairs naturally has produced much of the confusion of thought of these days and is resulting in the overthrow of the systems of selfishness which stand in the way of the Kingdom of Christ. Yes, the old building is now in the process of demolition, preparatory to the erection of the new building by Christ and His church. This is a necessary part of the work of the new day.

The fact that a brief, dark night is now settling down upon the earth is also in harmony with the prophecies. "The morning cometh, and also the night," (Isa. 21:12), is the information that was revealed by the watchman. And how strange that some, seeing this brief period of darkness that follows the early break of dawn, should decide that the morning has not come, and proclaim that the Lord delayeth His coming.

Yes, it was meat in due season that was served to the household of faith. Not only had the early dawn of a new day for the world arrived, but the closing experiences of the church in the flesh were at hand. In the transition period from the old world to the new, God wanted some

witnesses on the earth who were able to bear testimony concerning the significance of the events transpiring. In order to be equipped to do this it was necessary for them to know that the morning had come, and also that a brief dark night was at hand. Additionally, that they might be fortified against the spirit of worldliness and unbelief spreading rampant among the professed people of God during the "time of the end" when "the wicked" were to "do wickedly," a clear knowledge of the harmony of the Bible was absolutely necessary, and the "meat in due season" provided that harmonious understanding. Verily, God fulfilled His promise and the "wise" in heavenly things were given to "understand." Indeed, from all standpoints, the spiritual food served to the faithful watchers by the returned Lord was all that the Scriptures indicated it should be, and in "due season."

Ordained to Serve

After Jesus had made the promise that upon His return He would gird Himself and come forth and serve the faithful watchers, Peter asked, "Lord, speakest Thou this parable unto us, or even to all?" Replying to this question, Jesus said, "Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Of a truth I say unto you, that He will make him ruler over all that He hath."—Luke 12:41-44.

This promise is quite different from those in which the entire over-coming church is assured of joint-heirship with Christ in reigning over the whole world. Different also from the promise of the parable in which those who are faithful over a "few things" are made "ruler over many things." It will be noted that the official position alluded to in this text is over the "household" of faith, not over the world, as the other promises are.

Nor does the word here translated "ruler" carry the thought of Lordship. It is the same Greek word that is translated "ordain" in Titus 1:5, where the apostle gives instructions to "ordain elders in every city." The thought is merely that this "steward" would be a specially ordained one, one chosen by the Lord to dispense the "meat in due season" which is provided by the returned Master. That this or-

dination as a servant is over the "household" proves that the office is exercised among the faithful watchers while they are still this side of the veil.

The historical facts pertaining to the manner in which Present Truth reached the household of faith are in full harmony with that which is indicated in this promise of the Master; that is, first of all, a small group of faithful watchers, concentrating on the study of the Word, were rewarded with a clear vision of the Messianic purpose of our Lord's return—the "times of restitution of all things." Then, one of these, in the Lord's providence, and wholly unsought by himself, was

placed in a position where his faithfulness to this glorious vision of truth made it imperative that he devote his fortune and his life to serving it to the "household." Thus we see that it was indeed "servants"—plural—who first were served; and then, as explained in Jesus' answer to Peter's question, it was a "servant"—singular—that was ordained to be the dispenser of this blessed truth.

It was not that this special servant was divinely inspired so that he could not make mistakes; but, in the Lord's providence, he was used to dispense the precious Kingdom truths, and thereby to arouse the

household to the fact that we are living in the day of the Lord, and that even though a brief dark night was to follow the coming of early dawn, yet the glad full light of the new day would soon burst forth upon a sin-sick and dying world. While the transition period from the old order to the new has been a little longer than Pastor Russell expected it would be, yet his published understanding of the prophecies relative thereto are working out with remarkable accuracy as to the facts, even though the events are spread out over a longer period of time.

"The Harvest," will be the subject next discussed in this series.

The Wisdom of Their Wise Men Shall Perish

MAN'S WISDOM always falls far short of the truth. In no sphere of thought is this better illustrated than in connection with the Bible's prophetic pre-view of events associated with the end of the present age. From the time that the world began to emerge from that period known as the Dark Ages, the theory was adopted by nearly everyone that progress in science and education, plus the tremendous efforts being made to evangelize the world, would surely result in better understanding among the nations, hence a gradual increase of "peace on earth and good will among men." Many, indeed, optimistically believed that the whole world would be converted to Christ and to Christian principles within a comparatively short period of time.

With public sentiment so strongly in favor of this optimistic outlook for the near future, it took courage thirty or forty years ago to proclaim, upon the authority of God's Word, that the greatest time of trouble the world had ever known, was "just around the corner." To say that the world was not getting better; that it would not and could not be converted to Christ except by the forcible establishment of His Messianic Kingdom, was to put one's self in the category of being a "prophet of gloom." Yet some, back in those "good old days" before the World War did have the courage to do this.

Many will remember that back in the year 1903 Pastor C. T. Russell engaged in a series of debates with Rev. Dr. E. L. Eaton, on various subjects pertaining to the divine plan. It was Dr. Eaton's viewpoint, of course, that the world was rapidly being converted through the efforts of the great church systems, and he made light of the idea that the world's conversion could not be an accomplished fact until after the second coming of Christ and the establishment of the Messianic Kingdom. Eight years after his debates with Pastor Russell, Dr. Eaton published a book entitled "The Millennial

Dawn Heresy." At a time when the world is feverishly arming in every conceivable way for offensive and defensive purposes, certain portions of this book sound strange indeed. As an example we quote the following:

"The result of Christ's ministry in this world has been and is a blessing to all mankind, and is steadily increasing in effectiveness and value. For nearly two thousand years He has been a saving influence in the social health and progress of the world, the mightiest force that has ever been felt in human society. Millennial Dawn forever belittles Christ's work in this world, and sneers at the mention of moral reforms, diffusion of knowledge, development of science, downfall of despotism and slavery, birth of civil and religious liberty, growth of Christian sentiment and enlightenment, and world wide evangelization. To mention one subject alone—War. Before the birth of Christ the world was a military camp, and wars were waged for conquest and reprisal. The Christian spirit has so far permeated the world that it would not today tolerate another war for either of these causes. Japan yielded to the Christian moral sense of the world when she relinquished her demand for indemnity of Russia; and America wrote the parable of the Good Samaritan into the law of nations when it espoused the cause of Cuba. If there shall be any war in the future, its only cause can be fear, distrust, or misunderstanding; and Christianity is rapidly making it impossible for one nation to fear, distrust or misunderstand another. Thus it is true, and growing more true daily, that the seed of Abraham is blessing all the nations of the earth."—Page 67, "*Millennial Dawn Heresy*."

Such were the words of an optimist in 1911. Today, in 1938, the prophecies of the Bible which foretold the near-approach of an era of national and international debauchery, are vindicated. Jesus

Himself raised the question, "When the Son of man cometh, shall He find faith on the earth?" yet Dr. Eaton and others tried to convince the world that Jesus was wrong, that all mankind were surely to be converted to Him prior to His coming. But how true Jesus' words seem today. Professed religion is on the down grade everywhere. Paganism is growing. The nations are becoming more and more embittered. Hatred and misunderstanding are taking the place of tolerance and understanding; with the result that instead of peace on earth and good will among men, the hearts of nearly all are failing them for fear as they look into the future.

When Pastor Russell and others pointed out that according to the Bible the world was headed for a time of trouble such as was not since there was a nation—a time of trouble that would begin with war, then gradually merge into revolution, and finally

anarchy among the nations—it was not because they wished to be prophets of doom, but because they were insisting on being loyal to the teachings of the Bible. The prophecies of the inspired Word outline the divine program for the conversion of the world to be the setting up of the Messianic Kingdom. Also, that what the world in this generation has accredited as human progress which would eventuate in an era of world-wide and lasting peace—the product of the "brain age"—is merely the divinely foretold and overruled "increase of knowledge," timed by God so as to precipitate the conditions which we now see are bringing about a complete collapse of all man-made institutions. Upon the ruins of this old order of selfishness the new Kingdom—God's long-promised Kingdom—will be set up. May we then continue to have confidence in God's Word to guide us in the way of truth.

KINGDOM CARDS AND TRACTS

AS THE poor groaning creation becomes ever more deeply engulfed in the time of trouble, and the consequent suffering and distress increases, the brethren are finding golden opportunities to comfort them that mourn; and the Lord is richly blessing those who are using these opportunities faithfully. The Kingdom Cards, announced, in previous issues, have opened up a very effective means of bearing witness to the truth; and this method can be used by almost all the friends.

The message on these cards is brief and to the point; and those who are interested are invited to write for a free booklet. The cards are furnished with or without The Dawn address. As a result of the distribution of Kingdom Cards we are at the present time receiving requests for booklets at the rate of more than five hundred a month. This is in addition to the requests being mailed to brethren and classes using other than The Dawn address on the cards.

KINGDOM CARD INFORMATION

The Kingdom Cards are of three varieties, known as "Consolation," "Plan," and "Democracy." The "Consolation" cards are for mailing only, and are for sending to friends and relatives of the deceased. It offers a free copy of "Hope Beyond the Grave." The Dawn address appears on these cards unless otherwise ordered. Recent editions give the address as follows: "Care of The Dawn, 136 Fulton Street, Brooklyn, N. Y." The thought is that the one who sends out the cards may sign his own name just ahead of The Dawn address. Thus, when the request for a booklet is received by us, we know at once who was responsible for the original mailing of the card, and can forward the information to the proper person so that the interest may be followed up.

The "Plan" and "Democracy" cards are suitable either for mailing or for house-to-house distribution. These offer a free copy of the "God and Reason" booklet. Classes so desiring may order these cards printed with an announcement of their Sunday meet-

ings on the address side. These cards have also been adapted for use in advertising special public meetings. Samples of any of the cards will be sent upon request.

All the various styles of Kingdom Cards are supplied free, the same as tracts, and we will be glad to send them out in any quantity desired. They are paid for from the Free Tract Fund. The enthusiasm of the brethren in distributing Kingdom Cards is reflected somewhat by the fact that since the first of the year we have found it necessary to print more than three hundred thousand of them. We rejoice exceedingly in this privilege of cooperating with our brethren in scattering the precious message of truth where some may have the opportunity to come in contact with it. Already we are receiving interesting replies from people who ordered the booklets as a result of the Kingdom Card work. Some of these order more booklets, some order The Divine Plan of the Ages, and some order a 3-months trial subscription to The Dawn.

An interesting letter from a sister in Colorado says, "One of the last lot of names you sent to me [names received in The Dawn office requesting the booklets] turned out to be an old-time Bible Student. This makes nine friends we have discovered in this city within the last year." Thus it is seen, that the distribution of Kingdom Cards is also helping to locate the Lord's people, as well as bearing witness to others.

FREE TRACTS

We still supply free tracts in any quantity desired. If interested in tract distribution, send for samples, or order quantity desired of any of the following:

- "The Coming World Dictator"
- "Hope of Universal Peace"
- "Earth's Coming Glory"
- "Why Not Live Forever?" (A dialogue)
- "Calamities—Why Permitted"
- "Coming Back From Hell Soon"
- "What Is the Soul?"
- "Where Are the Dead?"

THE DAWN 136 Fulton Street BROOKLYN N. Y.

The Christian Life

Our Memorial Of Christ's Death

* * *



IT IS customary to memorialize the birth of a great man, but not his death. Here in America we observe the birthday anniversaries of George Washington and Abraham Lincoln, and yearly a day is set apart to celebrate the Declaration of Independence—the birth of the United States—but when it comes to Jesus, the greatest being that ever walked this earth. His followers, memorialize both His birth and His death.

The only ones who keep the true feast of love in memory of Jesus are the members of His body, the church, which He is choosing out of the world. And these celebrate His death in the proper way, because they understand the depth of its meaning, while others lose sight of the full scope of its implications. It is a memorial plus a symbolization of the greatest thing that God has ever done on this earth—His selection of the future bride of Christ, the sacrifice of which composite body is emblemized in the elements of the bread and the wine. Not that that selection is entirely completed as yet, for there is evidence that it is still going on; but there are many indications that it will not be very much longer before that body of Christ will be complete.

When God was ready to deliver the Israelites from Egyptian bondage, He authorized the institution of a feast for the people. It was the Jewish Passover. He gave the most explicit instructions concerning this feast. A lamb was to be taken into each home and killed at a given time. This animal had to be without blemish, a male of the first year. It was selected on the tenth day and kept in the house until the fourteenth day of the first month. Then it was slain, and its blood was sprinkled with hyssop on the lintels and posts of the door outside each home. The angel of death would behold this blood and would pass over that house and not inflict death upon the first-born therein.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs shall they eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is



the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. . . . And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.—Exodus 12:8-15.

One of the chief preparations for the passover was the removal of all leaven from the homes. And why was this? We must remember that this festival of the Jews was clearly typical of 'good things to come.' (Heb. 10:1.) In the antitypical realities, leaven is a symbol of that which corrupts—sin and error. As a matter of fact, the little yeast plant in leaven, breaks up sugar, which is a good food product, into carbon dioxide gas and alcohol, which are two poisons. In our leavened bread, however, the carbon-dioxide gas escapes after making the dough light and digestible, and the alcohol also disappears by means of the heat. Thus we have the ordinary loaf of bread. But, during the passover, unleavened bread was used. It was also used in connection with the sacrifices of the law, on the golden table of the Tabernacle, and in the Ark of the Covenant.

The Apostle Paul says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." (1 Cor. 5:7.) And again he says, "Not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5:8.) Then the Master Himself, in one of His parables told of a woman who put leaven into three measures of meal until the whole became leavened (corrupted). This woman pictured the apostate church which corrupted the pure food of the gospel to such an extent that the erroneous teachings thus produced led the minds of men into gross misunderstandings of God and His character.

The teaching of the type, therefore, indicates all leaven must be removed in the celebration of the antitypical feast—the Christian's memorial supper. The creeds of nominal Christendom are full of leaven.

They are so corrupt that it is almost impossible to find any elements of truth in them. They have corrupted the Bible teachings on the creation, the constitution of the soul, mortality and immortality, the resurrection of the dead, the call of the church, the efficacy of the ransom sacrifice and the divine Kingdom. It is little wonder that the devotees of the various church systems are spiritually lean and that they are trying to serve both God and Mammon at the same time. Truth and error simply cannot be reconciled, for the table of God contains only pure food without any intermingling of erroneous products that tend to poison the mind and heart.

The Passover Lamb

In the case of the Christian God caused the antitypical passover lamb, Christ Jesus, to be slain. But by faith we can take the blood of our lamb and sprinkle it on the door posts of our hearts. (Heb. 10: 22.) Apart from the blood, there can be no salvation, no deliverance from the bondage of sin and death. We quote the following from the *Watch Tower* of February 1, 1916 (Reprints, page 5849):

"The writer [Arthur Pink] believes there are thousands . . . who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of His person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot be easily erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ, they do not believe *in* Him! They believe with the head that such a person lived (and because they believe this, imagine they are saved) but they do not believe with the heart that this person died to save them from their sins. A merely intellectual assent to the reality of Christ's person and which goes no further, is another phase of the way which seemeth right unto a man, but the end thereof are the ways of death."

* * *

"And now, my reader, where do you stand? . . . Are you trusting in yourself or in Christ? . . . A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers, and even reading the Bible, none of these things—nay, all of them together—without faith in the blood of Christ can obtain for you a passport to heaven. If any of the above virtues could save a single soul, where was the necessity for the death of Jesus Christ?"

Having sprinkled the blood of the antitypical lamb upon the door of the heart by faith, then, the Christian is required to eat the lamb roasted with fire. This is done by appropriating to himself the elements of the death of Jesus. When we take food into the body, it is first swallowed, then digested, assimilated,

and finally passes through the process of metabolism. And a similar process goes on in the mind and heart of the Christian. It takes place during the night-time of this Gospel age, and must be all completed before the morning light of the New Day breaks over the world. In the type, none of the meat of the lamb was permitted to be left over till the morning. And so, in like manner, Christians must appropriate to themselves the full amount of the merit of Christ's sacrifice for their justification during the present dispensation. Nothing provided for the body of Christ must be left over till the Millennial Morning, for that will be the world's age, and at that time the sacrifice of His body must be a thing already accomplished.

As the typical lamb was taken into the house on the tenth day and kept until the fourteenth day of the first month, at which time it was slain, so Jesus, the antitypical lamb, went into Jerusalem on the tenth day of the month Nisan and was slain on the fourteenth day. On the day of the crucifixion—that day having begun at six o'clock the night before—Jesus partook of the Jewish Passover feast; for He was a Jew, and it was required of Him that He fulfil all the righteousness of the Mosaic law.

It was a quiet celebration in that upper room in Jerusalem. The world of humanity with its sin, its sorrow and its shame was barred out. Jesus was about to consummate the greatest sacrifice that earth had ever known. It was the greatest sacrifice because He was the greatest being that had ever stood upon this earth. He had left the heavenly glory—a position above the angels—to come down to this sin-cursed world. He had set forth the greatest truth; He had performed the most wonderful miracles; He had lived the perfect life. He might have been acclaimed as the greatest of all the Jewish Rabbis. He might have astonished the people with His oratory, or with His literary ability. There was no limit to the possibilities of the things He might have done.

Memorial Instituted

In reviewing the result of the labors of Jesus for the three and one-half years of His ministry, what do we find? The result was chiefly represented in the twelve apostles who sat about the table on that fateful night. They were not renowned for wisdom or earthly fame, but were poor, humble men. One of them, indeed, was a traitor. The rest were devoted to the Master, but they did not understand His mission to the world. It remained for the holy spirit to reveal this to them at a later time. Jesus partook of the passover feast, and then He instituted a memorial of His death, using the emblems of bread and wine. These emblems symbolized the great antitypical feast that His followers were to enjoy throughout the Gospel age. Jesus previously had pictured this feast as a great supper, to which a certain good man (God) had invited certain guests to come, but some refused the invitation and began to make excuses of various kinds.—Luke 14:16-24; Matt. 22: 2-14.

After the celebration, Jesus went out into the Mount of Olives in company with the eleven. He knew that the time had arrived for His betrayal and death. And He realized, too, that the death was to be one of shame and ignominy. While His heart craved sympathy and love, His course of faithfulness to the divine mission had brought upon Him jealousy, hatred and vituperation of the worst kind at the hands of the leaders of the Jews. Under the trees of Olivet, the Master had a good chance to think over the sequence of events that were to culminate on Calvary. The grass was cool and sweet to Him; the air was balmy and mild. The heavens of that night with all their gleaming brilliance betokened the love-light of His Heavenly Father which seemed as though it were bestowing a silent blessing upon His head. It was a time when lovers walk about in the joy of youth; but He, the greatest lover of all time—the lover of God and righteousness and truth walked alone, for the disciples had been left behind. And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what was coming, He prayed, "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." (Matt. 26:39, 42.) It was not the cup of death that He desired to avoid, for He had come to earth to die. It was the cup of ignominy and shame that He would have shunned had it been in conformance with the divine will.

Next morning they nailed Jesus to the cross. It was an occasion of triumph for Satan. It seemed as though the greatest cause of all time had gone down in utter defeat.

Sorrow Turned to Joy

Let the curtain go down on Calvary, on the darkness, on the reeling crosses, on the death of God's beloved Son, the great antitypical passover lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection, when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body, "Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:1-9; Matt. 28:1-6.

How the Christian feeds on these events—the death and resurrection of Jesus! They are not merely historical events to them; they are the very essence of life and power at the present time, just as they have been for nearly two thousand years. The feast that God has provided through His Son is to be eaten with unleavened bread—the bread of pure truth—and with bitter herbs of persecution. This feast has continued throughout the Gospel age.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover."—Exodus 12:11.

In olden times the girdle was used to tie up the loose flowing robes in order to expedite one's progress. The Apostle Paul says that we are to have our loins girt about with truth. We know when the

Master was on earth on one occasion He girded Himself and washed the disciples' feet. Then, in His prophecy concerning the end of the Gospel age He said, "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." The shoes indicate that the Christian is on a journey and that he must "walk in newness of life." The staff doubtless is the Word of God, upon which we can lean in every time of persecution and of trial.—Luke 12:37.

Keeping the Feast

When the Apostle Paul says, "Let us keep the feast," he does not merely mean the *emblematic* feast, but the *real* feast, as well. We know that this is so, because he says that we are to eat it with unleavened bread of sincerity and truth. This is a feast of which we must try to prove ourselves worthy in every way. St. John says, "Every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:3.) The banquet that God has spread for us destroys our appetite for everything else. It can be enjoyed by the Master's followers every day in the year.

God's people are admonished to examine themselves to see if they are worthy of this feast. Do we enjoy a standing of justification before the Lord? Do we love the Lord? Have we consecrated ourselves to do the divine will? Are we keeping our sacrifice on the altar? Do we love the people of God? Do we love the truth so well that we are telling others about the glorious plan of salvation? Are we faithful witnesses of the cross of Christ? Are we pointing out the signs of the times? In this remarkable period, do we perceive that the world is in a transitional time, that the old order is about to pass away and the new order about to come in? The Lord's people should have their eyes open and be awake. "Examine yourselves, whether ye be in the faith," is just as applicable today as when it was written. (2 Cor. 13:5.) He who partakes of this feast unworthily does so to his own condemnation, "not discerning the Lord's body," and that, as a member of the body of Christ, he is expected to earnestly endeavor to live up to the high, ennobling standards of the truth.—1 Corinthians 11:29.

"The cup of blessing which we bless, is it not the communion [common union] of the blood of Christ? The bread which we break, is it not the communion [common union] of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." These are the Apostle Paul's words (1 Cor. 10:16,17), and they present the fundamental and vital truth of the sacrifice of Jesus and the church.

The first thought we get from the apostle's statement is that the blood of Jesus is shared by all believers alike, giving them a justified standing and constituting a basis for their acceptance to the privileges of the "high calling." But as we look more

closely into the words, we note something else—"We are one bread and one body," says the inspired writer. Then, if the bread represents our unity, the wine must do the same thing. But just how could this be? Jesus had said, "This is [symbolizes] My blood of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:28.) He was referring to the wine. Now the life is in the blood, and the meaning of the Master's words is that He had given His life for many, etc. Then the wine also must have something to do, symbolically, with the life of the members of the church. It must indicate that these, also, give themselves in sacrifice, that they lay down life itself in the service of the truth.

As a loaf of bread is broken, therefore, the Christian is broken; and as wine is poured out, so his life is poured out in the divine service. There is no getting away from this great fact of the Scriptures. In other words it is stated, "If we suffer, we shall also reign with Him." "If we be dead with Him, we shall also live with Him." (2 Tim. 2:11,12.) And, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John 12:25.) While the nominal church has drifted away from this truth, the Lord's followers still hold fast to it. To them the promise is as true today as when it was first made, "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

THE SACRIFICIAL LOAF AND CUP

A broken loaf—a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice—
The costly price He paid!
That precious body, broken once for me,
That precious blood once spilt—
For me, that I through Him might be made free
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah yes, through grace I am a part of Him,
His sufferings to fulfil.
My body to be broken with my Lord.
My blood with Him be shed,
And as I die with Him, with Him I live,
My ever glorious Head,

The hour is late—the end is drawing nigh—
And as we gather here,
Brethren beloved, to share this holy feast,
We know the time is near
When all His loved ones shall be gathered home,
Our tears all wiped away,
And all the shadows that oppress us here
Shall yield to perfect day.
Then with rejoicing let us now partake;
Our journey's almost o'er:
The light is breaking o'er the heav'nly hills!
Our King is at the door.

Practicing Self-Denial

(Article 4, "These Sayings of Mine")

"If thy right eye offend thee, pluck it out."—

Matthew 5:29



HE desire to have one's own way constitutes a formidable hazard to Christian progress. It hinders growth in both grace and knowledge. It is responsible for errors of doctrine as well as of practice. If not controlled it eventually leads the professed follower of the Master into by-paths which end in darkness, despair and death. Self-will, in contrast to the divine will, has been the cause of the long reign of sorrow and death; and in preparing the future ministers of reconciliation who are to be used to restore mankind to harmony with God, He has laid down most rigid regulations with the view of instilling into their very inmost souls the imperative necessity of having the divine will control their lives.

"Thy will be done," must become the true heart-desire of every individual who obtains everlasting life on any plane. This is the outstanding objective to be obtained by the world in general during the Kingdom period, and it is the principle that must govern the lives of those who are now being prepared to be kings in that Kingdom. While Jesus Himself, as the Logos, had always been loyal to the divine

will, yet He was specially tested on this point during His earthly ministry, being called upon to learn the lesson of obedience even when it cost Him excruciating suffering, both mental and physical. How well He learned this lesson is illustrated by His attitude in the garden of Gethsemane. Here He was faced with the severest test He had ever experienced, yet with fortitude and self-surrender He said to His Father, "Nevertheless not My will, but Thine, be done."—Luke 22:42.

It is no wonder then that in analyzing the various sayings of Jesus which were given to guide His followers in the narrow way, we should find so many of them directed against this sinister monster of self-will. The true followers of the Master are not permitted to serve the Lord just as they please. The path of the Christian is circumscribed by disciplinary rules which must be heeded if we are to dwell continually in the light of divine love. Our devotion to God, our gifts and our sacrifices, are not acceptable to Him unless we obey these rules of the narrow way.

Note how this latter thought is emphasized in the command of Matthew 5:23,24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." From this we see that it is quite possible for one outwardly to appear very devoted to the Lord

yet, from God's standpoint, not be fully submitting to the divine arrangements. Where such a condition exists, and the person so affected makes no attempt to rectify it, sooner or later divine protection will be withdrawn and he will go into a state of outer darkness.

The expression, "If . . . thy brother hath ought against thee," need not be understood to mean, If thy brother is not pleased with your course in life. The thought is, rather, that if we have actually wronged our brother in word or deed, so that he has *just* cause for holding something against us, then we should take steps to be reconciled to him. One who is true to God and to the truth is sure to have enemies. There are sure to be those (many times professed brethren) who will find fault and will be dissatisfied. To attempt to be reconciled to all such would be an endless task. But, if we have actually done wrong, if we have dealt unjustly with a brother, and then fail to make amends as best we can, our devotion to God, the gifts and sacrifices we bring to Him, will count for little.

It is self-will that usually prevents the reconciliation of brethren; and God, in His wisdom, has established this rule of the narrow way which gives His people another opportunity to practice self-denial. After all, it is a very simple matter to say to our brother, "I have done wrong, I ask your forgiveness," yet many have made shipwreck of their faith by permitting their stubborn self-will to hold them back from humbly obeying this divine command.

"Agree With Thine Adversary Quickly"

The next recorded "saying" of the Master is, "Agree with thine adversary quickly, whiles thou art in the way with Him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matt. 5:25, 26.) This admonition evidently has reference to the case of one who has been sued for a debt. Some commentators suggest that it refers to the difficulties the Jews often had in connection with their payment of taxes to the Romans. At any rate, the illustration involves the case of a debt about which there is some question of its being just.

And again, the surrender of self-will is shown to be the divine solution for the trouble. "Agree with thine adversary quickly, whiles thou art in the way with him." The expression, "whiles thou art in the way with him," seems to suggest traveling together. Writers on Eastern customs explain that even today in most countries of the East, disputants find it necessary to journey two or three days to find proper legal authorities before whom to explain their troubles. It is said that, in many instances, the parties concerned travel together, stop at the same inns, eat and converse together during the journey. Thus, at times, while on the road to the judge, men who have been bitter enemies suddenly become friends. They talk over their differences and suggest remedies; and many times a basis for agreement is found.

Luke 12:58 indicates that it may have been this custom that Jesus had in mind in this particular "saying." In any event, He is here, as elsewhere, admonishing a willingness on our part to agree with our adversary so far as possible when the only thing at stake is our own self-interests. If we find him willing to compromise on his demands, then we should be willing to give up our desire for complete release from the claimed obligation. But if one insists on having his own way entirely, he should beware lest it lead him into real trouble. This hypothetical case cited by the Master is relatively unimportant, and probably under the conditions of today, such a situation is not likely to develop; but the principle involved is important, because it brings home to us, in still another way, the importance of learning well the lesson of giving up our own preferences.

Magnifying the Law

In a previous study of "These Sayings of Mine," we noted how wonderfully Jesus magnified the law pertaining to murder, making it apply even to the thoughts and intents of the heart. So now, He does the same thing with the law pertaining to adultery—"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.) Here is an application of the divine law which goes beyond the ability of the brethren to discern, from outward appearances, who is faithful and who is not. God, however, who is able to discern the very thoughts and intents of the heart, knows how faithfully we are endeavoring to measure up to this high standard.

Then come the words of our text: "And if thy right eye offend thee pluck it out, and cast it from thee: for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell." (Matt. 25:29.) There may be some connection between this statement and the preceding one about looking upon a woman to lust after her; but this is by no means the only manner in which the lesson can be applied. The Apostle John tells us about the "lust of the eyes," saying: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2:16.

"Lust," desire, heart-longings for things with which to gratify self, is not of God, but of the world. Here we have presented to us the two contrasting principles of love and selfishness. Love is of God; selfishness is of the world, and emanates from Satan, the prince of the world. In our consecration we agreed to do the will of our Heavenly Father, to be guided by His laws, to be motivated by His spirit. God promises to help us in this; and one important way in which He helps us, is by the rules and regulations He has provided in His Word, which, if we obey them, present opportunities to practice self-denial, to overcome our selfish desires, and to more completely live the life of full surrender to Him.

Hence, "If thy right eye offend thee, pluck it out." The eye being a symbol of perception, of vision, of comprehension, the thought would be that whatever we comprehend in the world about us and set our hearts upon that is out of harmony with the divine will could be looked upon as an offence of the eye. Actually, one's literal eye would not be responsible for the offence; although the things which cause offence may be as dear to us as the right eye. But no matter what the offending element may be, and no matter how much it may cost of self-denial to cut loose from its influence, it will pay us as new creatures to do it; because only as we learn fully the lesson of complete surrender of everything to God, will He find us worthy of a place in the Kingdom with Jesus.

Jesus also mentions the advisability of dispensing with such a valuable thing as the right hand if it should occasion our offence—stumbling. This language, of course, is merely illustrative; nevertheless, the illustration vividly portrays the great exactions in self-denial required of a Christian if he is, finally, to be accounted worthy of a place with Jesus in the heavenly phase of the Kingdom. Bible Students have known for a long time that it will only be a "little flock" who will be given that high reward, and as we take into consideration some of these drastic terms of the narrow way, it is not difficult to understand why the "little" flock will be so little.

How hard it is for us to apply these lessons to ourselves, and put them into practice in our own lives! If Jesus were among us in the flesh today, living the fully surrendered and wholly consecrated life that He did back there in Galilee—and teaching as He did—it is more than likely that we would consider Him to be an extreme radical, a fanatic on religion. We look back to that remote past and admire the faithfulness of Jesus; we extol the life of Paul, of Peter and others; yet we often fail to realize that the secret of their faithfulness was the spirit of self-denial which so fully controlled their lives.

The denial of self is to be so complete on the part of the consecrated Christian that, strictly speaking, there is only one thing that he has the "right" to do, and that is to surrender himself on the altar of sacrifice to God. But it is one thing to enter into a covenant by sacrifice, and quite another thing to carry it out. Responding to the invitation we present our whole "bodies" in sacrifice to the Lord (Rom. 12:1), and certainly a fair test of our sincerity in the matter would be our willingness to part with an eye, or a hand—even literally, if need be—symbolically, by gladly parting with those things which are as precious to us as an eye or a hand, in order that we might better carry out the terms of our covenant.

Self-Denial in Domestic Arrangements

The Master continued: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the

cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:31, 32.) Here is another of the sayings of Jesus which often puts a severe test upon the genuineness of a Christian's consecration. From the standpoint of the world's standards today, even as at the first advent, it may seem very "narrow" to make adultery the only divinely recognized cause for divorcement. Self-will may enable one to find some other "justifiable cause" for remarrying while a former mate still lives; but, in so doing he may lose an opportunity of demonstrating his willingness to figuratively pluck out his right eye, or cut off his right hand.

"Yea, Yea; Nay, Nay"

Sincerity of consecration to God will manifest itself in one's dealings with others. If one is wholly honest in his dealings with God he likewise will be honest in dealing with his fellowman. Of an honest man today it is often said, "His word is as good as his bond." It was in order to emphasize the importance of such honesty that Jesus said, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—Matt. 5:37.

A writer on Eastern customs tells us of how common is the practice of swearing, even in ordinary business conversation. He explains, for example, that when the price cannot be settled by bargaining, merchants and their customers usually take oaths by temples and holy names in proof of their sincerity. Such oaths are about as follows: "By God's name and His holy angels, this pair of shoes cost me six dollars, but you can have them for three dollars." The prospective customer may reply, "By my only son's head, I will not pay you more than a dollar," etc. Instead of this meaningless cross play, Jesus insisted that His followers should practice simplicity, directness and honesty in dealing with each other. In a country where the taking of oaths was such a common practice, one's failure to conform to the customs would, no doubt, result in considerable material loss; but even so, it is better to be sincere and honest before God, even at the cost of self-sacrifice, than to enjoy the temporary benefits to be derived from conforming to the customs of the world and thereby to lose the eternal blessings vouchsafed to the faithful.

"Turn to Him the Other Also"

Jesus made it plain that His followers were not to exact the just requirements of the law from those who injured them. In another of "these sayings of Mine," He shows how genuine self-denial will manifest itself in our lives when we are smitten by enemies. "An eye for an eye, and a tooth for a tooth," was not to be the disciples' standard; but rather, "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if a man shall sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:38-41.

It is said that in the East a man frequently wears all the garments he has because his social standing is determined by the number of clothes he wears. Thus if a man is forced, either by bandits or by process of law, to give up both his coat and cloak, he still would not be naked. Non-resistance, where only our own interests are involved, is the import of this lesson, also; thus again presenting the follower of the Master with an opportunity to practice complete self-denial.

All these various illustrations, are, of course, based on circumstances and customs with which the people in Jesus' day were familiar. It is said that when regiments of soldiers were transferred from one point to another, men and animals were drafted into service for the transportation of military supplies. The people of one town would be asked to carry the burden as far as the next town, and so on; and those expected to serve were notified in advance in order that they might be ready. It is said that gentle and humble men when approached by officers and asked to carry a burden a mile, might be heard to say, "I shall be glad to go two miles, my Lord." Jesus sanctioned this attitude for His followers, as the one designed to work out for their highest interests, especially, as it afforded still another opportunity to practice self-denial.

"Give to Him that Asketh"

The next "saying" reads: "Give to him that asketh thee, and from him that would borrow of thee turn


not thou away." (Matt. 5:42.) It is not to be supposed that Jesus is here advocating that a Christian should give to another anything, or everything, he might request; even if it were possible to do so. The suggestion has been made that the reference here is to the demands of a highway robber, of which there were then so many. If this be correct, evidently the lesson again is that of the advantages of non-resistance in the face of unjust practices. In Jesus, the Captain of our salvation, we have a perfect example of the operation of this principle.

It seems reasonable to suppose that those whom the Master refers to as desiring to "borrow," are those who are genuinely in need, and who prefer to borrow with the thought of returning rather than to beg. In such cases, a Christian must not turn a deaf ear. We may not always be in a position to help, but we should not turn away with indifference. To do so would indicate a selfish attitude of heart which is foreign to the spirit of sympathy and self-sacrifice for others. Those who are being prepared to bless the world during the Kingdom period must surely be filled with sympathy for the unfortunate at the present time.

"Be Ye Therefore Perfect," will be the title of the next article dealing with Jesus' Sermon on the Mount.

The New Covenant in the Book of Hebrews

"In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Hebrews 8:13.

OD'S promise of a New Covenant is clearly stated in Jeremiah 31:31-34. The apostle tells us that it is called a "New" Covenant because the first covenant is made "old." This agrees with the prophet's outline of the New Covenant and its work, in that he also shows that it is made with those who previously had entered into a covenant with God but had proved unfaithful. The principal facts concerning the New Covenant, as outlined in Jeremiah 31:31-34, are, that it is made "with the house of Israel, and with the house of Judah," that the law of the covenant is written in the "inward parts" and in the "hearts" of the people, and that when it shall have been instituted its effects will be so universal that *all* shall know the Lord, "from the least of them unto the greatest of them"; therefore, teachers of the people will be necessary no longer; and the sin of Israel will not be remembered any more by the Lord.

When the Apostle Paul wrote to the Hebrew Christians in an effort to strengthen their faith and revive their zeal He quoted this prophecy of the New

Covenant and pointed out that it, like all the other Old Testament promises of future blessings, was to be made possible through the redemptive work of Christ. He shows, furthermore, that the church of this Gospel age is very closely associated with the New Covenant. Now the question is, In what manner is the church associated with the New Covenant? Certainly it is not true that the New Covenant has already been 'made' with the house of Israel and with the house of Judah, as the prophet foretold it would be; nor is it true that in the houses of Israel and Judah, or among the Gentiles either, there is no need for teachers to instruct the people concerning God and righteousness, as the prophecy indicates will be the case when that New Covenant is "made."

On the other hand, we cannot ignore the fact that the apostle quotes this prophecy in his message to the discouraged Hebrew Christians, and indicates that its fulfillment was in some way associated with their experiences. What, then, is this association? In what way *does* the Christian of this Gospel age fit into the picture of the New Covenant? We understand the Scriptures to teach clearly that the church's relationship to the New Covenant is that of "ministers," or servants; that this service involves the sac-

rifice of their lives now, in preparation for joint-heirship with Christ as co-mediators—ministers of reconciliation—in establishing the New Covenant, first with the house of Israel and the house of Judah, and through them, with the whole world of mankind. We hold, that from this standpoint—and this standpoint alone—perfect harmony is found in all the typical and prophetic teachings relative to the New Covenant.

The book of Hebrews clearly shows that the New Covenant takes the place of the old law covenant, as its antitype. As students of the Word, we need always to guard against the human tendency of circumscribing God's works by attempting to bring them within the scope of our own limited viewpoint. The antitype is always on a much larger and grander scale than the type; and it is very necessary to remember this if we are to understand the truth pertaining to the antitype of the Law Covenant.

Making of Covenant Requires Time

The making of the typical covenant, for example, required but a few days, but the making of the antitypical covenant requires two entire ages. The making of the Law Covenant began when Moses was in the mount receiving the law of the covenant from God, and was consummated, when, after the people and the books of law were sprinkled by the blood, all Israel agreed to its terms. The making of the New Covenant, its antitype, began with the first advent of Jesus, but will not be fully consummated until the end of the Millennial age, when Israel and the world in general enter into heart agreement with its terms—when teachers of the law will no longer be necessary; for all, then, shall know the Lord, from the least to the greatest.

When we say that the "making" of the New Covenant began at the first advent of Jesus, we do not mean that it was inaugurated back there, and that the church is now being developed under it; but rather, that the antitypical sacrifices required in the making of that covenant, began to be made back there, and that the selection and preparation of the servants of that covenant—its mediators, its priests, its teachers, etc.—was there initiated. If we keep this point in mind, we will have no difficulty in understanding the apostle's reference to the church's association with the New Covenant.

Concrete example of associating the church with a phase of God's plan not yet actually in operation but merely in preparation is that concerning the Christian's relationship to the long-promised *Kingdom* of God. We quote: "Wherefore we receiving a Kingdom which cannot be moved, let us have grace [margin, *hold fast*], whereby we may serve God acceptably with reverence and Godly fear." (Heb. 12: 28.) Most nominal Christians insist that Christ's Kingdom was established at Pentecost, and this is one of the passages used to prove their claim; but all Bible Students realize that the *actual establishment* of the Kingdom for the blessing of the people

is still future. Yet the apostle says that we have been given a Kingdom. This means simply that we have been given the opportunity of becoming kings in that Kingdom and that, in accepting the invitation to suffer with Christ, we are already looked upon as a part of that Kingdom in its preparatory stages. And it is in exactly the same manner that the apostle associates Christians with the prophecies relative to the New Covenant.

Those who insist that the New Covenant was established at Pentecost are making precisely the same mistake as those who claim that the Kingdom was set up back there; and both claims result in similar confusion of interpretation. How many times, as Bible Students, have pointed out the fallacy of the claim that the Kingdom of Christ is now in operation by calling attention to the very obvious fact that God's will is not being done in the earth as the Lord's prayer indicates it will be done when the Kingdom is established. And how equally true it is that the knowledge of the Lord is not now filling the earth as the prophet shows will be the case when the New Covenant is in operation. Nor can we allow the explanation given by our nominal church friends to the effect that each time a new convert is made it constitutes a part of the coming of the Kingdom, and that when all people are thus converted, the Kingdom will have fully come. Equally unscriptural is the theory that the New Covenant was established at Pentecost, and therefore, all that remains now is for the people to come under its terms.

The true beauty and harmony of the Scriptures are maintained only when we study them from the standpoint that until the beginning of the Millennial age, all of God's work is *but preparatory*, and merely leading up to the glorious consummation of His plan, the objective of which is the reconciliation of the world to Himself. From this standpoint, we see that the church is not selected in order that she only might be saved, but in order that she may cooperate with God in the saving of the world—being "workers together with Him" in this great project of reconciling a lost race.—2 Cor. 6:1; 1 Cor. 3:9.

Applying Proper Principles of Interpretation

The foregoing suggestions of "rightly dividing the word of truth" are familiar to Bible Students; and we all know that it is through the proper application of these principles of interpretation that the rich treasures of truth embodied in the divine plan have been opened up to us. Just so, the prophecies and promises relative to the New Covenant—including, of course, the explanatory exposition of the apostle in the book of Hebrews—are all harmonious when we remember that God's plan has been and still is in but its preparatory stages.

In the 8th chapter of Hebrews the apostle introduces the subject of the New Covenant. In verse 1 of the chapter he says, "Now of the things we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Before proceeding

further, let us note the implications of this text. Here, Jesus, the High Priest, is shown to be seated at the right hand of God. This, the apostle shows, is the antitype of Aaron's going into the most holy of the typical tabernacle, which, according to St. Paul, represented "heaven itself."—Heb. 9:24.

Glorified with Him

Now notice where the apostle puts the church in this picture. Hebrews 2:10; 3:1; 6:19; and 10:19, show the church to be in line for a position in the antitypical most holy *with* Jesus, sharing His glory, made one with Him in all things—His brethren, who are thus exalted to glory by the way of suffering and death. These are they who will "appear with Him" in the Kingdom to bless the people. (Heb. 9:27, 28; Col. 3:2-4; Rom. 8:18-22; Matt. 25:31.) There can be no question concerning the meaning of the combined testimony of these Scriptures; namely, that the church is to occupy a position with Jesus in administering the future blessings of the world. Also, as shown in Hebrews 9:28, that the blessings of life under the New Covenant will not come to the world until He "shall appear the second time," and that will be when the church appears with Him as His joint-heir and bride.

In Hebrews 8:6 is another enlightening statement—"But now hath He [Christ] obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises." Notice that Jesus' ministry of the New Covenant is that of Mediator. Now couple with this the statement of 2 Corinthians 3:6, where the same apostle tells us that we also are made "able ministers of the New Covenant" and we have the proper setting of the church in this whole picture; namely, that the church *with* Jesus, are the *executives*, the ministers or servants of the New Covenant, established for the express purpose of blessing the people who will come *under* that covenant arrangement. Paul wrote Timothy that there is "one God, and one Mediator between God and men who gave Himself a ransom for all." This text is sometimes used to prove that the church does not share in the mediatorial work of the New Covenant, that Jesus alone is the Mediator. He is the one Mediator who gave Himself a ransom for all, as the church has no part in the ransom; but she does, nevertheless, share with Him in other phases of the work of reconciliation.

After explaining that Jesus had been made Mediator of a better covenant, Paul quotes Jeremiah's prophecy concerning the New Covenant, and shows that this is the one that takes the place of the Law Covenant, concluding with the words of our text. And note the last clause in that text: "Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:13.) Here Paul takes the position of being in the transition between the time when the old covenant was operative and the time when the new one would take its place. He shows by this statement that the New Covenant had not already

taken the place of the old, but that it was being prepared to do so. Note a similar expression in chapter 1, verse 11, where he quotes an Old Testament prophecy concerning the ultimate passing away of the present evil world. Note, also, chapter 2, verse 5, where he makes it plain that much he has to say pertains to the "world to come." And in chapter 9, verse 26, he speaks as though even then they were in the "end of the [old] world."

These various statements may seem incidental, yet they furnish a clue regarding the viewpoint of the apostle. Whether or not he realized that nearly two thousand years would elapse before the old order would actually pass away, we may not know, but certain it is, that, in seeking to encourage the Hebrews, he makes it plain that all their hopes which were based upon the types and prophecies of the Old Testament and which were to be realized through Christ—the new Kingdom, the new world, and the New Covenant—were all future, and that their part in them, if faithful, would be to share with Him in administering the promised blessings relating thereto.

Sacrificial Ministry of the Covenant

Paul does *not* say that the church is developed *under* the New Covenant. After quoting Jeremiah's statement concerning it, he merely adds, in the words of our text, that the old is ready to vanish away, preparatory for the establishment of the new. Then, in chapter 9, he gives us more details of type and antitype. He explains that the old covenant had various ordinances, and a sanctuary—the tabernacle, with its two compartments, etc. Then he explains that the high priest entered into the most holy once a year, and that this represents Jesus entering into heaven itself, there to present His own blood, thereby obtaining "eternal redemption for us"; and, as a matter of fact, for the whole world of mankind. Now the point to be noticed in all this is that the portion of the antitype which the apostle speaks of as already being in reality in his day, is that which pertain to the sacrificing of the antitypical priesthood. The people's part, promised by the Lord through Jeremiah, was still future, and would not be available, until Christ appears the "second time," at the end of the age.

Whether the people's part, as recipients of the blessings of the New Covenant, was to wait for only a day or so, as in the type, or whether it could not be realized until the beginning of a new age, two thousand years after the apostle's day, does not change the thought of the lesson which he here conveys; namely, that the church's part in that covenant is as co-administrators with Jesus—the priests in a heavenly order of priesthood, mediators or ministers of reconciliation.

In the beginning of the epistle, the "brethren" are shown to be exalted to glory with Jesus, called with a heavenly calling, having a hope that entereth into that which is within the veil, under priests in this new arrangements, and they maintain that position throughout the epistle. They suffer with Christ, and reign with Him; they sacrifice with Him, and be-

come royal priests with Him; and they enter with Him into the antitypical most holy, from whence they appear with Him to judge and bless the people.

This, then, is the church's relationship to the New Covenant. Much stress has been laid on the apostle's words, which, it is claimed, prove that Jesus makes but the one application of blood on the antitypical mercy seat. This has been mistakenly used to prove that the sacrifice of the church during the Gospel age, has nothing to do with the better sacrifices. But, as students, let us note very carefully just what the apostle does say on this point. He sets forth the type as follows: "But into the second [the most holy] went the high priest alone once every year, not without blood, which He offered for himself and for the errors of the people."—Heb. 9:7.

"Once Every Year"

Notice the expression, "once every year." If we are to believe the Old Testament records, the high priest really entered into the most holy *twice* each year, once with the blood of the bullock, and once with the blood of the goat. Evidently, the emphasis of once each year, is not that he entered the most holy but once, but that only on this one occasion each year was he supposed to render service of this kind. Paul says that the high priest sprinkled the blood for himself and for the people; and the type shows that this was accomplished, not by one sprinkling, but by two sprinklings.

Now note the antitype: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the high priest entereth into the holy place *every year* with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."—Hebrews 9:24-26.

Here, evidently, the point of contrast between the type and antitype, is that in the antitype the sacrificial work is not repeated *every year*, as it was in the type. For, just as in the type, the "once every year" involved two sprinklings, so in the antitype, the "once for all" involves first, the "appearing in the presence of God for us," and later, on behalf of the whole world, after which Christ will appear the second time—the church being with Him, all being the "anointed," the Christ of God—without a sin-offering, but to bring salvation to a lost world, sold under sin.

But the objection may be raised that the first sprinkling of the blood by the typical priest being for himself was necessary only because of his own personal sin, and that this would not be required in the antitype because Christ had no sin. But let us remember, in this connection, that in the antitype Christ takes His body members into the antitypical most holy with Him. These body members of His do need the merit of the first sprinkling; and it is because Christ appeared in the presence of God for us,

that we have the "boldness" [margin, liberty: *Dia-glott*, confidence] to enter into the holiest with Him." (Heb. 10:19.) Here again, it should be noted that the apostle puts the church in the same position relative to the New Covenant that Jesus occupied; namely, that of servants, who will administer its blessings.

The Blood of the New Covenant

The point is sometimes stressed that the blood which sanctifies us is the blood of the New Covenant, and that this proves we are developed under that covenant. But here, also, we need to remember the church's part in the covenant. Jesus' blood IS the blood of the New Covenant. His blood is the basis of all the blessings that come to the church in this age, and that will come to the world in the next age. We are sanctified, or made acceptable servants of the covenant, through His blood. This is the first result of His blood looking toward the future blessing of the people.

That sanctification of the church by the blood of the New Covenant has to do with the preparing of the *servants* of that covenant is clearly shown in Hebrews 9:9. Referring to the high priest's entering into the most holy every year, the apostle says, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make *them that did the service* perfect, as pertaining to the conscience." Ah yes, that was one great weakness of the Law Covenant; namely, that the sacrifices then offered, could not make its servants perfect. Having imperfect servants, the covenant could not produce the desired results on behalf of those who were served.

But how different it will be with the New Covenant. Its servants are all to be perfect. Jesus, the great High Priest and Mediator, was already perfect; and through the merit of His perfect sacrifice, the church, His "brethren," who are made one with Him, associates in the priesthood and in the mediatorship, are *made* perfect. And this is the part of the New Covenant work that is now in progress, and has been in progress, since the beginning of the age; namely, the preparation, the perfecting of its future servants—the "ministers of reconciliation."—2 Corinthians 5:18.

This is the lesson that St. Paul presents to us in the 3rd chapter of 2nd Corinthians. In verse three of this chapter he compares the work of grace being accomplished in the Christian's heart with the writing of the Law on the typical tables of stone, *prior* to the actual inauguration of the Law Covenant. Then he compares the glory that shone on the face of Moses as he came down out of the mount with the glory that we are to share with Christ as able ministers of the New Covenant. This glory, he tells us, is now merely a hope, not a reality as yet. It is that hope of glory we have in Christ. Yes, it is a *future glory*—the antitype of the glory on Moses' countenance as he came down from the mount with the tables of the law. Thus does the apostle put the establishment of the New Covenant in the future, when

the church is complete and glorified with Christ to serve as the lawgivers of the New Covenant arrangements.

But the matter of being "ministers of the New Covenant" is a reality even now. Jesus served the covenant by His death; and the church, through their self-sacrificing efforts to prepare each other for the Kingdom, are, also, now servants of the covenant. There is the *sacrificial* service of the covenant, which takes place in this age, and there will be the *glory* feature of the service in the future. Also, it properly can be said that the law of the New Covenant is now being written in the hearts of the church. The law of the old covenant was written on stone, but those who will administer the law of the New Covenant on behalf of all the people, must first prove themselves in full heart-sympathy with all its righteous requirements. These are the conditions laid down for all of the royal priests; the examination that must be passed by all who qualify to be the future judges and mediators of the world.

Christians to Obey Kingdom Laws

We are enjoined to "walk honestly as in the day." That is, we are to live now, so far as possible, just as we would live in the next age, when the perfect laws of the Kingdom, the laws of the New Covenant, are fully enforced. But the fact that we should even now seek to have God's will done in our own hearts does not mean that His Kingdom which is to enforce that will throughout the world, is now established. Even so, the fact that we are having the law of the New Covenant written in our hearts as a necessary preparation for the future administration of that covenant, does not mean that the covenant is now in operation. Quite to the contrary, in fact, for how can that covenant function until all its ministers are fully prepared?

The servant of a covenant is not a party to the covenant. The parties to the New Covenant, according to the prophet, are God, on the one side, and the houses of Israel and Judah on the other; and eventually, of course, the whole world of mankind who come into harmony with its laws. Jesus serves as Mediator of the Covenant, and the apostle shows clearly that the church is associated with Him in the work that He performs on behalf of the covenant; therefore, the church cannot be *under* that covenant.

Hebrews 9:15-27 presents further confirmatory evidence that the New Covenant, from the first advent until now, has merely been in the course of preparation. Here the apostle tells us of Moses' preparation of the Law Covenant, when, during the two days prior to the actual giving of the law to Israel, he was sacrificing the animals and putting their blood in vessels, etc. This work completed, he appeared to the people, gave them the law, which they agreed to keep. Then he sprinkled them with the blood previously provided, and thus the covenant was made. After reminding us of all this, the apostle concludes, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."—Heb. 9:27.

There can be no mistaking the meaning of this lesson. The antitype of Moses' finally appearing to consummate the Law Covenant arrangements with Israel does not, according to this type, take place until Christ appears the second time; that is, until the beginning of the Kingdom period. Meanwhile, the "better sacrifices" are being offered, and in these sacrifices the church participates. When Moses did appear to administer the Law Covenant he sprinkled the people with the blood that had been made available by the typical sacrifices. The New Covenant must also be dedicated by blood. This will be the blood of Christ. But first this blood is given to the church to *drink*—symbol of their sacrificial death with Jesus—and not until these sacrifices are complete will the blood be available for the final dedication of the New Covenant.

The apostle says that the first testament was not dedicated without blood. In 2 Corinthians 3:3 he shows that we are being prepared as the new testament, the law of the testament being written in our hearts. This writing of the law in our hearts is coincident with our sacrifice. Our sacrifice is made acceptable through the blood. In the type, Moses sprinkled both the book of the law, and all the people. So in the antitype, the living representatives of the New Covenant in whose hearts the law is being written, are the first to be sprinkled with the blood; and then, after these are all selected and made ready for association with Jesus—a work which requires the entire gospel age—the antitypical Moses appears, and with Him His church, the blood is applied to "all the people," and the covenant is inaugurated.

Covenant Complete at End of Millennium

But even then the covenant will not be fully made until all who will eventually become parties to it have been restored to full heart-harmony with God, the time when knowledge of the Lord fills the earth as the waters cover the sea. This will not be until the end of the "times of restitution." At the beginning of the thousand years, the people will begin to receive the blessings of the New Covenant, because then all its servants will have been made ready to enter upon their duties as administrators of its benefits of life and happiness.

We have already referred to Paul's treatise of the New Covenant, found in 2 Corinthians 3. We suggest a careful study of this chapter, noting the very important point made by the apostle in verse 3, where he explains that the church is the antitype of the tables of stone on which the law of the original covenant was written. Compare, also, 2 Corinthians 6:1, 2 with Isaiah 49:8-10, in this connection.

In the book of Hebrews, as we noted in the beginning of this series of articles, the apostle does not attempt to explain in detail the various types and prophecies to which he alludes, but refers to them merely to show the all-comprehensiveness of the work of Jesus, and thus to establish the faith of the Hebrews in Him as the Messiah, and additionally, to explain, to some extent, why His followers need to suffer and die. To St. Paul, the old covenant was ready to vanish away, the sacrificial work preparatory to the es-

establishment of the New Covenant was already in process. He that was to appear the "second time" to establish the covenant would "not tarry" (Heb. 10:37); so there was every reason why the Hebrew Christians should continue faithfully in the way of sacrifice, enduring therein until they had resisted unto blood—until they had actually laid down their lives in sacrifice and proved worthy, through the

blood of Jesus, to enter in with Him into the holy of holies, even into heaven itself; and later, to appear with Him as co-judges, co-mediators, and associate kings in that glorious Messianic arrangement of the future.

"Approaching Mount Zion," will be the title of the next article in this series.

The Knowledge of God



JESUS said, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." (John 17:3.) A most important consideration is whether or not we are faithfully making use of every possible opportunity to acquire an ever increasing knowledge of God and of His righteous will concerning us; for upon the acquisition of such knowledge, as Jesus so clearly indicates in His prayer, depends our hope for everlasting life. And it is interesting to note that Jesus makes it imperative that this knowledge be of the "true God."

There were many gods in Jesus' day, even as there are many gods now. There are the gods of the heathen, and there are the gods of the creeds—even the torment god still lives in the minds of many thousands of devoted, but deluded souls. Because of this multiplicity of gods, with their varying aspects and characteristics, Jesus saw fit to emphasize the fact that only by means of this knowledge of the "true God" could anyone hope to obtain eternal life. This fact makes it vitally important that our knowledge be of the right sort.

But how are we to know the "true God"? There is a theory that God miraculously impresses a knowledge of Himself upon the minds and hearts of those who fully surrender themselves to what is alleged to be the Spirit's impulses. However, so far as we have been able to observe, this method of learning to know God is seductive and never produces a clear, comprehensive understanding of the Truth. Those who employed this method back in the dark ages didn't learn enough about God to realize that He was not the torment demon that the creeds represented Him to be. So far as we know, this method of acquiring a knowledge of God has not, at any time, past or present, revealed "our Father which art in heaven" in His true light, nor has it dispelled any of the gross misconceptions concerning God that are taught in the creeds.

In order to know God, holy meditation, or contemplation of Him, is necessary. Prayer also is necessary. But these methods alone are not sufficient, as, in themselves, they will not lead to a knowledge of the "true God." We have never seen God. True, we see evidences of His power and wisdom in the creative works with which we are surrounded; but

from viewing these works alone we gain no idea of what further use He will make of His wisdom and power, nor of how or where we fit into His scheme of things. Hence, apart from definite information to guide our thoughts, our meditations of God would be based merely upon our own conceptions of what He ought to be, or else upon preconceived ideas we have acquired from others, hence the God that we might thus come to know would be a very inferior God—not the "true God."

In Jesus' prayer, in which He says that life eternal is dependent upon knowing God, He also reveals that the basis of this knowledge is *the truth*, the divine "Word." The truth of His Word is the sanctifying power in our lives. It is the truth that tells us of the operation of divine love, divine power, divine wisdom, and divine justice. The truth, then, must become the basis of our meditations and prayers if we are to acquire a knowledge of the "true God." The truth of the Word resides in its teachings or doctrines, and this explains why the Scriptures place so much stress upon taking heed unto the doctrines, and of contending earnestly "for the faith which was once delivered unto the saints."—1 Tim. 4:16; Jude 3.

Satan is a very wily foe. He would like to have us get the thought that the knowledge of God is obtainable apart from the doctrines of the divine plan. We all need to be very watchful lest we be caught off guard with suggestions of this kind. On the face of it, the suggested possibility of acquiring the much and properly coveted knowledge of God apart from the doctrines of His Word, seems an easy way to avoid the responsibility placed upon us of being careful as to what we accept as truth. If the doctrines of the Bible are merely intended as items of belief having no special or direct bearing on the important issue of knowing God, as the Adversary would like us to believe, then why devote precious time and energy to their study and promulgation?

On the other hand, a mere "head knowledge" of the doctrines which does not take into account the purpose for which they are given to us, is of little or no importance. Let us not be merely "doctrine Christians," yet, at the same time, let us not become prey to the thought that we can know the "true God," and be able to serve Him acceptably regardless of how we understand the doctrines of the Word. Both of these extreme viewpoints are de-

structive of healthy growth in the grace and the knowledge of God.

By keeping our minds refreshed concerning the doctrines of the Bible, our meditations and prayers are guided in the right channels, with the result that the "true God" becomes an increasingly glorious reality to us—"more near, more dear, more intimately nigh, than e'en the sweetest earthly tie." Through the truth, we learn to interpret properly His providences, being able to see in every exper-

ience of life—the bitter as well as the sweet—an evidence of His loving kindness. Our fellowship with His people also grows sweeter as we become better acquainted with the basis of true fellowship; and our service of God is rendered more intelligent and meaningful. Let us then, in sincerity and in humility, continue to "study," that we may show ourselves "approved unto God," hence workmen that need "not to be ashamed" because we have rightly divided the Word of truth.—2 Tim. 2:15.

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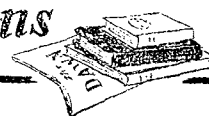
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THE VICTORIOUS SERVANT

April 17—Acts 2:22-36

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did in Him in the midst of you, as ye yourselves also know.

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

25 For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

28 Thou hast made known to me the ways of life: Thou shalt make me full of joy with Thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

32 This Jesus hath God raised up, whereof we are all witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy spirit, He hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand

35 Until I make Thy foes Thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

GOLDEN TEXT: This Jesus hath God raised up, whereof we all are witnesses.—Acts 2:32.



WHEN Jesus was placed in the tomb, He was absolutely dead. In this condition of death He was not able to raise Himself or to do anything for Himself. For this reason the Apostle says that God raised Him up. The words "because it was not possible that He should be holden of it" give us to understand that Jesus could not be held in death because he had not violated any law of God. Therefore from the strictly legal aspect He had not jeopardized His life in any way. To be sure, He had laid down His life voluntarily, sacrificially; but because of His sinlessness, God gave it back to Him on a higher plane of existence.

The expression, "Thou wilt not leave my soul in hell," has been misunderstood by many persons. The word "soul" here means "being," just as it does in every place where it is found in the Scriptures. The "hell" referred to is the "grave." So, then, the proper thought becomes, "Thou wilt not leave My being in the grave." These words had been spoken by David. But that the prophet was not speaking of himself, the Apostle Peter says, is proved by the fact that David "is both dead and buried and his sepulchre is with us unto this day." It became manifest, therefore, that the prophecy related to Christ. And, in this connection, we should remember the words of the Master, "No man hath ascended up into heaven, but He that came down from heaven." (John 3:13.) This shows that neither David nor any of the prophets had experienced a resurrection at this time.

It was all-important for the early Christians to have assurance that Jesus had been raised from the dead. This knowledge lifted the cause which the disciples thought had gone down in defeat, into the exalted position of the greatest cause the world had ever known. We can scarcely imagine their fullness of joy upon finding the Master alive. And they had actually seen Him and talked with Him. And then came the fulfilment of His promise of the holy spirit. This was a great miraculous manifestation of divine power. The disciples had spoken in various tongues the wonderful works of God. Then Peter reminds them of the divine prophecies relating to this same Jesus. In words of great power, he drives home the proofs that Jesus is the Christ that had so long been expected by the Jews. He was now a great living reality.

Today, we can rejoice in the resurrection of Jesus, just as did His first disciples. For "now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20.) This proves that there had been no fruitage of the resurrection before His first coming to earth. He brought life and immortality to light through the gospel. (2 Tim. 1:10.) He is said to have the keys of death and the grave, and in due time, will use these keys to unlock the tomb and summon the millions of dead ones therefrom to a full, fair opportunity to experience the joys of life once more.

QUESTIONS:

Point out the importance of the resurrection of Jesus.

Explain the prophecy, "Thou wilt not leave my soul in hell."

What special enlightenment came to the disciples at Pentecost?

What will be the complete fruitage of the resurrection?

What does the Apostle mean by the exhortation in Col. 3:1, "If ye then be risen with Christ, seek those things which are above"?

RECEIVING VISION FOR SERVICE

April 24—Mark 9:2-10

2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them.

3 And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.


7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

GOLDEN TEXT: This is my beloved Son: hear Him.—Mark 9:7.

 N times past God has given to His people various visions depicting the Divine Kingdom and matters relating thereto. In chapter six of his prophecy, Isaiah records a remarkable representation of the exalted Christ, saying, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Ezekiel, Daniel and others of the prophets also had similar dreams and visions. The Apostle Paul said that he had more visions and revelations than any others of his time.

That what the three disciples, Peter, James and John, saw while in the mountain with Jesus was a vision, there can be no question: for, subsequently, the Master said

to them, "Tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17:9.) That Moses and Elijah were both dead and therefore were not on the mountain in actual flesh and blood, nor as spirit beings, we have the most positive assurance from the Scriptures. (Heb. 11:13, 39, 40.) But both Moses and Elijah were typical characters, and there was a special reason why a vision of these two persons should be given to the disciples so specially favored.

As Moses was the great *lawgiver* of Israel, he represented Christ in the capacity of lawgiver, who will give the laws of God to the whole world. As Elijah was the *restorer* of the true religion to Israel, having discomfited the priests of Baal on Mount Carmel, so, also, Christ will restore to men all that was lost through the fall into sin and death, as well as the worship of the true God. So, then, it was very appropriate that these two characters should appear with Jesus on the mountain. While the disciples did not, at the time, understand the meaning of what they saw and heard, they did understand later on. And today, standing where we do, at the ending time of this age, we can clearly understand the meaning of that vision given on the mount of transfiguration.

We can be sure that the three disciples would never forget what they had seen on the mountain. Like the Bethlehem shepherds, they were sore afraid, as one is likely to be when any such miraculous event takes place. We remember that when John saw a vision of the Lord on the Isle of Patmos, he said, "I fell at His feet as dead." Then Christ laid His right hand upon him, saying, "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore." (Rev. 1:17, 18.) And this was wonderful assurance, calculated to dispel all fear. Thus we find that God's visions are given for the purpose of comforting and sustaining His people, and not to engender fear in their minds.

The greatest of all visions is the mental vision of the truth. Now, at the closing time of the Gospel age, it has come to us as the great

Divine Plan of the Ages. It enables us to understand something of the original state of man before sin entered into the world, and to comprehend the divine promise that, in due time, the Lord will deliver the human race from the power of darkness into the glorious light and liberty of the children of God. (Rom. 8:21.) It is sealing "in their foreheads" the last or feet members of the body of Christ. (Rev. 7:3.) Those who are not willing to be sealed by this truth cannot be of the "bride" class. Through His prophet Hosea, the Lord had said, "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me." (Hosea 4:6.) The acceptance of dispensational truth today, therefore, is a very great test of one's consecration. "Many will say to Me in that day, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from Me, ye that work iniquity."—Matt. 7:22, 23.

The teaching of the Scriptures, therefore, is to the effect that no amount of good works will give us a place in the Divine Kingdom of heaven unless we put the truth first, and love to serve it; for the truth represents God, and as our heart's attitude is toward the truth, so is our heart's attitude toward the Lord. And we have the promise from on high that, "Them that honor Me, I will honor."—1 Samuel 2:30.

QUESTIONS:

Tell of some of the notable visions recorded in the Old Testament.

How do we know that what the three disciples saw on the mount of transfiguration was a vision and not a reality?

Explain the symbolic or typical character of Jesus, Moses and Elijah as indicated in the vision given on the mount of transfiguration.

What is the greatest of all visions? What is the great test applied to the Christian today?

Explain how the truth represents God.

FOLLOWING VISION WITH SERVICE

May 1—Mark 9:14-29

14 And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him.

16 And He asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto Me.

20 And they brought him unto Him, and when He saw him, straightway the spirit tare him, and he fell on the ground and wallowed foaming.

21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief.

25 When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand and lifted him up; and he arose.

28 And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

29 And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

GOLDEN TEXT: All things are possible to him that believeth.

Mark 9:23.



OBSSESSION by evil spirits was one of the evils that Jesus had to deal with when on earth. If He were here today in the flesh, no doubt He would have many such cases. So fast has insanity been increasing that some writer has made the statement that if the world were to continue for two hundred years more under such conditions as obtain today, everyone would be insane. And, unquestionably, many of the persons who are mentally unbalanced are simply obsessed by evil spirits just as was the case with many when Jesus was here at the time of His first advent.

The fallen angels are malicious, lying spirits. Satan, himself, is leagued with them; and we know that he told the first great lie in saying that man would not die when the Lord had declared that he would surely die. When the Lord would punish the wicked king Ahab, He said, "Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets."—1 Kings 20:21-22.

In describing some of the experiences of the church, the Apostle Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) In other words, we wrestle against **WICKED SPIRITS** in high places; for these beings are constantly endeavoring to plant the seeds of evil thoughts and desires in the mind; and the Christian has to wage an incessant battle against their influence. Their power to affect the thoughts of human beings is probably far greater than is generally believed possible. The Apostle points out that the only

way we can reasonably hope to be successful in coping with them is to have on the whole armor of God, "that ye may be able to stand against the wiles of the devil." The "helmet of salvation" protects the head, and the "shield of faith" protects the heart, as does also the "breastplate of righteousness." And then the "sword of the spirit" may be used very effectively in this kind of warfare, for this sword is the Word of God—the mighty power of the truth.—Eph. 6:11-17.

According to the Master's words it would seem that some evil spirits take a stronger hold on the human mind than do others. "This kind can come forth by nothing but by prayer," said Jesus. The words "and fasting" of this text are wanting in the oldest manuscripts. Then, when our Lord did use the power which cast the spirit forth, it wrought great havoc on the poor victim, and then left him lying as one dead. But Jesus did not do things by halves, and so He caught the man by the hand and raised him up, and restored him to his people, mentally and physically well.

We believe that the truth is the greatest of all powers to keep people mentally sound today. This is so because the truth sets forth the rational, proper view of life and imparts a glorious hope for the future. To the Christian it says that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.) Thus it relieves the tension of life and fortifies the mind with power divine.

QUESTION:

(Give some examples of the power of evil spirits.)

What makes a constant warfare necessary on the part of the Christian?

Name the various parts of the Christian's armor and tell how they are used.

What great power may we use to fortify the mind against the influence of evil suggestions?

What should be our attitude toward Spiritualism in its every form?

COOPERATING IN SERVICE

May 8—Mark 9:30-41

30 And they departed thence, and passed through Galilee; and He would not that any man should know it.

31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise again the third day.

32 But they understood not that saying, and were afraid to ask Him.

33 And He came to Capernaum, and being in the house He asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them,

37 Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

38 And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

GOLDEN TEXT: For he that is not against us is on our part.—
Mark 9:40



HE disciples had been disputing among themselves as to who should be the greatest in the Kingdom. This gives us some idea of how little they understood the nature of that Kingdom. Thinking that Jesus would be an earthly king, they be-

lieved that His dominion would be of an earthly character. They knew certain ones occupied places of favor in the Roman empire, and they supposed that they themselves, who had so closely followed the Master, would have great honor under His government. But it seemed evident that some would be greater than others, and the interesting question arose, Who would these greatest ones be? When Jesus made inquiry concerning the subject of their discussion, they were ashamed to tell Him and therefore "held their peace."

Both by precept and example Jesus taught humility. On one occasion He said to certain ones, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven." (Matt. 18:3.) The religious teachers of Christ's time thought that they knew it all, for they were "wise in their own conceits." But Jesus said to the Saducees, "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29.) Some Pharisees said to the Master, "Are we blind?" And His reply was, "If ye were blind, ye should have no sin [be under no special condemnation]: but now ye say, We see; therefore your sin remaineth." (John 9:40, 41.) What Jesus meant was that they were making a false claim of being able to see truth when all the while they were blind to it. Had they been humble enough to acknowledge that they could not see, no special blame would have been attached to them.

Willingness to serve in a humble way is required of all those who would follow the Master. Jesus put a premium on this kind of service by taking a little child in His arms and saying, "Whosoever shall receive one of such children in My name, . . . receiveth not Me, but Him that sent Me." And again He said, "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." This reveals the high value the Master sets on love for the truth and for those who have embraced it.

When the disciples told the Lord that they had rebuked one for casting out devils in His name because he did not follow with them, Jesus said, "Forbid him not." The reason for this seems to have been that the man in question was doing a good work, and he was doing it in Christ's name. The fact of his not joining company with them, did not affect his work one way or the other. Doing good is not a sectarian thing, and neither is real Christianity sectarianism.

It is not for the Christian to denounce any good work, for Jesus did not do so, and this is especially true of good works that are done in the name of truth. But in the category of good works we certainly do not place the preaching of false, God-maligning doctrines. The foundation of works that are in God's sight is truth. If we build our works on any other foundation than this, they will surely be swept away. And, "If any man build upon this foundation [Christ] gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."—1 Cor. 3:12-15.

If we engage in the humble witnessing work that the Lord has commissioned us to do, at the same time keeping the solid foundation of truth beneath our feet, all will be well with us. The divine blessing shall continue to abide with us, and the great reward of glory, honor and immortality will await us at the end of our earthly career.

QUESTIONS:

How did Jesus teach humility?

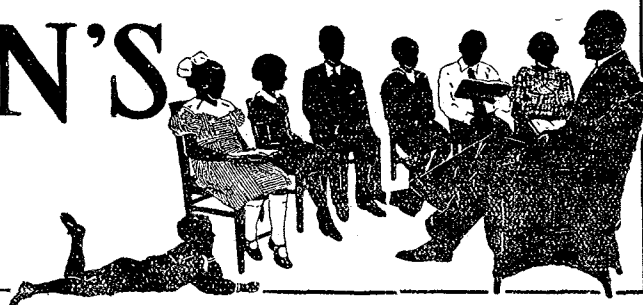
How did Jesus teach service?

What works are good in God's sight?

What is the only proper foundation for a life of acceptable Christian service?

What is meant by building with gold, silver, precious stones, wood, hay, stubble? And what is meant by the fire that shall try every man's work of what sort it is?

CHILDREN'S HOUR



The Wilderness Journey



“HAVE you ever been out in a desert place?” enquired Uncle Eb, as we found ourselves settled down for our evening story. “I have been out in the desert of Arizona, and I can tell you that I might easily have lost myself in such a place. Far in the distance our party could see mountain ranges, and there were grand sunsets, and cactus plants with beautiful flowers, but all around us lay the mighty desert. And we could fancy ourselves back in the days of Daniel Boone when bands of wild Indians roamed the plains, hunting the shaggy buffalo, and when the prairie wolf or coyote broke the silence of the great wilderness with his weird and eerie cries.

“One can travel across the deserts of America to-day by means of the ‘iron horse,’ the steam engine, in a nice comfortable train. But it was not so in the old days. In the pioneer period, some persons took the long journey in the ‘prairie schooner,’ which was just a canvas-covered wagon drawn by horses, while others went on horseback. Modern means of travel belong to modern times, and we have the express train, the steamship, the electric car, the automobile, the airship, and the submarine because we are living in what the Bible calls ‘the time of the end’ of the Gospel age. We believe that the Lord has sent these things to the world so that we may enjoy them. They are good things, indeed, if they are used in the proper way.

“After the children of Israel escaped from Pharaoh, they had a great desert to travel through—the desert of Arabia. There were lots of wild animals in this desert. There were bears, wolves, lions, hyenas, jackals, foxes, and other things. The Israelites had no guns such as people have today. However, they could make bows and arrows, and spears from hard wood, and they could carry clubs for their protection. Also, I believe, that they had slings; for you will remember that at a later time, David used a sling to kill the giant.

“Out in the desert, a person is likely to become very thirsty; for during the day the sun becomes so hot that one craves nothing so much as to get under a nice shade-tree, where there is a spring of clear, cold water. Well, after the Israelites had traveled for three days, they came to a place where they expected to find plenty of water before them, but im-

agine their surprise and disgust when they found that they could not drink it, for there was something wrong with it. It was bitter and it made them sick. I remember that one time when we were on a picnic in our boyhood days, we had a similar experience. We found water that we could not drink, and what a disappointment it was to us, for we were thirsty. Well, the Israelites loudly complained because they couldn’t have the thing that they so much desired, so they went and looked up Moses and told him about it, and what do you suppose he did? Well, it was a strange thing to do, and I never heard of anyone doing a similar thing either before or since that time. Moses found a certain kind of tree, and cut off a branch and cast it into the waters, and then what do you think happened?”

“There was a big splash,” replied Joseph.

“Ha, ha, ha! Well, that wasn’t a bad guess,” observed Uncle Eb. “I reckon there was a splash all right. But the splash wouldn’t have helped the people very much. No sir! But after the branch was cast into the water, the people stooped down to drink and found out that the water was good, and not bitter any more. Now wasn’t that wonderful! You see, it was a miracle which Moses had performed by the power of God. And it is a fact that God can take bitter things and make them sweet for us today. If we trust Him fully, He will take care of us amid all the trials and troubles of this present life.

“From the place called Marah where the bitter waters were sweetened the Israelites traveled on to Elim. This was an oasis in the desert, such as travelers love to find. Here were twelve springs of good water, and seventy palm trees. What a fine place it was to rest. And so it is that we, too, have resting places along the way of life; for life is not all hard, and we have various enjoyable experiences here and there as we go along.

“Well, there was a kind of grass that grew in the desert, and this was all right for the cattle to eat, but the people themselves could not live on grass. Then there were snails, great big fellows, larger than any you ever saw. Now did you ever hear of people eating snails? If you ever lived near the ocean, you have probably eaten salt water snails, the ones to which we used to say, ‘Snail, snail, come out of your hole; your father and mother are eaten up.’ And of course the poor little snail wouldn’t come out because he didn’t want to get eaten up, too. But the snails in Arabia were stout, fat, good-natured looking snails. And the people captured them

and cooked them and ate them, and they were thought to be very delicious. But don't you think you would get tired of snails if you had them for breakfast, dinner and supper? I feel pretty sure you would. You wouldn't complain at having to eat oatmeal then, but would be delighted to see a great big bowl of it coming your way. Well, the Israelites began to think of the nice stews and the fine roast meat they had in Egypt, and they would have given anything for a slice of bread and butter. And they told Moses that they didn't think much of that kind of life and that dreary desert where they couldn't get a proper meal.

"So Moses told God about the trouble the people were in, and one morning there was something white all over the ground. Who knows what it was?"

"Was it snow?" enquired Eva.

"No, it was not snow, but something good to eat. The people looked at it, and picked it up and examined it, for they had never seen anything like it before. And they said, 'Manna?' which means, 'What is it?' But they soon found out what it was intended for. They learned that they could grind it into flour and use it in various ways. They went out and took some of it into their houses every morning, just as we used to gather mushrooms every morning very early, in the fall of the year, at home. And on Friday, they had to take in enough for two days, because the next day was Saturday, and it was their Sabbath, a rest day, on which they were to do no work.

"Well, the people became thirsty again, and there was no water; so they began to complain once more. They seemed to think that Moses was to blame for all their troubles, and they even threatened to stone the man who had led them out of bondage and had done so much for them. So Moses, as was his custom, took the matter to God, and the Lord told him to go to a great rock in Horeb and to smite it with his rod; and he did just as the Lord said, and suddenly a great stream of pure water flowed forth from the rock and the people had all that they could drink.

"Now after a time the people came to a mountain called Sinai, and here they encamped for some time. The Lord told Moses to climb up into the mountain, and this he did. Then while he was there the Lord gave him the Law of the ten commandments written on two tables of stone.

"I suppose that some of you could repeat all of these commandments. I learned them when I was quite young. The first one told the people that there was only one God, and that they must put Him first in all things. Then they were commanded not to have any images in the place of God. They were not to take the name of God in vain. They were to keep the Sabbath day holy. They were to honor their father and their mother. They were not to kill anyone, or to steal, or even to desire to have things that didn't belong to them. It was a fine law that God gave to the people, indeed. And

if they had only kept it, all would have been well with them. But they didn't keep it. They broke it in many ways, so that God became displeased with them and punished them.

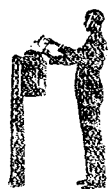
"When God gave the ten commandments to Moses for the people of Israel, the people were not allowed to approach near to the mountain. In fact, there was a great darkness over the mountain, and there was a terrific thunder and lightning storm, and the Israelites were all filled with fear, for you see, Moses was not with them to comfort them. He was away up on the mountain, and he remained there for forty days and nights. And when they found that he was staying so long up there, they concluded that he had left them altogether, and what do you suppose they did? Just the very thing that God had told Moses they were not to do. They made an image of a false God. It was a golden calf. They had seen others like it many times in Egypt. Perhaps you wonder where they got the gold from. Well, you see, just before they left Egypt, the Egyptians had given them a great deal of jewelry, for they were glad to get rid of these strange people that were causing so much trouble. And so the children of Israel had brought with them golden rings for their fingers, and bracelets and rings for their ears, and gold chains, and other fine things. Then, when they wanted to make the golden calf, they just melted up their jewelry and formed it into a calf.

"Well, Moses came down from the mountain and he heard the people singing and shouting and dancing, and having a great time indeed, for they were worshipping the miserable calf that they had made. And Moses was so angry that he threw down the tables of stone on which the law was written, and they were broken. Then he came forth to the people and he took that golden calf and ground it to powder and put the powder in the water and made the people drink the water, which, indeed, was good enough for them, seeing how good God had been to them and all the things that He had done for them.

"Yes, God continued to take care of the people, although, at times, they didn't seem to realize it. On one occasion, they wanted some kind of meat, and the Lord sent them quails. Now I suppose you know that quails are birds and that they are good to eat. Well, a great flock of quails had flown over the Red Sea, and they were wearied with their long flight and so they flew so close to the ground that the people could knock them down with sticks, and they killed thousands and thousands of them in this way. And when those birds were roasted, well, they were so good that it almost makes one's mouth water to think about them.

"But then, I feel sure that we should all get tired of being in the wilderness as long as the children of Israel were. However, God took care of them and brought them out in the end, just as He finally brings His people out of all their difficulties and proves to them that He has been as good as His word."

Talking Things Over



FRIENDSHIP GOOD, FELLOWSHIP BETTER

THE true follower of the Master will endeavor to be friendly toward all, even his enemies; but his fellowship will only be with those who are walking in the same narrow way with him, and the basis of that fellowship will be the relationship both bear toward the Heavenly Father—as His children—and toward His beloved Son, Christ Jesus—as members of the church which is His body. The terms friendship and fellowship are sometimes confused in our endeavor to deal with others in a Christ-like manner, with the resultant possibility that one may be tempted to compromise the high standards of truth and righteousness in order to “fellowship” those who hold to different standards from our own.

Not long ago a letter was received in which an earnest brother suggested that The Dawn assume a more liberal policy toward the views of others that are out of harmony with its own. He said, “I know you love these brethren, even as I do.” Quite true, we do. All Christians should love the whole world, and be kind and courteous to all. And especially should we love, those who profess to be followers of Christ. We should love these so fully as to be ready to lay down our lives in an effort to help them to a better understanding of the truth. But if we are convinced that they are holding wrong doctrines, and preaching them to others, Christian love does not demand that we cooperate with them in the ministry of error.

Sometimes true love may call for an attitude that could quite easily be falsely construed as harsh and unfriendly. It was Jesus’ love for Peter that caused Him to say to this impulsive apostle, “Get thee behind Me Satan.” Peter was in the wrong; and not only that, he had suggested a wrong course to the Master, and it was the loving thing to do to call the matter to his attention. We today who are endeavoring to follow the Master are not qualified, of course, to rebuke others as Jesus did, but we should, nevertheless, be resolute in our own stand for the principles of truth and righteousness, and thus by our example let it be known that we are not in sympathy with that which does not square with the doctrines of the divine plan and the high standards of Christian conduct set forth therein.

Jesus indicated that love for friends and relatives, even husband or wife, might take the place of that supreme love for Him and for God and the truth which will make us acceptable for joint-heirship in His Kingdom. If our friends suddenly develop a

spirit of antagonism against us, which often happens because of our loyalty to the truth, the course of fidelity to God may readily be determined; but if they remain friendly and use their friendship as a means of inducing us to follow them in their departures from the truth, the test is much more subtle and severe. Indeed, in such cases the expression, “They have such a nice spirit,” is liable to be substituted for a “Thus saith the Lord,” in our endeavor to decide what course we, as individuals, should take. True, we should always find a kindly spirit among the Lord’s people, but such is by no means the only Scriptural qualification of the followers of Christ.

It is in this connection that we should learn to differentiate between a merely kindly, friendly spirit, and the holy spirit of truth which alone can be the basis of Christian fellowship. There can be no higher or nobler friendship than that which exists between consecrated Christians; yet this friendship should be the *result* of Christian fellowship and not its basis. If we make friendship the basis of our fellowship there is a liability that the doctrines of the truth may assume in our minds a position of secondary importance, as we are quite likely to decide that nothing—not even false doctrines—should be permitted to interfere with that fellowship. But if we make the truth the basis of our fellowship, we will seek to develop friendships which are based upon a mutual understanding and appreciation of the divine plan; and where this is not possible, the Lord and His truth should be given first place in our hearts and lives even though this cause the severing of all our former precious ties of friendship.

Ruth’s attitude toward her mother-in-law Naomi well illustrates the true heart sentiments of the Christian as to who he chooses to be his special friends. When Naomi suggested that she return to her own people, she replied, “Entreat me not to leave thee, or return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest I will die, and there will I be buried: the Lord do so to me, and more also, if I ought but death part thee and me.”—Ruth 1:16, 17.

What a beautiful and friendly Christian fellowship is illustrated by Ruth’s expression of loving devotion to Naomi. The secret of this devotion was in the fact that Ruth had determined that Naomi’s God was to be her God. Upon this basis the Christian will wish to choose his friends, and with such friends he will find sweet, blessed fellowship; a fellowship

that first of all is with the Heavenly Father and His Son, and through them with those who are sanctified by the truth by and through which we ourselves have been drawn into this heavenly fraternity. And if we continue to walk in the light, our fellowship with others who are walking in the same light of truth will ever be to us a well-spring of joy and comfort as we forge ahead in the narrow way.



CHURCH PEOPLE DEEPLY MOVED BY TRUTH MESSAGE

Brother C. McMains, of Kirklint, Indiana, seems to be particularly blessed with opportunities of bearing witness to the truth. How glad we are that the Lord has not limited the publication of the Gospel to some one particular method, but uses all the various talents of those who have zealous hearts and willing hands. The following excerpt from a letter received recently from Brother McMains, tells its own story:

"We have been having some wonderful experiences in the preaching of the truth. Only yesterday we had the privilege of preaching the mighty plan of God to a Holiness congregation at Tipton, Indiana. And, strange as it may seem, they liked it, and their faces beamed with joy as they saw the culmination of God's plan in the 'blessing of all the families of the earth.' Only those who know the truth can appreciate the joys that go with the preaching of the truth. Yes, many of that congregation individually invited us back to preach to them some more. Even the minister of the church seemed deeply moved as he saw for the first time something of the mighty plans of an Almighty God. He too expressed his desire to hear more. This will suffice for our present testimony, which is only one of the weekly Sunday experiences. May the dear Lord bless all the dear brethren everywhere who are striving to do the will of God in Christ Jesus."



VANCOUVER BRETHREN REJOICING

The Bible Students Ecclesia of Vancouver, B. C., are not only rejoicing in the truth themselves, but are endeavoring to translate their rejoicing into terms of blessings for others by giving them an opportunity also to hear the glad tidings. In so doing they have proved again that "it is more blessed to give than to receive." The following letter is from one of the Vancouver friends:

"Dear Brethren: I am kept busy in connection with the Kingdom Cards. Two of the requests have been for the 1st Volume, and one of these came from a minister. We are rejoicing in the results of the cards sent from here. We are also sending out Consolation Cards, which entails considerable postage, and most of the class are quite limited financially. However, we are getting along fine, and have started on the ten thousand just recently arrived.

"How good it is to be thus employed. And we personally feel that it is a very important work, and we sincerely thank God for the blessed privilege of participating in it. During last week four First Volumes

went out. We do our little share, and 'God giveth the increase.'

"What clouds are rolling up in connection with world affairs. Much has happened since our last letter. Conditions are dark and foreboding, but despite the gathering of the storm, we have peace and joy in the Lord. Oh, how precious is the truth, how comforting His promises, and how His grace sustains!

"In the Tower Reprints is an article on page 1161. Its title is 'The Plowman shall overtake the Reaper.' It is well worth reading at the present time. Yours in the Beloved,—Sister Burdett."



FROM THE YUKON IN CANADA

From the distant Yukon in Canada we have the following letter indicating that God has a witness for His truth even in that remote territory:

"Dear Brethren of The Dawn: Greetings in Jesus' precious name. Am enjoying The Dawn very much, and eagerly look forward to its visits each month. 'Christ All Sufficient' in the last, was very good. What a privilege is ours, to be called of God, to know Christ, to live as He lived, and to be willing to die with Him. We know that our God faileth not, and His grace is sufficient for us.

"Am in contact with the Angelican minister here. He is a very conscientious young man, and I give him things to read. Am hoping that he will see more of the glorious light.

"I would like to have some cards for distribution. There is so little that one can do here. Affairs of the world are in a great turmoil, and the final crisis cannot be far away. God help us to keep our lamps trimmed and burning, and our robes white and clean. May the heavenly Father bless your work, so that it may continue to build up and encourage others. By the Lord's favor,—Sister Z. A. Gordon



NEW IN TRUTH AND REJOICING

Today there are those still this side of the veil who have been rejoicing in present truth for more than half a century, while there are others who are just now learning of its beauties and through its blessed influence being brought to the point of full consecration to the Lord. The spirit of oneness existing among these is blessed to behold. We appreciated the following letter from a sister in Chicago which indicates that she is one of the "new comers":

"Dear Brethren: At this time I want to tell you what a great help The Dawn was to Brother Marten, myself and the children. We came into the truth in 1933, and we praised the Lord each day for His wonderful plan. Time went on, and as God's Word was unfolded to us more and more (a great deal of it through The Dawn) the more we loved Him, His dear Son, His dear people, our neighbors, friends, even our enemies. We symbolized our consecration in 1936, realizing how little we were to be called to this wonderful 'high calling.' To sing 'all for Jesus, all for

Jesus,' was a blessed thing. In all things we looked to our heavenly Father, seeking to know His will. And we knew that He who had begun a good work in us would be able to complete it in due time. Brother Marten, I believe, reached the mark of perfect love, and the Lord called him home. It was a hard trial for me to be left with three little ones, yet I knew the precious promises were mine and that He who had kept me in the past would not forsake me now. The Lord has become more dear to me than ever before. His grace is sufficient. He gave me 'songs in the night,' as His Word assures us He will do. Some of these songs have come through the articles in *The Dawn*, such as 'Green Pastures and Still Waters.'

"I pray for you each day, dearly beloved, and for the wonderful work you are doing. That the Lord may continue to bless you, is the prayer of your sister by divine favor,—E. Marten."



YALE PROFESSORS HEAR THE TRUTH

It isn't often that there is an opportunity of presenting the truth to the learned of this world, but through the faithful example of Brother Sogan, of New Haven, Conn., who worked as a mechanic at Yale University, the faculty of the college were moved to attend his funeral, where they heard Brother Walter Sargeant tell of the blessed hope that inspired the brother to endeavor so faithfully to follow in the footsteps of the Master. The following account of the funeral has been received:

"Brother Sogan had quietly slipped away from the scenes around him. For several months he had suffered from a fatal disease, but had been active up to the last possible moment. In some mechanical capacity he had been connected with Yale University, and had been so highly esteemed by all who knew him that the faculty of Yale attended the funeral to pay him the last tribute of respect.

"Came the people of New Haven to the home—hundreds of them—to whisper words of comfort to the bereaved ones of the family, for the deceased had lived in the community for over twenty years. Being a model husband, a kind father, and an ideal neighbor, he was respected and beloved far and near.

"The casket was banked in a wealth of flowers impossible to describe. On the floor just underneath, at the back of the casket, glowed a beautiful light that gave the appearance of the rising sun—the dawn.

"For the benefit of some who might not be present on Tuesday, a service was also held on Monday evening. One of the brethren from *The Dawn* office officiated at this gathering. He spoke of the long period of sin and death, and of the gathering home of God's people in the harvest time of the present age. He believed that the First Resurrection had begun. Those who participated in this would all have to be members of the church of Christ. This was not a denominational body, he explained, for there would be no sects in heaven. Only those who loved God, His truth and His people, would have part in this resurrection. Brother

er Sogan had separated himself from all systems of bondage and error. His life had been governed by truth principles. We might believe that he had made good and was in the heavenly kingdom.

Servant of God, farewell!
Tears, strife, and the journey done.
White star at the set of sun.
For friends, a void; for YOU,
Life where all things are new,
And where the skies are fair,
With joys forever there,
Where love holds sway,
In God's illimitable day.
Farewell! Farewell!



THE SECRET OF HIS PRESENCE

In the secret of His presence
How my soul delights to hide:
Oh, how precious are the lessons
Which I learn at Jesus' side.
Earthly cares can only vex me,
Trials never lay me low,
And when Satan comes to tempt me,
To the secret place I go.

When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring.
And my Saviour rests beside me,
As we hold communion sweet:
If I tried, I could not utter
What He says, when thus we meet.

Only this: I know, I tell Him
All my doubts, and griefs, and fears.
Oh! how patiently He listens,
And my drooping heart He cheers.
Do you think He ne'er reproves me?
What a false friend He would be.
If He never, never told me
Of the faults which He must see.

Do you think that I could love him
Half so well, or as I ought,
If He did not plainly tell me
Each displeasing word and thought?
No! for He is very faithful.
And what makes me trust Him more,
For I know that He does love me,
Though sometimes He wounds me sore.

Would you like to know the sweetness
Of this secret of the Lord?
Go and hide beneath His shadow,
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting-place,
You must mind and bear the image
Of the Master in your face.

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance, and in this issue especially, the record is quite incomplete. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and places of meetings.

BROTHER H. E. ANDERSON
Brooklyn, N. Y. April 24
(109 Remsen Street, 3 P. M.)

BROTHER FRED BRIGHT
Paterson, N. J. April 17
(169 Van Houten Street, 3 P. M.)

BROTHER C. P. BRIDGES
Buffalo, N. Y. April 3
(Convention, see announcement*)
Niagara Falls, N. Y. 4
Rochester, N. Y. 5
Syracuse, N. Y. 6
Peekville, Pa. 7
Rutherford, N. J. 8
(112 Mountain Way, 8:15 P. M.)

Brooklyn, N. Y. 10
(109 Remsen Street, 3 P. M.)
New Haven, Conn. 11
No. Brookfield, Mass. 12
Brookton, Mass. 13
Providence, R. I. 17
(Elmwood Ave., and Peace St.)

BROTHER DAVID DINWOODIE
Wilkes Barre, Pa. April 17
(Convention, see announcement*)

BROTHER EDWARD FAY
Baltimore, Md. April 3
(4 W. Eager St., 3 P. M.)
Wilmington, Del. 9
(Convention, see announcement*)

Jersey City, N. J. 10
(Lawyers Bldg., Bergen Sq., 3 P. M.)
Philadelphia, Pa. 17
(Y. W. C. A., 18th and Arch, 3 P. M.)

BROTHER E. L. FOWLER
Santa Ana, Cal. April 17

BROTHER A. C. FREY
Paterson, N. J. April 10
(169 Van Houten St., 3 P. M.)

BROTHER W. J. HOLLISTER
Wilmington, Del., 9, 10
(Convention, see announcement*)
Boston, Mass. 17
(Convention, see announcement*)

BROTHER GEO. S. KENDALL
Pittsburgh, Pa. April 3
(610 Arch Street)
(169 Van Houten Street, 3 P. M.)
(Convention, see announcement*)

BROTHER PETER KOLLIMAN
Lancaster, Pa. 17

BROTHER O. MAGNUSON
Philadelphia, Pa. April 3
(Y. W. C. A., Arch and 18th, 3 P. M.)
(169 Van Houten Street, 3 P. M.)
(Convention, see announcement*)
Boston, Mass. 17
(Convention, see announcement*)
Paterson, N. J. 24
(169 Van Houten Street)

BROTHER M. C. MITCHELL
Hartford, Conn. April 24

BROTHER N. MOLENAAR
Hawthorne, Cal. April 17

BROTHER ROBERT NASH
San Bernardino, Cal. April 10

BROTHER C. C. PEOPLES
Wilmington, Del. April 9, 10
(Convention, see announcement*)
Cincinnati, O. 14
Cleveland, O. 17

BROTHER A. I. RITCHIE
Fresno, Cal. .. (Memorial) .. April 14

BROTHER W. J. SEIKMAN
Canton, Ill. April 3
Waukesha, Wis. 9
Milwaukee, Wis. 10
Chicago, Ill. 17
Elgin, Ill. 23
Harvey, Ill. 24
Stevens Point, Wis. May 1
(Convention, see announcement*)

*(Convention announcements on inside page of front cover.)

BROTHER WALTER SARGEANT
Paterson, N. J. April 3
(169 Van Houten, 3 P. M.)

Wilmington, Del., 9, 10
(Convention, see announcement*)
Brooklyn, N. Y. 17
(109 Remsen Street, 3 P. M.)

BROTHER J. H. TRAUTFELTER
Wilmington, Del. April 17
(907 Tatnall St., 3 P. M.)

BROTHER GEORGE M. WILSON
Wilmington, Del. April 9, 10
(Convention, see announcement*)
Buffalo, N. Y. May 1
(Convention, see announcement*)

BROTHER W. N. WOODWORTH
Brooklyn, N. Y. April 3
(109 Remsen Street, 3 P. M.)

Wilmington, Del., 9, 10
(Convention, see announcement*)
Wilkes Barre, Pa. 17
(Convention, see announcement*)
Allentown, Pa. 24
(Convention, see announcement*)

BROTHER E. G. WYLAM
Stevens Point, Wis. May 1
(Convention, see announcement*)

BROTHER C. W. ZAHNOW
Lancaster, Pa. April 3
Wilmington, Del., 9, 10
(Convention, see announcement*)
Baltimore, Md. 17
(4 W. Eager Street, 3 P. M.)
Pittsburgh, Pa. 24
Pittsburgh, Pa. May 1
(610 Arch Street)

New Edition of Tabernacle Shadows

For some time past we have been contemplating the republishing of the original Tabernacle Shadows, and now our hopes in this connection seem about to be realized. The type setting is nearly complete, and it seems likely that the new book will be ready for delivery in May. It will help us to determine how many to print if the friends and classes desiring copies will let us know within the next two or three weeks the approximate number they will need. Just a postal card advising us of your anticipated needs will suffice; although advance orders may be sent if you prefer.

This new Edition of Tabernacle Shadows will have the questions for Berean Studies bound in the back of the book, so that it will really be a Tabernacle Shadows and Question Book combined. The price will be 25 cents.

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.