

JUNE, 1935
15 Cents

The DAWN

**The Oneness of the Divine Family
Drawing Nigh to God
Behold Your King**

AUTHENTICITY OF THE NEW TESTAMENT

Contents

Issue of June, 1935

NEWS AND VIEWS	1
SCIENCE AND THE BIBLE	
Authenticity of the New Testament	3
THE CHRISTIAN LIFE	
The Oneness of the Divine Family	5
Christian Equilibrium	8
Drawing Nigh to God	10
THE FACT FINDER	13
THE EVERLASTING GOSPEL	
Behold Your King	17
Predestination	20
INTERNAT'AL SUNDAY SCHOOL LESSONS	
Christian Fellowship	22
Christian Missions	23
Liberty Under Law	24
Moses—Leader and Lawgiver	25
Naomi	26
CHILDREN'S HOUR	
Uncle Eb Explains the Creation	28
TALKING THINGS OVER	32

THE DAWN, entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932; Act of March 3, 1897. Published monthly—formerly semi-monthly—by the Dawn Publishers, Inc.—formerly the Associated Bible Students Radio Committee—251 Washington Street, Brooklyn, N. Y. Subscription price, \$1 a year.

CONVENTION ANNOUNCEMENTS

Brooklyn 5th-Sunday Convention, June 30.

This gathering will be held in the regular meeting place of the congregation, which is the Lecture Room, Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn, N. Y. Sessions morning and afternoon.

Lynn, Mass., June 29, 30.

All sessions of this convention will be held in Lee Hall, City Hall Square, just opposite the City Hall. For information concerning program, rooms, etc., address the Secretary, Mrs. R. P. Gifford, 25 Hawthorne Street, East Lynn, Mass.

Richmond, Ind., District Convention, June 30.

This gathering will be held on the second floor of the I. O. O. F. Building, 8th and Main Streets, Richmond. For further information address the Secretary, Mrs. B. H. Graffis, 63 South 15th Street.

Detroit, Mich., July 4-7.

This 4-day gathering will be held in the Highland Park branch of the Y. M. C. A., 13220 Woodward Avenue. For full information concerning program, rooms, etc., address the Secretary, Mr. V. R. Dorris, 5402 Avery Avenue, Detroit, Mich.

Chicago Quarterly Convention, July 7.

This will be an all-day gathering—morning, afternoon and evening—and all sessions will be held at 910 La Salle Street.

Lincoln University, Pa., July 14.

Weather permitting, this convention will be held in the open air, at the farm home of Brother M. L. Ritchie, to whom all inquiries should be addressed.

Saginaw, Mich., July 21.

The friends in Saginaw are expecting rich blessings at this convention. It is expected that Brother Morehouse of Chicago will serve on the program. Sessions morning and afternoon, in the Woman's Club, 311 North Jefferson Street.

SPEAKERS' APPOINTMENTS

The listing of speakers does not imply at all that those listed endorse the various articles appearing in THE DAWN, or are in any way connected with the work of THE DAWN.

With the exception of conventions, this service will be limited to appointments outside of the speaker's home class. All appointments should reach us not later than the 20th of the month.

BROTHER W. T. BAKER

Pottstown, Pa., June 16
Philadelphia, Pa., 16

BROTHER B. BOULTER

Bridgeton, N. J., June 2
Philadelphia, Pa., June 16

BROTHER C. P. BRIDGES

Boston, Mass., June 9

BROTHER J. E. DAWSON

Lynn, Mass., June 29, 30
(Convention, see announcement)

BROTHER C. F. GEORGE

Perryopolis, Pa., June 16

BROTHER J. HUTCHINSON

Brooklyn, N. Y., June 30
(Convention, see announcement)

BROTHER W. F. HUDGINS

Wilmington, Del., June 16
Media, Pa., 16

BROTHER J. H. HOEVELER

New Bedford, Mass., June 16

BROTHER J. C. JORDAN

Duquesne, Pa., June 16
Beaver, Pa., 16
East Liverpool, Ohio, 23

BROTHER J. T. JOHNSON

East Liverpool, Ohio, June 9

BROTHER GEORGE KENDALL

Pittsburgh, Pa., June 2

BROTHER J. G. KUEHN

Chicago, Ill., June 9

BROTHER O. MAGNUSON

Passaic, N. J., June 16

BROTHER EDWARD MAURER

Duquesne, Pa., June 9

BROTHER C. W. McCOY

Cheney, Wash., June 9

BROTHER J. W. REIMER

Passaic, N. J., June 2

BROTHER G. M. WILSON

Youngstown, Ohio, June 9
Lynn, Mass., 29, 30
(Convention, see announcement)

BROTHER W. N. WOODWORTH

Brooklyn, N. Y., June 2
Baltimore, Md., 9
Lynn, Mass., 29, 30
(Convention, see announcement)

Detroit, Mich., July 4-6
(Convention, see announcement)

Chicago, Ill., 7
(Convention, see announcement)



Vol. 3, No. 9

JUNE, 1935

One Dollar a Year

News *and* Views

A New Federation of Religion

THE "World Fellowship of Faiths," is the name that has been given to a recently organized effort to "unite" all the various religions of the world into one "fellowship and mutual understanding." On May 14th, the "Brooklyn Council of the World Fellowship of Faiths" conducted a rally—or "drive," if you prefer—in order to create enthusiasm, find new members, and raise funds. The guest speaker for the occasion was Sir Francis Younghusband, national chairman of the British Council of the World Fellowship of Faiths.

Sir Francis emphasized his belief that "For a true understanding of the universe we must go to the mystic, rather than to the scientist." Reporting his lecture, the *Brooklyn Daily Eagle* says:

"The English warrior and statesman, who has devoted his later years to the cause of church unity, told how as a boy he had 'healthy prejudices.' He thought because he belonged to the Church of England, that a nearby Wesleyan chapel 'must be a resort of awful iniquity.' He thought his own school far superior to others, his own country the greatest in the world.

"Years of service abroad, combined with 'official dealings with Confusian administrators in Chinese Turkestan, Hindu princes in Central India and Buddhist rulers in Tibet,' broadened his views, without lessening his appreciation of his own religion."

In commenting further on this rally-day's activities of the World Fellowship movement, the *Eagle* says:

"In introducing Sir Francis at the Hotel Towers dinner, the Rev. John Howard Lathrop said that the world was full of ideas for a federated world such as is embodied in the League of Nations idea, yet world unity is still lacking; that religious leaders are agreed on the danger of piling up armaments, yet armaments continue to grow. 'We have the ideas, but we are hopelessly impotent,' he said. 'Despite all

our diplomats, we need impetus. That power can only come by virtue of religion.'"

Dr. Lathrop concluded his introductory remarks by telling Sir Francis that he "may be at the head of an organization which will perhaps act as a channel to renew the hope of the world." In view of the foregoing, is it any wonder that the Revelator exclaimed, "Alas, alas, that great city is fallen." The desire for unity and peace in the world, religiously and otherwise, is a commendable one; but what a shameful position for a professed minister of Christ to take, by suggesting that a revival of the world's hope may now come through a union with the false and lifeless gods of the heathen! Is the "Gospel of Christ" no longer the "power of God unto salvation"?

But this is not surprising. Time and again we have called attention to the present rapid growth of Oriental mysticism in all parts of the so-called Christian world. It is not an uncommon thing at all these days to hear a professed, but misguided Christian, holding up Mahatma Ghandi as a noble example of true religious devotion and piety. The great desire of the people today to know the meaning of present world distress, and its outcome, makes them peculiarly susceptible to all sorts of religious vagaries. Yes, Satan's religion, in all its many forms, is indeed now having its inning. It is the time referred to by the Master when He said, "When the Lord comes, shall He find faith on the earth?" Surely there is very little faith in the true "Gospel of Christ" in the earth today!

What is now happening in the religious world, however, is not so much different from the condition that has existed right along. Very early in the Christian era, Satan caused the teachings of Oriental mysticism to take deep root in the nominal church system of that time, and these teachings have flourished in many so-called Christian circles ever since. In a personal interview with a former professor of Hindu

philosophy in New York city recently, we were told that practically all the teachings of the Roman Catholic Church, especially those which have to do with the devotional life, can be traced directly or indirectly to Hinduism. Church history bears this out. Many of the same views have come on down to the various Protestant systems.

For centuries these theories have been palmed off upon the people as being Christian. Now Satan is coming out in the open, and millions, including many of our most outstanding clergymen, are ready to fall down at the feet of the Hindu gods. It is to be hoped that all Bible Students will be on guard against these cunning and misleading sophistries of Satan. How comforting it is to realize that soon the time will come when all false religions will be banished from the earth and the Lord will "turn to the people a pure language," causing the knowledge of His glory to fill the earth "as the waters cover the sea." Meanwhile, may we who know the truth, be faithful in our endeavor to "tell the whole world these blessed tidings" of a coming jubilee of lasting peace and joy.

Old Testament Narratives Verified

OUTSTANDING secular publications such as *The Literary Digest*, *The New York Times*, and many others, have in recent months been calling attention to the wonderful way in which archaeological discoveries in Mesopotamia, and elsewhere, are confirming the historical records of the Old Testament. An article in one of these secular papers declares that some of the very recent findings of the archaeologists will make necessary the rewriting of whole libraries that are devoted largely to the discrediting of the Bible's authenticity. Surely this is good news for all; and especially for those who have taken their stand on the side of the sacred record.

No other book has been assailed so severely as the Bible, and no book has held its ground so securely. Voltaire viciously attacked it. Ingersoll brought the artillery of his eloquence against it. Since their day innumerable critics and infidels have endeavored to prove the Bible records unhistorical, unauthentic and incredible. But in recent years a number of serious minded persons have determined to find out by archaeological research if the Biblical narratives are substantiated by the relics of past civilizations, and their success has been so remarkable that it has opened up a most interesting field of study for the Bible students of today.

Several years ago Dr. Sayce recognized and remarked that the Egyptian tablets found at Tel-el-Amarna established that "the Mosaic age, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East. Not only was there a widespread literary culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more especially by Syria and Palestine."

Every year now more and more interesting arch-

aeological discoveries come to light. All these tend to prove not only that the Bible doctrines were divinely inspired but that its many narratives are historically true. When the scientist digs under some hill and finds a buried town or city, everything found there is most carefully examined. Then when the evidence is all collated it generally sets forth a monument of silent irrefutable testimony of conditions and events that occurred in some civilization of the remote past, and shows that man has *fallen*—even as the Bible declares.

One of the earliest events recorded in the Bible is the flood of Noah's day. Mesopotamian cities buried in mud have thoroughly confirmed the truth of this narrative. Temples of peculiar design and towering aloft to heaven suggest the Tower of Babel. Tombs and houses familiar to Noah can now be visited. We can now behold the very things which the Bible chroniclers long ago described. We can see for ourselves that the Bible is true.

If in the past there has been any mystery about the crossing of the Red Sea, that now has been cleared up. It has been revealed that at the point where the Israelites crossed the sea the waters are shallow and are affected by winds. In Exodus 14 we read: "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you this day; for the Egyptians whom ye have seen today, ye shall see them again no more forever. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." In due time, however, a change in the wind, and probably in the tide, brought these same waters upon the Egyptians, who were overwhelmed by the sea.

Joshua was the successor of Moses. To him was accorded the privilege of leading the children of Israel into the promised land. However, before him lay the Jordan river, which had to be crossed. The priests were to go before the host and blow trumpets. And we read that when the feet of the priests touched the water, the river was dried up at that place, and a passage way was made for them. This is believed to have been caused by a land slide; because only a few years ago the very same thing took place again, and people were able to walk right across the river without even wetting their feet. The phenomenon was caused by a crumbling cliff which sent an avalanche of earth and stones into the river and dammed it up.

We all have read about the walls of Jericho. The Bible record of the fall of the city to the Hebrews says that its walls fell down flat. This fact has been verified. Whether the Lord knocked down those mighty walls by means of an earthquake, or by some other direct exercise of His power, we may not know; but He certainly made a very complete job of it; and Joshua was able to march right into the heart of the city. So far as is known no city ever had its walls so

(Continued on page 21)



AUTHENTICITY OF THE NEW TESTAMENT

IN A prior article, which appeared in the April issue of *The Dawn*, we traced the authenticity of the Old Testament books, all the way back to the days of Jesus and the apostles, and showed that these writings which Jesus Himself used and taught to His disciples, and which the apostles and the entire early church accepted as divinely inspired, are precisely the same books that we have today in our Common Version English Bible; and that none of the apocryphal books were recognized or accepted by our Lord nor by His church during the first century.

Let us now focus our attention upon the New Testament, and see if we can trace its contents back to the days of the apostles. If these New Testament writings are not authentic, then we have no authoritative basis for our Christian faith. If the Gospel narratives of Jesus' life, His miracles, His death and resurrection, are mythical in character and not actually historical accounts, as some claim, then a study of them would be of no profit except to detect and reveal fraud by which a credulous public has been hoaxed for these many centuries.

If, on the other hand, these writings are genuine, then their historical character should be capable of proof; and it should be of prime importance to Bible students to ascertain the historical facts which furnish a rational basis for our belief that all the writings of the New Testament are precisely what they claim to be—an authoritative and inspired record of what Jesus did and what He taught, and what His apostles were divinely directed to proclaim unto the churches in His name.

First Century a Brilliant Era

In approaching this subject let us have in mind that the age in which Jesus appeared on earth was by no means a period of historical obscurity, but was an era of unusual intelligence. Indeed, it was the brilliant age of Roman literature under the greatest of the Caesars—Julius, Augustus and Tiberius—that remarkable century which produced such notable writers as Cicero, Virgil, Strabo, Philo, Seneca, Ovid, Livy, Tacitus, Plutarch, Pliny, and Suetonius. The first three of these died shortly before Jesus was born, but most of the others were either contemporary with Him or with some of His apostles.

It is not surprising, of course, that most of these notable Roman writers of that period should so gen-

erally have ignored the lowly Preacher of Palestine, and the little "sect" which He established; just as notable writers of our own time have ignored Pastor Russell and the whole present truth movement of these "last days." But it should be possible to find at least some historical data that would silence the critical claim that the New Testament Gospels and epistles were produced subsequent to the day in which they claim to have been written, and are unhistorical fictions which merely record the fertile imaginations of pious enthusiasts or else wicked deceivers. That task of disproving such claims will be undertaken in this and subsequent articles.

It may help the reader to gain a cursory historical view of this period if we list the names of all the Roman emperors who reigned during the days of Jesus and the early church. When Julius Caesar the mighty warrior was assassinated in 44 B. C., (only three years after he finally became undisputed ruler at Rome) his nephew Octavian and his secretary Mark Antony each sought to succeed him, because he left no son. Finally the former prevailed. Antony committed suicide in Egypt in 30 B. C.; and then Octavian, who really had been ruler at Rome since 43 B. C., came to be known as Augustus—meaning "distinguished." We will now list the emperors of this whole period, as follows:

THE CAESAR DYNASTY

Julius Caesar	46 B. C.—44 B. C.
Augustus	43 B. C.—14 A. D.
Tiberius	14 A. D.—37 A. D.
Caligula (insane)	37 A. D.—41 A. D.
Claudius	41 A. D.—54 A. D.
Nero	54 A. D.—68 A. D.

THE GALBAN DYNASTY

Galba	68 A. D.—69 A. D.
-------	-------------------

THE FLAVIAN DYNASTY

Vespasian (Flavius)	69 A. D.—79 A. D.
Titus	79 A. D.—81 A. D.
Domitian	81 A. D.—96 A. D.

THE ANTONINE DYNASTY

Nerva	96 A. D.—98 A. D.
Trajan	98 A. D.—117 A. D.
Hadrian	117 A. D.—138 A. D.
Antoninus Pius	138 A. D.—161 A. D.
Marcus Aurilius	161 A. D.—180 A. D.
Commodus	180 A. D.—193 A. D.

Following the death of Commodus, who was the last of the Antonines, a Carthaginian named Septimius Severus became emperor of Rome; and he was followed by such emperors as Alexander Severus, Probus, Maxim, Decius, Gamlus, Valerian, Aurelian, Diocletian, and finally the "Christian" Constantine. (312 A. D.) It should be observed that while Nero was the last of the Caesar family (and he was but an adopted son of Claudius), nevertheless the emperors who followed him continued to apply the name *Caesar* to themselves as a title, even as in modern times it has been applied to the rulers of certain "subdivisions" of the old Roman empire, slightly changed into the title Czar or Kaiser.

It will be noted that Tiberius was the emperor during the days of Jesus' ministry. John the Baptist, who started his ministry a few months before Jesus was baptized by him in the Jordan, is said to have begun his preaching of repentance "in the fifteenth year of the reign of Tiberius Caesar," while Pontius Pilate was governor of Judea. (Luke 3:1.) This would have been about 28 or 29 A. D. But it was Caesar Augustus who, in the year of Jesus' birth, decreed that "all the world should be taxed." (Luke 2:1.) Thus far, at least, the New Testament occupies an historically accurate setting.

Pilate Recorded Christ's Resurrection

Christian writers of the second and third centuries also make mention of the fact that Pontius Pilate had written a work called *Acta Pilati* (Acts of Pilate), in which he narrated the resurrection as well as the death of Jesus, and that his account was then being preserved in the official archives at Rome. Eusebius the historian (315 A. D.) refers to the *Acta Pilati*, and also says, "The Savior's resurrection being much talked of throughout Palestine, Pilate informed the Emperor of it." Tertullian (born 160 A. D.) also refers to this, and to other historical evidences then known, which proved the truth of the New Testament writings. He said:

"Come, now, thou who wilt exercise thy curiosity more profitably in the business of thy salvation; run through the apostolic churches, in which the very chairs of the apostles still preside, in which their authentic letters are recited—Corinth... Thessalonica... Rome, from whence also our assertion will be readily confirmed." Then, after describing Christ's crucifixion and resurrection, Tertullian continues: "Of all these things relating to Christ, Pilate himself, in conscience already a Christian, sent an account to Tiberius, then emperor."

Justin, a Christian writer, born about 100 A. D., declares in his *Apology*, ch. 21, that historical proof then existed that Christ really performed the various miracles described in the apostolic writings. Indeed some Christians were living in his day who had seen Jesus, and many were then alive whose parents had seen Him. Furthermore, he says: "And that He did these things, you may know from the Acts of Pilate (*Acta Pilati*). Documents purporting to be extracts from copies of *Acta Pilati* have appeared

from time to time; but proof of their authenticity is admittedly lacking, the authentic original work having long since perished.

Testimony of Roman Historians

Seutonius, a Roman historian born in 70 A. D., wrote a work entitled "Lives of the Caesars." In this work he says that during the reign of Claudius (41—54 A. D.) certain Jews at Rome engaged in controversy with certain other Jews who had become Christians, and that as a result of the disturbance the emperor expelled all Jews from the city of Rome. This confirms Acts 18:1, which says that Aquila and his wife Priscilla, with whom Paul abode in Corinth, were Jews who had come "from Italy... because that Claudius had commanded all Jews to depart from Rome."

This same early Roman historian, Seutonius, in narrating the life of Nero, also mentions the severe persecutions which this cruel emperor heaped upon the hated Christians. This pagan writer thus shows that by the middle of the first century there was a sect called Christians, sufficiently numerous and active to cause the emperors, from the time of Claudius onward, to take note of them; and he also proves that the Acts of the Apostles, at least in the instance above mentioned, is historically true.

Tacitus, born in 61 A. D., was a brilliant Roman politician and writer who became Consul of Rome in 97 A. D. About three years later, after Trajan had become emperor, he wrote a work called "Annals of Tacitus," in which he also narrated important historical events from the time of Tiberius onward. In this work he tells about the great fire at Rome in Emperor Nero's 10th year (63 A. D.), and attributes this conflagration—falsely, no doubt—to the Christians then infesting Rome, the number of whom he describes as "vast."

Of course it is not likely that there really was a "vast" number of truly consecrated Christians there at that time, nor since; but doubtless they had a considerable congregation, and perhaps many who were not consecrated gladly came to their meetings, even in the face of persecution. Opposition sometimes causes a movement to gain some popularity. Tacitus also mentions the origin of this sect. He says it began in Judea in the days of Tiberius; and that its leader, called Christ, was put to death there by crucifixion, during that emperor's reign.

Early Christian Persecutions

Pliny the Younger was an associate and personal friend of Tacitus, both being about the same age. Pliny also distinguished himself as a Roman politician and writer, becoming Governor of Bithynia about 103 A. D. While Governor of that Roman province he wrote many letters to his emperor, Trajan; and these together with their answers he later collected and published, with the emperor's permission. Some of these letters refer to the persecution of Christians

(Continued on page 27)



The Christian Life

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your deliverance draweth nigh—

Luke 21:25-28,31

THE ONENESS OF THE DIVINE FAMILY

"I pray for them... which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them."—John 17:9,10.

The following article, originally published in the *Watch Tower* of March 1, 1903, will be appreciated, we believe, as a corroborative summary of the thoughts suggested thus far in the series of articles on the general subject, "The Oneness of the Seed." Next month this special series will be continued with a discussion of the Bride and Bridegroom symbolism, as it relates to the oneness for which Christ prayed.

THERE is a touching pathos in this prayer of our Lord for His disciples, offered as He was about to leave them, which draws us very near to His loving heart; especially when He adds, "Neither pray I for these alone (then present with Him), but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as We are one—I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be made perfect in one, and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me."—Verses 20-23.

Oneness of Purpose

As we consider this beautiful expression of the Lord's sentiments with reference to the church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between Himself and the Father, but so far as His disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely, that we may be enabled the more fully to enter into it. In the first place, we notice that the one out-

standing thing that is common to both the Father and the Son is the Father's great *purpose*, which was gradually revealed to the Son in due time and order, and whose it also became by adoption. Jesus Himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32); hence it is manifest that the revelation of that plan to Him was a gradual one; and that He was led into the knowledge of its various features as they became due to be worked out through His instrumentality. Thus He was allowed to *grow* in knowledge; and thus, too, He was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan.

Thus, while the Logos joyfully worked upon the grand plan of creation (John 1:3; Prov. 8:22-31), He probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the resultant great work of redemption. Before He came to that test of faith in God, His confidence in His almighty power and wisdom and love had been firmly established by the experiences of the past. For centuries He had seen the Father's mighty works, marked His wondrous wisdom, and experienced His tender love. Could He doubt Him, then, when another feature of His plan made manifest the great work of redemption and restitution, and gave to Him the privilege of undertaking this work also, for the joy that the Father had set before Him? No! Doubtless He did not at first realize the depth of humiliation and sorrow through which He must pass; but, step by step, along the painful way of humiliation and suffering, His faith in the Father, founded upon His previous experimental knowledge, sustained Him; even as it is written, "By His knowledge shall My Righteous Servant justify many."—Isa. 53:11.

Oneness of Confidence and Sympathy

We next notice between the Father and the Son a beautiful oneness of *confidence*. The Son trusted the Father fully—at first, because it was easy and natural. Created in the likeness of God, trust in the Being who

brought Him into existence was spontaneous; and experience served but to develop and establish it. And the Father also trusted the Son fully—first, because He recognized in Him the inherent principles of righteousness and truth and filial loyalty which He Himself had given Him; then, as time and experience developed and the more firmly established His Son's righteousness, God's confidence in Him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of His beloved Son that He did not hesitate to prophesy the results of His Son's faithfulness, thousands of years before Christ even began His work of redemption. God even foretold all the special details of the work, by the mouth of His holy prophets, at various intervals for four thousand years before Jesus began the work. And He still declares that Christ's work in due time shall be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of *sympathy* between the Father and the Son. The Son glories in the Father's plan, saying, "I delight to do Thy will, O My God." He delighted in it because He discovered therein the wondrous features of His Father's glorious character. And, though His faith may have been temporarily tested by the permission of evil, yet His knowledge of God's character and resources and of the depth of His wisdom did not permit Him to doubt, but held Him still, in loving trust in God's infinite goodness and grace, and, therefore, in readiness to acquiesce fully in the measures divinely proposed for the final triumph of righteousness and truth.

And the Father also was in loving sympathy with the Son, not permitting Him to be tried above what He was able to bear; and not leaving Him to bear any trial alone, but always granting Him the light of His countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17)—except once, when, for our sakes, He permitted Him for a moment to feel that He was forsaken; and when, in the anguish of His soul, He cried out at this unusual experience, "My God, My God, why hast Thou forsaken Me?"

Oneness of Love and Possession

Now, mark also the oneness of *love* manifested between the Father and Son. In every act already noted we have seen it expressed. It was mutual love that gloried in the same loving and benevolent purpose, that delighted to manifest and express mutual confidence, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide His purposes from Him; but delighted to take Him into His confidence in so far as His wisdom and prudence dictated; that is, as the truth became "meat in due season" to Him. And, in turn, the Son did not serve the Father as a hireling, but as an heir with a common interest. The Father declared, "This is My beloved Son"; and the Son said, "I delight to do Thy will."

How blessed the fellowship between them! It was a fellowship of joy and of suffering—of joy in common anticipation of the future glory, and of *suffering* in mutual participation of the preliminary trials to secure that end. The Son suffered in His humiliation and His dying agony; and the Father suffered in giving His only begotten Son—an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of *possession*, clearly expressed by our Lord when He declared, "All things that the Father hath are Mine." (John 16:15.) And the apostle also says that God hath appointed the Son the "heir of all things," and hath "set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."—Heb. 1:1, 2; Eph. 1:20, 21.

Mutual Honor of Father and Son

And, lastly, we notice a oneness of *honor* between Father and Son. In honor each seems to prefer the other. The Father says: 'Let all men honor the Son, even as they honor the Father.' (John 5:23.) 'God has made Him the brightness of His glory and the express image of His person, and exalted Him to His own right hand, to the chief seat of power in His Kingdom, giving Him all power in heaven and in earth.'—Heb. 1:2, 3; Matt. 28:18.

In the work of creation Jehovah set His Son forth in great prominence and glory, saying, "Without Him was not anything made that was made." In the work of redemption and restitution God has set Christ forth so prominently that His name is the theme on every tongue, almost to the apparent eclipse of the Father's own glory—who of necessity is Himself greater than the Son (1 Cor. 15:27), and to whom the glory pre-eminently belongs. And the Son also extols the Father, saying, "My Father is greater than I"; and again, "I can of Mine own self do nothing"; "the Father that dwelleth in Me, He doeth the works."—John 5:30; 14:10, 28.

The Son's corresponding anxiety to glorify the Father is most marked in that instance when, realizing that He was approaching the dreadful hour of His dying agony, He exclaimed, "Now is My soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name"—even at this cost to Me! (John 12:27, 28.) Again we hear Jesus say, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." (John 17:1.) And when the great work of redemption and restitution is accomplished, we see Christ delivering Himself to God's further direction, that Jehovah Himself may be universally recognized as "all in all." (1 Cor. 15:24, 28.) And we too, like Him, may surely trust that God's purposes for "the ages to come" will but further express and emphasize the same lines of His glorious character—His justice, His wisdom, His love and His power.

Christ and Bride also One

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But our wonder and joy increase when we learn that it is also *our* privilege to come into this same blessed oneness with God. 'What?' you enquire—'the very same oneness as above described?' Yes; undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider "the exceeding great and precious promises" and see that it is ours to have the same oneness with God—of purpose, of confidence, of sympathy, of love, of honor, and of possession.

The same plan of God is presented to and adopted by us, and we also are invited to become coworkers with God in carrying it out. (2 Cor. 6:1.) In so doing we are counted in with Christ Jesus as "filling up" the measure of the suffering of the anointed body necessary to the accomplishment of that plan. Our Heavenly Father also similarly manifests His confidence in us—in the loyalty of our hearts toward Him and in the sincerity of our consecration to Him—even though He recognizes our inherent weaknesses and inability to carry out fully our own determinations. But, notwithstanding this, so great is His confidence in our sincerity and integrity of heart, that on our profession of faith and consecration He fully accepts us as His sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust.

And not only this, but as honored and beloved sons God now makes known to us also His secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in Him as children and to speak to Him freely of all that concerns us, in full assurance of His loving interest, even in our smallest affairs. (Psa. 103:13,14.) And then He also commits a portion of His great work to us. He gives us certain talents, certain portions of His goods, and tells us to invest them for Him according to our own best judgment as to the profitableness of the results—not dictating all the minutiae of the management as to hiring servants, but merely submitting to us the general principles which should govern us. Thus, for instance, He gives us His plan as to the work in hand, with merely general directions, such as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat *in due season*; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the "times and seasons" and the character of the work in each—seed-sowing in the spring and reaping in the harvest time; etc.

Thus with general directions God sends us forth—not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So He counsels us to "study" to show ourselves workmen approved, and to *consider* and *think*, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:9.) Then, according to our zeal and faithfulness, not

only in the use of our hands but also of our brains, in the Lord's service, His confidence in us increases; and we are then entrusted with more and more of His goods and given a corresponding sense of our Heavenly Father's approval. This mutual confidence and fellowship of purpose and work, draws our hearts closer and closer to the heart of the Eternal; and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

'Love Them as Thou Hast Loved Me'

We are also assured of the same love from our Heavenly Father which He exercises toward our Lord Jesus. The statement seems almost startling; but yet hearken to our Lord's prayer—"I pray for them... that they may be one... that they may be made perfect in one... that the world may know that Thou hast... loved them *as Thou hast loved Me*." (John 17:20-23.) In amazement we inquire, 'How can this be? Our Lord Jesus was always in perfect harmony with the Father; a Son who gloriously reflected His likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love.' Yes, but we have been washed and cleansed; and, however imperfect our earthen vessels may still be, our hearts are perfect in His sight who is able to read the heart. And, as He sees us with a perfect heart—a perfect purpose and intention—striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do His will, and humbly trusting in the provisions which He has made for our redemption from the fall, God recognizes in us that which is worthy of His love. And so our Lord Jesus gives us clearly to understand that the Father loves us even as He loves His Son.

And not only is this equality of the Father's love for us (as for Christ Jesus) thus declared, but it is also manifested; for we are called to be *joint-heirs* with His Son and partakers of His glory; and even as all things are His, they are also said to be ours.—Rom. 8:17; 1 Cor. 3:21-23.

While such is the oneness between the Heavenly Father and all His anointed sons, it is blessed also to note that the same oneness exists between Christ Jesus and His anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for Himself, but rather with admiration He contemplates our acquired worthiness, and says: They "are Mine, and I am glorified in them." (John 17:10.) Yea, He would have them all bound up together with Himself in the Father's love. He would also have them with Him, beholding and sharing the glory which the Father had given Him from the foundation of the world—the glory of His mighty creative works, with all the other evidences of His Father's love.—John 17:22-24.

Thus all the divine family are bound together in one bond of love and fellowship and confidence and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this one-

ness. Mark the expression in verse 21—"That they may be one; as Thou, Father, art in Me and I in Thee"—Thy spirit or disposition and purposes and aim being common to us all. Hence, He would have

us adopt the same holy spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be!

CHRISTIAN EQUILIBRIUM



TRAIT of fallen human nature is to take extreme positions with respect to every important issue of life; and all Christians are more or less subject to this same unbalanced tendency. In the case of the Christian, Satan also uses his nefarious influence along this same line, making it even more difficult to arrive at accurate conclusions concerning the conditions and privileges of the Christian life.

One of the important issues which Satan has ever sought to confuse in the minds of the people of God is that which has to do with the relative importance of doctrine and the development of the spiritual graces. Paul wrote to Timothy, saying, "Take heed unto thyself, and unto the doctrine." (1 Tim. 4:16.) This admonition shows that the great apostle laid equal stress upon both these important things: (1) godly living, or purity of conduct; and (2) sound Christian doctrine. Without these two things one cannot be a well-balanced Christian, nor exercise the spirit of a sound mind. It is not surprising, therefore, that Satan should seek to have us give attention to the one and neglect the other. No doubt he would rather have us forget *both* parts of Paul's wholesome admonition; but he knows by experience that it is only in a very few instances that he can succeed directly by that mode of attack.

Satan knows he has a much better chance of obtaining his objective by stealthily inducing the consecrated Christian to become an extremist on some one thing pertaining to his consecration vow, and thereby gradually wean his mind away from other things that are of equal or perhaps greater importance. This has been Satan's manner of tempting the Christian from the very beginning of the Christian era. He does not boldly demand that we forsake Christianity outright; he merely suggests that we give undue heed to some one feature, and become fanatics on that point; so that we will forget or neglect other essential things.

Doctrine Early Neglected

Many Christians have fallen into the adversary's trap in this regard, and continue to fall. More have been induced to depart from *doctrine* than from *moral living*. Very early in the Gospel age the idea was promulgated that doctrine is of little importance, just so long as one calls himself a Christian and outwardly conforms to the traditions of the church. Doctrine was regarded as of trifling importance in those days when they said that even an infant may become a full-fledged member of the Christian Church by having a few drops of water sprinkled on his head and a few words said over him by a bishop or priest. He didn't have to believe anything—of course an infant would not be capable of believing.

As for adults, the same idea prevailed—they should live good moral lives, but they didn't need to know the truth of God's Word. In fact, the time came when they were even forbidden to read the Scriptures except by special papal dispensation. If one aspired to be a very good Christian, he was told that all he needed to do was to shut himself up in some monastery, or mountain retreat, where he would not come into daily contact with the world; and regularly count his beads, and say so many "Hail Marys" each day, and busy himself in various ways, and uphold church traditions, and then he may become eligible to escape purgatory and go to heaven soon after he dies. Yes, they had church catechisms—a series of questions and answers which each one was to read or hear read, or perhaps memorize—but no one was encouraged to "search the Scriptures to see if these things be so" or to "prove all things" by the Word of truth.

Some have gone to the opposite extreme, and have done a great amount of doctrinal preaching, while neglecting or ignoring the equally important matter of taking heed unto *themselves*. Some today even deny that there is or can be such a thing as character development, hence they expressly or impliedly suggest that it is folly to spend time on spiritual meditation and the Christian graces. Both views are extreme, radical, contrary to the spirit of a sound mind, and opposed to the clear teachings of the inspired Word. The apostle admonished Timothy correctly, when he said, "Take heed unto thyself, *and* unto the doctrine."

Timothy was a young man who had been installed as chief elder of the church at Ephesus, which Paul had established or built up during the two years he had spent there. Paul was now at Laodicea when he wrote this letter of instruction to Timothy. And, like all of his carefully worded epistles, he wrote not for Timothy alone, but for all Christians who should later read these admonitions. Both of his epistles to Timothy have been an inspiration and stimulus to Christians throughout the Gospel dispensation until now. Timothy undoubtedly sensed their value to the brethren generally, and therefore permitted them to be copied and distributed amongst the various ecclesias of his day.

Character and Doctrinal Specialists

It is a noticeable fact that when Christians forget Paul's well-balanced admonition to take heed both to themselves and to the doctrine, and instead seek to specialize on the one proposition to the neglect of the other, they not only grow one-sided, but they actually fail to do either of these things well. Is it not possible to talk a great deal about developing *character*, and ignore doctrine and speak slightly of the

fundamentals of present truth as being merely the "milk" of the Word; and yet, notwithstanding this constant specialization on holiness and love, actually prove very weak in that direction when put to the test, and perhaps show a surprising lack of Christian charity and brotherly kindness toward those who do not fully agree with our method of specialization? And on the other hand, is it not also possible to give one's self wholly to the preaching of *doctrine*, saying little or nothing about character development, and yet, when put to the test, find that we are not really well grounded in doctrine but are quite easily led off into doctrinal by-paths, by reason of some self-conceived doctrinal hobby or an insatiable itching for "new light"?

Extreme Positions Should Be Avoided

Brethren, let us avoid developing into extremists in either of these directions. May we keep safely to the middle of the road. We must take heed unto ourselves, at every step of the way. We must remember that the human mind or heart, in its present fallen condition, is "deceitful above all things and desperately wicked." We sometimes do despicable things, we have hateful or evil thoughts, we oftentimes speak words of wrath and bitterness, and cause suffering to others as well as to ourselves; and we need to be constantly on guard against these things. We may be very slow to learn from our mistakes; but we should try to learn, and not give up.

On the other hand, let us not make any mistake with respect to the importance of the doctrinal features of present truth. How sad to grow tired of the doctrines, and to be no longer thrilled by them. It is a mistake to feel that those who frequently mention the doctrines in their discourses are not as spiritually minded as those who do not. There is nothing so blinding and heart-hardening as spiritual pride. Jesus never preached a discourse nor uttered a parable without teaching doctrine. Ever uppermost in His mind was the glorious good news of His coming Kingdom. Nearly every parable He gave began with the familiar words, "The Kingdom of heaven." Even when He taught His disciples how to pray, He did not neglect doctrine, but put it squarely to the fore, saying, "After this manner pray ye... Thy Kingdom come." The same was true of the apostles. Paul never wrote an epistle without devoting a great deal of space to the doctrines of the divine plan. He taught character development, yes; but he always brought in the doctrines also.

Well some may say, 'That was back at the beginning of the Gospel age. There was some reason for it back there, because they were seeking to establish the church in those days; and it was necessary to preach the "milk" of the Word *then*; but now that we are down here at the very end of the age, and the church is about ready to be taken home, we should be more spiritually minded, and should not waste time today talking about the doctrines.' Well, was the brother wasting time who first brought the message of truth to you? And when he preached this precious

truth, did you *then* think it indicated that he was not spiritually-minded? No, brethren, we took no such attitude in those days.

Sectarianism and Ultra-Liberality

We all recognize, of course, that the truth itself came from God and not from man, and that only the Lord deserves primary honor and gratitude. But secondly, we should also honor and respect every vessel that the Lord has used in conveying to us His blessed truth message. But on this point too, there has always been a tendency to become extremists. Some, even in the early church, in their deep gratitude for the truth which the Lord allowed to come to them, became followers of the instruments used, saying they were of Apollos, or of Paul. Later, others became followers of Luther, Calvin, and others. But when the apostle condemned this practice as being an evidence of carnality he did not imply that we should not recognize the fact that God uses certain ones in a special way in connection with the work of dispensing His truth.

We know whom the Lord used to clarify the truth for His people in this end of the age, bringing every fundamental feature of the divine plan into a harmonious whole, and it is not carnality to recognize and appreciate the one whom the Lord has thus used. But the fact that the Lord has thus restored the glorious fundamentals of His truth, does not mean that there can be no further clarity of detail in which we can rejoice as time goes on—although we should not be restlessly craving for "something new." Prophecies are ever continuing to be fulfilled, and these should be seen and commented on, and it should thrill our hearts as from time to time they are brought to our attention by any watchful brethren.

On the other hand, some are inclined to boast that they are ultra-liberal; and in their zeal to prove that they are exceedingly "broad-minded" they are apt to become hypercritical of various features of present truth; and to criticise those who continue to believe the truth practically as presented in Scripture Studies. These may feel that all who continue to agree with present truth are "letting someone else do their thinking for them." But they do not seem to feel that if we should change our minds and come to agree with *them*, that this would mean that we now are letting *them* do our thinking! We cannot agree with everybody, but we are all quite certain to agree with somebody. It doesn't mean that we are letting someone else do our thinking merely because we happen to see things alike. Some, of course, *are* inclined to let others think for them. Others seem to prefer to disagree with everyone with whom they may be talking; they like to debate, and to show how mentally independent they are. But the Christian with a sound mind 'proves all things,' and then holds only to that which appears to be reasonable and good—and he will hold to that no matter who agrees or disagrees with him. This is the reason so many of us now are holding to present truth.

In Essentials Unity, In Nonessentials Charity

Consecrated Christians today have a great deal of knowledge of God's plan on which they all can agree. But we should be charitable toward those who cannot see each detail of that plan just as we view it—but we do not need to agree with nor encourage error in order to be charitable with our brethren. We should not be overly quick to condemn others as 'spiritually blind' or 'unfaithful to the truth' because they may disagree with us on some nonessential matters. That would be making the opinions of our own imperfect brains the basis of true spiritual vision and Christian fidelity.

It should be enough if we all can see and appreciate all the fundamentals of the divine plan of the ages, including all the evidences, chronological and otherwise, which indicate that we are now living in the "last days." As well balanced Christians we should "take heed" to these precious things, seeing to it that they are not only kept clearly in mind, but also that their precepts are daily worked out in our lives, thus "taking heed to ourselves."

Yes, brethren, let us be thankful if the Lord has

permitted us to see these things, and to partake of His "meat in due season." And let us each and every one do what we can today to serve others with the truth and thus to share our blessings. In this way we will increase our own blessings, and at the same time will be doing that which will materially aid us in "taking heed to the doctrine," as well as to enable us the better to "take heed unto ourselves."

Let us continue to rejoice in the wonderful blessings of the truth that have come to us in this end of the age, in the "days of the presence of the Son of man." Let us open our hearts unto the Lord and devote our lives to Him; having full assurance of faith, that ere long, and very soon now, He will receive us unto Himself. Then will come the final scenes of the world's pangs of trouble, followed by the full establishment of the Lord's Kingdom. If we are faithful unto death we are assured that we shall be "kings and priests unto God and shall reign on the earth" with Christ (Rev. 5:10), for a thousand years (Rev. 20:6); yea, we shall sit with Him in His throne (Rev. 3:21) and receive His favor throughout the countless ages to come.—Eph. 2.6,7.

DRAWING NIGH TO GOD

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded."—James 4:8.



THE epistle of James is not addressed to the world in general, but to "brethren" (James 1:2), who had come into a definite relationship to God by accepting Jesus as their Saviour and by offering their lives in full consecration to do His will. Some of these had drifted away from their original position of closeness to God. He calls these "adulterers and adulteresses." (James 4:4.) How could the apostle use such strong language about Christians? The last part of the verse shows that he is not referring to moral shortcomings, but to contamination with the spirit of the world. The original Greek (see Diaglott) omits the word "adulterer," making the passage read, "Adulteresses, do you not know that friendship of the world is enmity with God?" Paul says, "I have espoused you to one husband that I may present you as a chaste virgin to Christ." (2 Cor. 11:2.) True Christians are in exactly this relationship to Christ. If faithful to Him during their espousal while on earth, they will later constitute His bride. (Rev. 19:7.) For one of these espoused ones to partake of the worldly spirit, to enter more or less heartily into the things of the present age, dominated by the great adversary of Christ, is that which is here likened to adultery.

Few true Christians are tempted by gross immoralities, but nearly all are in danger of temptation from things of the present time which would draw their hearts away from the glorious heavenly things in which their Bridegroom is so supremely interested. To be safe from the dangers of these subtle temptations we should stay close to our Heavenly Father, where nothing can possibly harm us. It is helpful,

therefore, to have a clear understanding of His directions for drawing nigh.

Hand Cleansing

First, we must *cleanse our hands*. Whenever we have been mixed more or less with the worldly spirit, our hands are figuratively unclean. For example, "He that walketh in righteousness shaketh (cleanseth) his hands from holding of bribes." (Isa. 33:15.) One of the Scriptural methods of cleansing is "by the washing of water by the Word." (Eph. 5:26.) A careful study of the divine plan, especially reviewing our own hope of having a part in it, if sincerely done, will surely cleanse away any longing we may have for the seemingly good things of the present time. These fade into insignificance when compared with the glories of the age to come. The same Word will cleanse us if we try day by day to apply its precepts to our own lives. Such sincere efforts gradually transform us into the image of God's dear Son.

With our best efforts, however, we still come far short of the perfect standard set before us—"Ye cannot do the things that ye would." (Gal. 5:17.) For this reason God has an arrangement whereby unintentional sins are not imputed to us. (Rom. 4:7,8.) Upon asking in prayer, the merit of Jesus' sacrifice is applied, making us clean in God's sight—"The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7.) All that is required is the simple effort of asking in faith; yet how easy it is to neglect this, or to put it off! Let us endeavor to counteract this tendency by being diligent in applying

for the precious cleansing of the blood. Otherwise we will be, in a measure, separated from God.

We have then two Scriptural methods of cleansing our hands—cleansing by “washing of water by the Word,” and cleansing by “the blood of Jesus Christ.” Both are necessary! We cannot make too full a use of these divinely provided means of purification.

Purity of Heart

The apostle also exhorts us to purify our hearts. There may be a difference as to what it means to have an impure heart, but James gives us the Scriptural definition himself; and this is surely the one which all sincere Bible students will want to accept. He says, “Purify your hearts, ye *double minded*.” The mind and heart are here shown to be directly related to each other. A double-minded person, according to the apostle, has an impure heart. The Concordance and Dictionary both define double-mindedness as “Having more than one purpose, to be vacillating.” This agrees with James 1:8, which reads, “A double minded man is unstable in all his ways.” Such a person never achieves success, either in business pursuits or in the Christian life.

Having thus the inspired definition of an *impure* heart, we can easily understand what constitutes a *pure* heart from God’s standpoint. It is seen to be a heart with but one purpose; and this purpose is that of doing God’s will—wholly, unreservedly. Jesus said, “Lo I come to do Thy will, O God.” His whole life showed that this was His one purpose. He had time for nothing else. Each true follower of Jesus must have the same heart determination. Real consecration means just this: agreeing to seek and to do God’s will in everything. A person who has this one purpose, and carries it out to the best of his ability, is truly single minded, and has, therefore, a pure heart in the sight of the Heavenly Father.

Even though God’s arrangements are very simple, yet Christians may differ to some extent in the matter of interpreting God’s will, as well as in their ability to carry it out. Some are able to do much better than others, though none can do it perfectly. However, it is possible for anyone to *determine* to do God’s will, and then do one’s best to carry out that determination. A Christian on a sick-bed may be able to do no more than smile and try to be cheerful even in pain, but if he does his best, he is just as much in God’s favor as the one who is in good health and out at the forefront of the battle. Yes, God’s method of judging by the intentions of the heart, puts all of us on an equal footing before Him. Neither more nor less than this could be reasonably asked. And, since God can read the heart, He knows whether the determination and efforts that we make are sincere.

While it is possible, for anyone who tries sincerely, to have a pure heart before God, it is not so easy as it may seem on the surface. A true Christian, one who is recognized by God as such, must start out with a *single* purpose, a sincere determination to seek and to do God’s will alone. In this he is opposed by the world, the flesh and the devil; all of which try by sub-

tle means to make him vacillate from this singleness of purpose. Vacillating even a little means an *impure* heart—double-mindedness—and a corresponding departure from full favor with God. This gives the enemies an advantage which they quickly use to urge further departure from the Lord. On the other hand, trying sincerely at all times to do God’s will means a pure heart, and closeness to Him.

Double-Mindedness

Let us now consider exactly how a person can be double-minded. It is manifestly impossible to say in the heart, “I intend to serve God,” and at the same time say, “I do not intend to serve God.” However, it is possible to vacillate by serving Him zealously *part* of the time, and being careless the rest of the time. We might, for example, be very earnest while at meetings, or otherwise fellowshiping with the Lord’s people, but if at other times we fall readily into the ways and purposes of worldly friends or relatives, it should immediately become evident to us that we are vacillating between two purposes. To the extent that we enter into the spirit of earthly things, to that extent we are double-minded. Those who unwittingly allow themselves to enter into these experiences should realize their danger and ask the Lord immediately for special strength and wisdom. With His help and an earnest effort on their own part they will be able to avoid entering into the worldly spirit.

A somewhat different form of double-mindedness is that of becoming careless at times, in the sense of ceasing to make an effort to do God’s will. This is usually caused by becoming “weary in well doing” (Gal. 6:9), or by becoming “faint in our minds.” (Heb. 12:3.) It should be specially noted that when we cease *trying* to do God’s will, we actually do the will of the flesh, even though we do not, for a time at least, partake of the worldly spirit—“To him that knoweth to do good and doeth it not, to him it is sin.” (James 4:17.) It is within the power of each of us to *try sincerely* to do God’s will. This is “fighting the good fight of faith,” and in continued, sincere *trying*—day in and day out; every waking hour—therein lies VICTORY.

Perhaps the most subtle and dangerous way of being double-minded is to try to do the Lord’s will in our own way. This is a middle ground between doing God’s will and doing our own; superimposing ours upon His. This is not pleasing to God—“I would that thou wert cold or hot.” (Rev. 3:15.) In the Garden of Gethsemane, Jesus prayed, “If Thou be willing, remove this cup from Me.” He had no thought of asking to escape death, for He had known all along that He was to give His life a ransom for the world. But the idea of dying as a criminal seemed especially repugnant to Him. Did He try to find some way of avoiding this ignominious death? He did not! He could have called for “twelve legions of angels” and had them keep back the crowd, while He took His own life. In this way He could have given up His life and additionally appeared as a martyr. It is easy to think of other ways in which Jesus could

have modified the Father's will, thus getting His own will done in a measure. But instead, He added to His prayer the humble words, "Nevertheless, not My will but Thine be done." And our Lord meant exactly what He said, for after an angel had strengthened Him, He went forth calmly to His death.

Old Nature Asserts Itself

The followers of Jesus are also tempted to modify God's will by their own desires. Those who yield are for the time double-minded. "Do you think that the Scriptures saith in vain, The spirit that dwelleth in us lusteth to envy?" Experience shows that our old nature ever tends to do this very thing. It uses all kinds of deceitful methods to get its way. If it craves action, or outward show, our old nature is apt to carry us to the extreme of merely seeking numbers to be converted, while neglecting the equally important work of witnessing by good daily conduct. This tendency has caused many to be careless about even the simplest principles of justice, thus bringing reproach upon the truth.

Others of the Lord's dear people go to the opposite extreme. Diligent in watching their own conduct, they overlook God's will with respect to "preaching good tidings to the meek," etc. Both of these groups of brethren are sincere, and are in a measure doing God's will, though neither are fully in harmony with Him. When James said, "Be ye doers of the Word, and not hearers only," he did not mean that we should select what *we thought the most important part of the Lord's work and neglect the rest*. One who follows this course is trying to do the Lord's will in *his own way*, and so would be double-minded.

Again we might be tempted to do God's will in our own way in regard to temporal interests. In James 4:13-16 we read about some who had made definite plans to go to another city to "get gain." Perhaps they reasoned something like this: "We can make more money there; so we will work hard for a year and then give all of our time to God's service." The inspired apostle tells them, "Ye know not what shall be on the morrow... Ye ought to say, If the Lord will we shall live and do this or that." God is working in us to will and to do His good pleasure. He has placed us in our present situation. A hasty decision to change might cause us to do our own will instead of the Lord's. In thus getting our own way we might lose just the experiences necessary to making us ready for the Kingdom. Nothing should be undertaken, no important change made, unless we carefully consider the matter and earnestly pray to God for wisdom. Where our temporal interests, or those of our family, are involved, the temptation to modify God's will in one way or another will be very trying. All kinds of reasons will be urged upon us but if we sincerely desire and seek God's will, wisdom and strength shall surely be given us.

Some have tried to justify their quick temper by saying it is necessary in their work. Firmness may be necessary, but not quick temper. Actually such an one is excusing his old nature and making void

God's command to be "slow to anger." (James 1:19.) This, of course, is an extreme case, but it illustrates how easy it is to modify the Scriptures to suit our own prejudices and desires. Others excuse themselves by saying, "It is my way." They do not realize how truly they speak when they say this. It surely is *their way*—not the Lord's. The Lord's will is not to give in to the flesh, but to try sincerely to overcome it. Many of "our ways" are so firmly rooted that they can never be fully deadened, but if we *fight* them continuously, we are overcomers—we are doing what we can and our heart is pure. On the other hand, excusing and failing to fight our old nature is really modifying God's will and causing us to be double-minded.

There are many other ways of being double-minded. Each Christian should earnestly search his own heart from time to time, studying his own particular case to make sure that in no way he is modifying the Lord's will and doing his own instead. Heart searching requires that we be very critical and honest with ourselves. "The heart (old nature) is deceitful." (Jer. 17:9.) We should especially scrutinize our natural tendencies and fond desires as they are often the most subtle enemies of the new creature.

To purify the heart, we must put out of it everything that makes us double-minded. Every vestige of self-will should be resolutely destroyed, so that our sole purpose is to do God's will in everything. To keep the heart pure, we should carefully study God's desires in even the little things, and then as quickly as we recognize these, carry them out to the best of our ability. If we are diligent in this work, and continue faithfully in it until death, an abundant entrance into the Kingdom will surely be our portion.

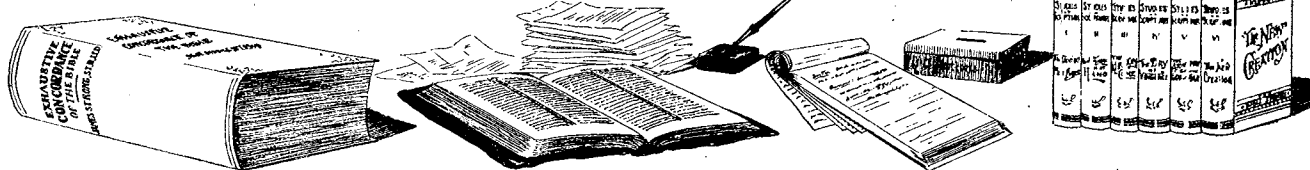
What Is Heart Purity?

The generally accepted idea is that purity of heart consists mainly of having no evil intentions; but this is not enough. Many good people who have not even accepted Christ would have a pure heart from this standpoint. The Scriptural definition goes far beyond this! It unequivocally requires that God's will motivate the heart. His will is to be the touchstone in every detail of life. The true Christian's chief business, therefore, is to discern God's will and do it to the best of his ability. Jesus left us an example that we might follow in His steps.—1 Pet. 2:21.

One of our greatest enemies is discouragement. Those whom the Lord has called are naturally humble, recognizing their own shortcomings. They are therefore apt to become weary of struggling against them. Then, feeling a measure of separation from God, they hesitate to approach Him, feeling that first they should do better. This is a great mistake. They should ask for help immediately, proceeding at once to cleanse their hands and purify their hearts. Let us not be discouraged by thinking that we have strayed too far from God. If we have a longing to draw nigh to Him, this should be regarded as a hopeful sign. The Lord will in no wise quench "the smoking flax." (Isa. 42:3.) James urges those who had wandered a considerable distance to draw nigh—to come back to

(Continued on page 31)

THE FACT FINDER



Is God the Author of Sin?



QUESTION: In Isaiah 45:7 we are told that God "creates evil." Are we to understand from this statement that the Creator is the Author of sin?

ANSWER: There is another statement, similar to this, in Amos 3:6. The difficulty some have encountered in properly understanding these passages is that they have failed to note the distinction between the words "evil" and "sin." Sin is always an evil, but evil is not necessarily sinful. An earthquake, a conflagration, a flood or a pestilence, would be a calamity, an *evil*, but none of these would be a sin.

The word evil in both of these texts signifies calamities. The same Hebrew word is translated in other places in the Old Testament in a variety of ways, such as, calamities, adversity, distress, harm, hurt, misery, grief and sorrow. In Isaiah 45:7 and Amos 3:6 the Lord would remind Israel of His covenant made with them as a nation—that if they would obey His laws He would bless them and protect them from calamities common to the world in general; but if they would forsake Him He would bring calamities (evils) upon them as chastisements. See Deut. 28:1-14, 15-32; Lev. 26:14-16; Josh 23:6-11, 12-16.

When the foretold calamities came upon the Israelites, however, they were inclined to consider them as accidents and not as chastisements. Hence God sent them word through the prophets, reminding them of their covenant and telling them that their calamities were from Him and by His will, for their correction. It is absurd to use these texts to prove that God is the Author of sin, for they do not at all refer to sin.

Since the publication of the article on "Our Lord's Second Presence" in the April issue of *The Dawn*, a number of questions have been raised to which The Fact Finder is glad to give consideration.

Christian Watchfulness

QUESTION: Do not the many admonitions of the Scriptures to "watch" have reference more particularly to watching ourselves, as Christians, rather than being on the watch for the fulfilment of Bible prophecies?

ANSWER: Surely no Christian could be a true "watcher" from the Lord's standpoint, if he neglected

to take heed unto himself. The Lord wants us to do this; yes, but He also wants us to take heed unto the prophecies, comparing them with the transpiring events in the world, in order that we may know when the second presence of Christ is due to begin. That our watching is closely associated with our ability to know of the Lord's presence, is clearly shown in Revelation 3:2, 3, which reads, "If therefore thou shalt *not* watch I will come to thee as a thief, and thou shalt not know what hour I shall come upon thee."

In order to understand the Bible clearly we must avoid confusing the various symbolism which it employs. Jesus gave us the parable of the Wise and Foolish Virgins, to teach us the importance of being "ready" to meet Him, and to share in the glories of the coming Kingdom. The thing of importance in this parable is that the Virgins have *oil*, both in their lamps and in their vessels. But even the "wise" Virgins, who had the oil, went to sleep; yet they awakened and were "ready," and entered into the marriage.

Now the symbolism of the "watchers" is different from this. Paul says, "Therefore, let us *not* sleep as do others, but let us watch and be sober." (1 Thes. 5:6.) In the preceding verses the apostle makes plain that our watching is in order that we may not "be in darkness" relative to the "day of the Lord." It is the duty of a watchman to remain awake and alert; and if he does so he is able to detect the presence of a thief; but if he is "drunken," or "asleep," the thief may come and go again without his having any knowledge of it.

Thus we see that while it was all right for the "virgins" to fall asleep, so long as they had the *oil* in their vessels, yet the "watchmen" must remain awake in order to be faithful. It would seem that the possession of the oil by the Virgins would fittingly illustrate our own personal readiness, while the alertness of the Watchers indicates the importance of keeping in close touch with fulfilment of Bible prophecies, in order that we may know of the Lord's presence when it takes place.

QUESTION: Jesus 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 sit down to meat, and will come forth and serve them." (Luke 12:57.) Is it not possible that this promise has reference to the "marriage supper" of the Lamb, which is to take place following the glorification of the church, rather than to a special dispensing of truth to those living on the earth at the

time of His coming, as suggested in your article in the April Dawn?

ANSWER: While we have no quarrel with anyone who wishes to take that view, yet to us it does not seem that that is what the Lord meant in this text. Of course Christ will dispense favors to *all* the saints beyond the veil; that goes without saying. But He was not here talking about *all* the saint; He was speaking about a special group of them who would be living at the time of His coming, those whom He would find in a watchful attitude when He comes. Now why would He say that these last-day watchers would be specially blessed, and that He would gird Himself and come forth and serve them, if He knew they were really to receive no different treatment from His hands than would be accorded to all other saints who have lived and died throughout the age? Why should He single out those who would be watching *when He comes*, if all who watched during the centuries prior to His coming was to be served with this same "meat" even as they?

No, we cannot see how this text is discussing the service which the entire church is to receive in heaven after their glorification. Our Lord's language here is too explicit for that. He is discussing saints in the flesh, those who would be "watching" at the time of His coming, not the whole church beyond the veil; and only these latter day watchers were to be served with "meat in due season" by their present Lord at that time. And haven't the Lord's people had a "feast of fat things" during these "last days"? Have any of the saints prior to our day enjoyed such comprehensive knowledge of His truth as has been given to us? Surely not! And is not that a good reason for the Lord's saying, "Blessed are *those* servants"—those watchers who will be on earth when I come—for I will give them "meat in due season"—timely truths, truths that will constitute for them such a feast as My people have never had up to that time! Who of us can doubt that He has been doing just that for the past several years since the divine plan of the ages was clarified for us?

Expert Testimony Concerning Parousia

QUESTION: In your article in The Dawn you lay stress on the thought that the Greek word *parousia* means "presence" rather than "coming." Is it not true that Prof. Strong, in his Greek Dictionary of the New Testament, gives "coming" as one of the meanings of *parousia*?

ANSWER: It is well for one making use of Strong's Greek Dictionary, which is found in the back of his Concordance, to be sure he reads and understands what Prof. Strong says under the heading, "Plan of the Book," just preceding the Dictionary. In brief, the first English word or words given in *italics* is the true, literal definition of the Greek word. After that will often be found "i. e." followed by another word or words in *italics*, which appear to be the author's own secondary or "free" choice of additional

terms that may be used. But if one is really searching for the exact meaning of the Greek word he should not place too much confidence in the auxiliary term suggested by the author—which he admits is not the literal rendering of the Greek. Instances of where the author's free choice shows a marked evidence of his creedal theology may be found by looking up the words translated "soul" and "hades." After the punctuation marks "—" will be found the different ways in which the Greek word has been rendered in the King James (or Authorized) Version. It should be noted, therefore, that the listing of the English word "coming" in connection with the Greek word *parousia*, merely signifies that this is one of the ways it is translated in the King James Version, and *not* that it is necessarily correct, nor endorsed by the author.

Prof. Young's Analytical Concordance gives the true and complete definition of *parousia*, as "A being alongside, presence." Clearly there is no linguistic authority for ever having translated *parousia* as "coming" and every reason to believe that the real thought intended to be conveyed by it is that contained in our English word "presence."

If our Lord were describing an instantaneous event or "coming," rather than a *period* of presence, surely the Greek *erchomai* would have been used; as it and its derivatives are used over 750 times in the New Testament and plainly contains the thought of our ordinary English word "coming" or "arriving"; whereas *parousia* is used but 24 times altogether, and in all of these instances it could logically be translated "presence," and is so rendered by Rotherham, who is upheld by the admitted real *definition* of the word in all the concordances.

It will be interesting, in this connection, to note what Rotherham himself has to say about this word *parousia*, in the appendix to the latest edition of his version. It will be seen from Rotherham's statement, quoted below, that while his own creedal theology suggested to him that "coming" *should* be the proper word to use, yet his knowledge of the Greek, and his honesty of translation, required that he uniformly use the English word "presence" to translate the Greek word *parousia*. His comment follows:

"The sense of 'presence' is so plainly shown by the contrast with 'absence' (implied in 2 Cor. 10:10 and expressed in Phil. 2:12), that the question naturally arises—Why not always so render it? The more so, inasmuch as there is in 2 Pet. 1:16 also, a peculiar fitness in our English word 'presence.' This passage, it will be remembered, relates to our Lord's transformation upon the Mount. The wonderful manifestation there made was a display and sample of 'presence' rather than of 'coming.' The Lord was already there; and, being there, He was transformed and the majesty of His glorified person was then disclosed. His bodily 'presence' was one which implied and exerted 'power'; so that 'power and presence' go excellently well together—the 'power' befitting such a 'presence'; and the three favored disciples were at one and the same moment witnesses of both.

"The difficulty expressed in the notes to the second edition of this New Testament in the way of so yielding to this

weight of evidence as to render *parousia* always by 'presence,' lay in the seeming incongruity of regarding 'presence' as an event which would happen at a particular time and which would fall into rank as a series of events, as 1 Cor. 15:23 appeared to require. The translator still feels the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection that, after all, the difficulty may be imaginary. The *parousia*, in any case, is still in the future, and may be enshrouded in a measure of obscurity which only fulfilment can clear away: it may, in fine, be both a *period*—more or less extended, during which certain things shall happen—and an event, coming on and passing away as one of a series of divine interpositions. Christ is raised as a first fruit—that is one event; He returns and vouchsafes His 'presence,' during which He raises His own—that is another event, however large and prolonged; and finally comes another cluster of events constituting 'the end.' Hence, after all, 'presence' may be the most widely and permanently satisfying translation of the looked-for *parousia* of the Son of man."

What Does Christ's "Presence" Signify?

QUESTION: *Just what are we to understand by the expression, "The Second Presence of Christ"? How does it differ from the sense in which Christ has been present with His people all down through the Gospel age?*

ANSWER: Of course no human being can actually understand the powers and operations of a spirit being, and especially of a divine being, such as Christ has been since the time of His resurrection from the dead, when He was "born of the spirit." Angels are spirit beings, and the Scriptures say that "The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Psa. 34:7.) But none who fear the Lord at this time have ever actually seen these "guardian angels" as spirit beings. All true Christians, however, have faith that they are present, and have the evidence of such presence in connection with the providential experiences of life.

Now when Jesus said, "Lo I am with you alway, even unto the end of the age," doubtless He had reference to the fact that through His Word, and through His spirit, He would comfort and direct His followers; preparing them for their future position with Him in the glory of His Kingdom. But we understand that our Lord's *parousia* means more than this. It has reference to a definite coming, first as the Chief Reaper in the "harvest" with which this age ends, and also as the new King of earth and His gradually taking over of control of all the affairs of mankind.

The Kingdom of Christ is to last for a thousand years, therefore His *parousia* as King will be during all that period of time. In 1907, the editor of *The Watch Tower*, answering a question on this point, said:

"He comes to accomplish a work and that work is, He must reign until He shall have put down all authority and all insubordination, and shall have brought everything into harmony

with God, and shall have delivered up the Kingdom to God, even the Father..."

"Now when we speak of it in that way, we do not mean to have it understood that the Lord must stand at one particular place on earth, or that He is to stand on the earth at all; because spirit beings do not need to have platforms, etc., to stand on. We are not to think of it as meaning that the Lord has a fixed place, and that He cannot get away from the earth. That is not the thought we wish to convey at all.

"Our thought is, that the Lord came for the purpose of reigning, and He will not give up that purpose nor that work. He may go to and from the Heavenly Father's presence, and the church also may go to and from the Heavenly Father's presence; but still their work will be in connection with this earth and this is their Kingdom."

We can agree fully with the foregoing. Certainly, as human beings, we cannot really comprehend just what the presence of a spirit being involves, literally. The Lord, through His Word, instructs us, and uses illustrations that come within the purview of our finite minds. Christ's second presence is a most practical reality and doubtless is somewhat like the statement that the "tabernacle of God is with men." (Rev. 21:4.) That text certainly does not mean that the Heavenly Father is to vacate His position of universal authority and dwell here on earth in a tent. It refers to something far more wonderful than that; but it is told to us in terms that we can comprehend.

Now the Scriptures show that at a certain time in the end of the age Christ Jesus, as a powerful spirit being, was to come and take possession of the earth and finally oust Satan as the present spirit ruler. Undoubtedly Christ has the power to instantly oust the great adversary as the ruler of this world, and establish His own Kingdom within a day or two, if that were the Heavenly Father's plan for Him. But the Scriptures show that this is not the way it was to be done. Rather, He is to gradually dash the nations to pieces, by letting "nation rise against nation and kingdom against kingdom." Even this was to be but "the beginning of sorrows" incident to the complete overthrow of the old order of things.

The Apostle Paul, as well as the prophets Isaiah and Ezekiel, indicated that the overthrow of the nations would be gradual, and that the birth of the new order would be "as travail." Why should the inspired writers use the word "travail" unless they wanted to picture the fact that the trouble would come in successive *spasms*? To disregard these Scriptures and to assume that all the work of Christ's *parousia* will take place in a few moments, seems to be assuming too much to be reasonable.

Christ came, we believe, and His *parousia* began, about half a century ago. Not that He vacated His position at the "right hand of power" at that time, but that He "stood up" and began to take a hand in earth's affairs such as He had not been doing before. He had been dealing with His followers throughout the age, but had left human affairs to take care of themselves and to follow their own general trend (which trend God of course had foreseen). But now

had come the time for a change. He first began to dispense special information to His household—His faithful watchers—letting them know what He was doing, and preparing to do, in the earth. This was some of the “meat in due season” that He said He would give to the watching ones at His *parousia*. Then He began to specially overrule in earth’s affairs; so that by 1914, as the Gentile Times drew to a close, He let the foretold “travail” begin. Nations arose against nation and kingdom against kingdom; but this was not the end of the trouble, it was but the beginning of the world’s sorrows—it was but the first spasm of travail. We are now in another spasm,

Someone has said that the expression, “Christ’s invisible presence” is not to be found anywhere in the Bible, and hence that it expresses an unscriptural thought. But neither is the expression “Christ’s literal visible presence” found in the Bible, nor does it say that He will visibly reign. Neither does the Bible say in so many words that there is “no purgatory,” nor “no eternal torture.” By using such a literal method of studying and interpreting the Bible, we could disprove practically every fundamental doctrine of the Bible; because many of the doctrines are not stated in a single trite phrase, but are left to be deduced by “comparing scripture with scripture.”

When Jesus was raised from the dead He was “born of the spirit,” and Jesus Himself said that those who are thus “born” can come and go as the wind and that we cannot tell “from whence they come nor whither they go.” This would seem very much like a description of an invisible presence. We think the evidence is clear that what the Bible refers to as the “*parousia* of the Son of man,” is now a blessed reality.

Ruler Over All His Goods

QUESTION: *When Jesus spoke of dispensing food to His followers at His second presence, He said, “Who then is a faithful and wise servant, whom his Lord has made ruler over His household, to give them meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all His goods.” (Matt. 24:45-47.) Does not the hope of “rulership” for the church apply only to the glorified church? If so, how could this text have reference to a present dispensing of truth?*

ANSWER: Perhaps the difficulty has arisen because of a mistranslation of the Greek word here rendered “ruler.” The only times in the entire New Testament in which this word is rendered “ruler” is in Matthew 24 and 25, and in Luke’s account of the same matter. In all other instances in the Scriptures in which the word “ruler” occurs, a very different word is used. The Greek word for rulership or authority is *archo*, and the word for ruler, or prince, or magistrate, or one in authority, is *archon*, or some other derivation of this root word *archo*.

But when Matthew and Luke were speaking about that faithful servant at Christ’s coming or presence being made “ruler over all His goods” they did not use the word *archon* nor any derivative of that word.

Instead they used the word *kathistemi*. What does that word mean? It is a combination of the words *kata* and *histemi*. Now *kata* is a preposition, meaning *with*, or *in*, or *about*, or *among*; and *histemi* means to *stand*, or *abide*, or *continue*. Hence *kathistemi* literally means to “abide with” or to “continue in” or to “stand among.” And one in such a position with respect to the Lord’s truth is of course ordained or appointed to teach or convey the truth to his fellow-servants. The word has no thought of ruling over or lording it over anyone or anything.

The aforesaid texts in Matthew and Luke therefore simply say that the servant whom the Lord at His *parousia* would find faithfully watching the signs of the times, and watching in every other sense of the word as well, would be designated to “stand among” the household and to “continue in” the truth, and act as the Lord’s “convoy” to dispense His “meat in due season.”

As in the Days of Noah

QUESTION: *When Jesus referred to the “days of the Son of man” and compared them with the “day of Noah,” He indicated that there would be a general lack of knowledge concerning the significance of the events then transpiring, the same as they “knew not” in the days of Noah—“until the flood came, and took them all away.” Did Jesus use the sudden coming of the flood to illustrate His second coming, or to picture the coming of the great “time of trouble.”*

ANSWER: If we were to rely entirely upon the various Gospel accounts of Jesus’ prophecy relative to the end of the age there might be a slight measure of uncertainty on this point; but fortunately two of the inspired apostles of the New Testament—one of them being present when Jesus uttered this prophecy—have given us their interpretation of the matter, which certainly leaves no doubt as to the proper sequence of our Lord’s discourse.

The Apostle Peter (2 Peter 3) uses the destructive work of the flood, in the days of Noah, to illustrate the passing of the present order, in the “day of the Lord,” and he makes plain that the flood was a picture of the destruction of the “world that now is,” and not of the coming of “the day of the Lord.” The destruction, illustrated by the flood, comes as a result of the day of the Lord.

The Apostle Paul (1 Thes. 5) gives us the same thought. First, comes the day of the Lord—referred to by Jesus as “the days of the Son of man”—as a “thief in the night.” It will be in this day of the Lord, Paul says, that “sudden destruction shall come upon them.” Paul shows that the “watchers” would not be in ignorance concerning the day of the Lord. The “days of the Son of man,” and “the day of the Lord” are synonymous terms, referring to the time when Christ’s *parousia* would be a reality; just as “Washington’s day” means the time when he was present on the earth. Thus seen, it is clear that Jesus compared the “days of Noah,” with the “days of the Son of man,” and the coming of the flood, with the “great tribulation” with which this age is already ending.

THE EVERLASTING GOSPEL

Lu. 2:10
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Gal. 3:26,29
26 For ye are all the children of God by faith in Christ Jesus.
28 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Rev. 21:2-5
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.

Gen. 22:15-18
15 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
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.

Acts 3:20,21
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.

Lu. 3:6
6 And all flesh shall see the salvation of God.

Heb. 11:8,10
8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
10 For he looked for a city, which hath foundations, whose builder and maker is God.

BEHOLD YOUR KING

THE history of the world—that grand panorama of the past with its comprehensive survey of the rise, growth and fall of great dynasties and proud empires—abounds with interesting narratives depicting the exploits and achievements of eminent personalities down through the ages; many of whom engraved their names in blood, while others left behind them the imprint of noble service accomplished for the benefit of mankind—sometimes rendered at the cost of considerable self-sacrifice.

Much time could be consumed recounting the exploits of such heroic characters—for their name is legion. Every realm down through the centuries has contributed its quota of illustrious leaders whose names appear on the pages of history, and every nation has its "hall of fame" for the eulogy of its celebrities, living and dead.

England, for example, points with pride to such men as Nelson, Wellington, Gladstone, Kitchener, Chamberlain and Lloyd George—all of whom a nation may be justly proud. France thrills at the mention of Napoleon, Foch and Clemenceau. Italy pays homage to the names of Garibaldi and Diaz, and today is imbued with admiration for her Dictator Mussolini. Soviet Russia adores Lenin and Stalin; while Germany kneels at the shrines of Bismark and Hindenburg, and hails Adolph Hitler as her present deliverer. Americans honor such men as Washington, Jefferson, Lincoln and the two Roosevelts—all great statesmen and worthy of the place they hold in the hearts of the American people.

Greatest Character in History

But preeminent above all those whom we have mentioned or could mention—the greatest of all characters, the One without a peer in all the annals of human history—is Jesus of Nazareth. His life and sacrifice stand on a pinnacle of their own, in a number of respects. Everything about Him engages the attention of those who seek the highest that life has to afford. A study of His life carries us into a realm of superlative beauty in which we feel lost in admiration, love and praise.

Jesus, whom the Bible calls the Son of God and also the Son of man, lived a life of the highest and purest altruism. All the days of His public ministry were consumed in the service of others. In Matthew 8:16,17 we read, "They brought unto Him many that were possessed with devils, and He cast out the spirit with His word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses." Upon a closer study of the Scriptures we find that the healing of the sick, as performed by our Lord, was accomplished at the expense of His own bodily energy; and consequently, the greater number He healed the greater was His own loss of vitality.

He Took Our Infirmities

An outstanding example of His healing power is furnished in the case of the poor woman who for twelve years had suffered from an illness and who had been to many physicians to no avail; in fact she was gradually growing worse. This woman heard about Jesus and believed in Him. She knew that He was followed by a great crowd; yet she thought, "If I can only get near enough to Him to touch His garment, I shall be healed." Her's was a splendid example of simple faith. She pressed in through the crowd, managed to touch the robe of Jesus; and lo! immediately the miracle of healing was wrought. Not only did the woman know this, but the Master also knew it; for the record says that, knowing within Himself that "virtue had gone out of Him," He turned to the people and said, "Who touched My clothes?" And the disciples replied, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" But when the woman revealed herself, He turned to her and said, "Daughter, thy faith hath made thee whole; go in peace."

"She came with fear and trembling before Him. She knew her Lord had come, And straightway from Him virtue did heal her, The mighty deed was done."

Again, in Luke 6:19, we read: "And the whole multitude sought to touch Him; for there went virtue

(vitality) out of Him, and healed them all." Here was a literal sense in which our Redeemer took upon Himself the infirmities of humanity, bearing our sicknesses; and this expenditure of His vitality weakened His perfect physical frame, so that on the way to Calvary He seemed exhausted and stumbled under the weight of the cross.

Furthermore, since our Redeemer was a perfect man at the age of thirty years when He presented Himself to John to be baptized, this meant also that in Him the quality of sympathetic love abounded in the greatest measure, and that in this manner too He was "touched with the feeling of our infirmities." His sympathies were touched because His nature was fine, tender, perfect—not hardened and calloused with selfishness and sin, either through heredity or otherwise. The Scriptures say that "He had compassion on the multitude, for they were as sheep not having a shepherd." And then we are informed that at the grave of Lazarus "Jesus wept."

Far from such sympathies indicating a weakness of character, they signify the very reverse; for the true character of man, who originally was made in the image and likeness of the righteous Creator's character, is not hard, cruel or selfish, but is tender, gentle, loving, kind and sympathetic. Therefore we can understand that He "who spake as never man spake" also sympathized as none of the fallen race could sympathize, with the depraved condition and troubles and afflictions of humanity. And here we find indicated the very reason why Jesus came into the world—that men in due time might be delivered from all their trials and adversities; for He said, "The Son of man came not to be ministered unto but to minister, and to give His life a ransom for many."

Why His Sacrifice was Necessary

The Scriptures say, "The wages of sin is death." Hence mere suffering on our Lord's part, which did not include death itself, would not have availed to ransom the human family from the death condition. It became necessary that Jesus "taste death for every man." The carrying into effect of the divine sentence of death upon the world—"dying thou shalt die"—had involved a *gradual* loss of life through weakness, sickness, and infirmity; and it therefore became appropriate that Jesus also pass through a course of suffering. And since He Himself was not a sinner, all the penalties of sin that were to rest upon Him must come as a result of His voluntarily taking the sinner's place. Thus, not only did He ransom the sin-cursed world by His death, but He also was prepared to be the world's sympathetic High Priest during the age of blessing soon to be ushered in.

His was a voluntary sacrifice. Indeed He said, "No man taketh My life from Me. I have power to lay it down, and I have power to take it up again. This power I have received from My Father." Thus, in a sense, Jesus was dying throughout the three and a half years of His ministry; for during that time He was expending His vital energies, as we have already

mentioned. Finally the entire matter of His voluntary offering culminated with His death on the cross.

So then, Jesus bore the sinner's penalty in all its particulars; and not until all this had been faithfully endured, had He passed all the trials and tests which the Heavenly Father in His infinite wisdom required. Not until then could our Lord become "the Captain of our salvation," and be exalted "above all angels and principalities, and every name that is named." And oh, how glad we are that He did so faithfully endure these tests and trials until He could say, "It is finished," and breathed out the last of His earthly life in sacrifice on our behalf!

Behold the King!

When Jesus stood before Pilate, and the Jews said to the governor, "If thou let this man go, thou art not Caesar's friend; for whoso maketh himself a king, speaketh against Caesar"; that statement greatly troubled Pilate. Truly Rome's representative was in a great predicament regarding Jesus, Whom he was anxious to release, believing Him to be innocent of any wrong-doing. Then it was that he brought forth Jesus and sat down in the judgment seat and said to the Jews, "Behold your King."

Little did Pilate realize all the depth of meaning contained in his expression when he uttered those words. Little did he know that he was speaking of the greatest King that had ever trod this earth; in fact, of the very One who made the earth itself. What the Roman governor said reminds us of the angel's words pronounced to the mother of Jesus prior to His birth—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end."—Luke 1:31-33.

Long before this time the Prophet Isaiah had written in a similar strain, saying, "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of the increase of His government and peace there shall be no end; upon the throne of David and upon His Kingdom, to order it and to establish it with judgment and with justice henceforth, even for ever."

Oh, if the veil could have been lifted and the Jews could have seen Jesus as He was! Could they have beheld Him coming in the clouds of heaven, "with a shout, with the voice of the archangel, and with the trump of God!" Could they have known that the mighty sacrifice of the ages was about to be consummated, not only for them but for all mankind! How they would have fallen down before Him and acknowledged Him indeed to be their King! How Pilate would have placed Him in the judgment seat and have done obeisance to Him! But they did not know the thing that their rulers at least should have known. At a later time the Apostle Peter said to the Jews, "But I know that in ignorance ye did it, as did also your rulers. Repent, therefore, and be converted,

that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, who before was preached unto you, whom the heavens 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 3:19-21.

Signs of His Kingdom

Over nineteen centuries have passed since Jesus died on Calvary; and today we find wonderful things again taking place. Again the message is flashed forth, "Behold your King!" Not that Jesus has come again to earth to be derided, condemned, beaten, abused and crucified. There will never be any more of that for Him. "For in that He died, He died unto sin (as a sin-offering) once; but in that He liveth, He liveth unto God... Death hath no more dominion over Him." Now indeed He has "the keys of death and the grave," with limitless power in heaven and on earth to carry out the restoration features of the glorious plan of God.

All the signs of the times, interpreted in the light of prophecy, proclaim the mighty change that is now about to take place in earth's affairs. It is manifest that we are entering the dawn of a new day; though doing so through a period of earthly clouds of trouble, much darkness, great distress of peoples and nations. It is the dark hour before the full burst of dawn, before the rising of "the Sun of righteousness with healing in His beams." Earth's new King is soon to assume His full power and reign. We are even now in the "day of His preparation," as the prophet so plainly set forth. All the inventions of the times are but foregleams of the glorious things to come during the Millennial age. From the beginning the plan of God has been to ultimately lift the curse off the earth and bless all nations with peace, happiness and life.

Yet today while men should be happier than ever before, the very opposite of this is the case. Indeed the Master Himself told us that in the last days of this age would be "distress of nations, the sea (of human life) roaring, men's hearts failing them for fear and for looking for those things coming on the earth." (Luke 21:25,26.) And thus we find it all about us today. Crime is greatly on the increase. No nation is able to form or maintain a stable government. Questions of unemployment go unsolved while the weary tread of work-seeking men and women—millions of them—can be heard throughout the earth.

Everything is in an uproar. We hear on every hand that capital has failed in its mission and is done; that it must give way to something new—but just what, no one seems able to say. Frantic attempts are being made to support the crumbling pillars of society, which are ready to crash to destruction. Jealousies and intrigues are the order of the day. The nations have entered into a frenzied race for increased armaments, which can mean only sorrow and disaster for the inhabitants of the earth. Truly the elusive "dove of peace" continues to fly beyond the reach of the human race. Not till the Prince of Peace has taken control will it settle down in the world of men.

Order Out of Chaos

Notwithstanding the fact that Messiah's Kingdom will be introduced by a period of such universal trouble as shall overthrow civilization and uproot every sinful and unjust organization, nevertheless this will eventually lead to satisfactory and enduring peace. As a result of its experiences humanity will learn the futility of its own endeavors, and will seek the Lord. Yes, they will "behold their King," and will cry unto Him for help and for the happiness which they so much desire. And then it will be fulfilled that "The desire of all nations shall come."—Haggai 2:7.

Today we can rejoice to see the sign of the "fig-tree" putting forth its leaves—Palestine throbbing with activity. Here is the only nation in the world that has a balanced budget and a surplus of income over expenditure. Here is the only place on earth where there is no unemployment problem to face, and where thousands of Jewish immigrants can be taken care of. Palestine is reported to be building up at a rapid rate, with an ever-increasing population and with work for all. Here too one finds Isaiah's prophecy fulfilled that "The desert shall blossom as the rose." (Isa. 35.) Beautiful garden plots are being laid out where there was nothing but waste land a few years ago.

This is the ancient land that God promised to Abraham, to give it to his seed "for an everlasting inheritance." This promise is yet to be fulfilled. Stephen reminds us that Abraham in his lifetime did not receive one foot of the land for a possession. But its fulfilment will come in the age of Christ, for then Abraham shall come forth as one of the "princes in all the earth" (Psa. 45), and with him will be all the faithful ones of Old Testament history who proved themselves loyal and true to God in the various experiences of their lives.

Today we should like to say to the poor sin-sick world, "Behold your King! See Him in the signs of the times! Mark how He is breaking down the crumbling systems of the world. Look to Him for help when there is no other true source of help. His Kingdom will bring you "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." But the world does not yet hear the prophetic voice of God, and so it pursues its sorrowful way, uncheered by the prospect of the blessing that lies at its very doors.

But soon—after the last spasm of trouble, and with the proud kingdoms and organizations of men laid in the dust—will come the great emancipation of earth's millions, the joy of resurrection, with all the earth clothed in the immaculate vestments of eternal praise. Then God will say to the world's millions, "Behold your King!" Then all the blind eyes shall be opened to behold Him, and all hearts will rejoice to know that He is here—for the purpose of restoring to the human race all those things that have been lost through man's fall into this deplorable present state of sin and death.

T H E D A W N

PREDESTINATION

(Concluded from last issue)



IN THE selection of the apostles God placed Himself in a responsible position. Jesus referred to this in His prayer while in Gethsemane. None of these were necessarily foreknown from birth; yet under the provisions of the promise He gave to His people in the time of Moses, He said that His mercy would be shown unto the thousandth generation, of them that love Him and keep His commandment. By weighing the commandment as stated, it is seen that the last clause is antithetical; being in contrast to the first, which has reference to the extent of God's wrath in terms of generations—not to numbers of people. The last clause then also must refer to generations, and not to numbers of people.

Turning back to the types found among the tabernacle services, is it not a general conclusion that Moses typified God; that Aaron prefigured Jesus the great High Priest; and that Aaron's sons who were under priests, each represents individuals or a class of individuals? Why then should it not be reasonable to believe that the 'fit man' who led the scape goat into the wilderness represents a man or class of men? If men represent men in one case, why not in another? Why insist that one represents a man or class of men, but that the other pictures a condition? If God could foreordain Judas, John and others for a work to be done in the Gospel age, why not others? Certainly, in time of need He does do the selecting as has been shown. But this does not mean that the selection is unconditional; conditions are imposed on "the wicked servant," and on all.—Matt. 24:44-51; Phil. 3:1-3; 1 Cor. 9:27.

Consider further the statement of Paul with respect to the special servants in the church. (Eph. 4:10-13; 1 Cor. 12:18-31.) Whether foreknown as individuals or not, God does assume responsibility for the selection of the servants to His church. This indicates that the calling and choosing of His servants is not a haphazard affair, at least not so far as the responsible individuals are concerned. God's people should learn this lesson thoroughly, and so relieve themselves of too much concern as to the importance of the part which they play. Such a conviction would also give us a greater rest of faith.

Does He Foreknow Us All?

What then is the sum of the Bible's teaching respecting the foreknowledge of God? Is it not a fact that the Scriptures declare in clear tones the destiny of some, and particularly point out the office of others, before and at the time of their service? Does this not indicate that God can know the end from the beginning in everything? But we must not speculate too far. As Peter declares, we should speak as the oracles of God—not uncertainly, but with positiveness. Despite, then, the testimony of the Scriptures with respect to the particularity of God's foreknowledge in

a number of cases, it cannot be said with definiteness that *all* the members of the church of God are so marked out nor selected.

The things that are revealed belong to us, but not secret things. (Deut. 29:29.) The limit of the foreknowledge of God cannot be known because it is not revealed. Further, it is evident that in only a few instances were the *names* of individuals known beforehand. Hence it cannot be supposed that the names of individuals ordained by God to assume responsible positions in His church today are to be found pointed out in the Bible. In accepting the services of fellow-members of the body, the brethren must be guided by the evidence they give of the spirit and teachings of Christ.

To suppose that God has predetermined the particular individuals who would comprise either the responsible members or the lesser members of His church would make void the necessity of preaching the Gospel to every nation for the purpose of making disciples from among them. (Matt. 28:19, 20.) The counsels of God would thereby be mocked. What then does God foreknow and predetermine with respect to the individuals who compose the church? Is it not simply that there will be 144,000 who will make their calling and election sure, by coming up to the standards of life and obedience set by the Captain of their salvation, Jesus Christ, during this special period of time, known as the "acceptable time," the Gospel age?

It might be argued with some degree of success that not only are certain *special* servants to the church elected or chosen during the Gospel age by God, but that all the other members are also, because John declares that "we have an unction from the Holy One and we all know it," and also because Paul declares that "no man taketh this honor upon himself" except God call him, as He did Aaron. It is hard to refute these arguments, because as a rule it is only the individuals themselves who know the degree of their responsibility toward God, the testimony of His particular dealings with them.

This much is known: "Many are called," in comparison with the number required; "few are chosen" from among them, although many may offer themselves under the terms of the call; and still fewer of those accepted are "found faithful." All these could not have been foreknown and predestinated *as individuals*, without interference with their free moral agency. But they could be elected or selected when the time for the trial of such begins, based upon certain considerations.

Reasons For Preference

The Apostle Paul very plainly declares that God has chosen the foolish things of this world, the weak things and the base things, that no flesh should glory in His presence. (1 Cor. 27-29.) And again, speaking to Gentiles who had come into the faith, he said, "And

you hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the course of the prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience; among whom also we all had our conversation, in times past in the lusts of our flesh and of the mind; and were by nature the children of wrath, even as others."

These statements definitely preclude any from saying that he or she has been accepted by God upon merit of their own. Even Paul so declares respecting himself. (Phil. 3:4-6.) While none, in their own merit are worthy of the great "high calling" of God, yet the selection of the individual is undoubtedly based to some extent upon inherent qualities that will enable him to make good in the race if he does the best he can to meet the divine requirements. Thus God uses the natural qualities with which the individual is endowed, to His glory. There is a certain law of heredity which seems to have a bearing upon much that God does in carrying forward His purpose to bless all nations. At the time of the giving of the Law, included with the commandments is the statement, "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments."—Exodus 20:6. (See Leeser's translation.)

Those who are chosen for the great honor of the "high calling" must be men of fortitude, vigorous, hardy, like "good soldiers"; and for this reason perhaps, the Gospel was spread especially in the direction of the Nords, Teutons, Britons and others of rigorous climes and warlike natures. The soft ones of the East were largely passed by, as also were the emotional, sentimentalist tribes of the African continent—although a few are chosen from all the various races of the earth.

Church Predestinated as a Class

Assuming then, that God operates in His work of selecting the church on the principle of natural qualification, received by inheritance, would this not preclude the belief that He makes an individual choice and predetermines beforehand who shall constitute the members of the body of Christ? The operation of this principle requires that any individual election must wait until worthiness is established—under the merit of Christ—as is shown in the text which speaks of making our "calling and election sure." Hence, divine foreknowledge and predestination must be as to the *class* of 144,000 and as to the character of such a class or company—predestinated to be "conformed to the image of His Son."—Rom. 8:29.

With great particularity has God provided for the upbringing of this class of favored ones, and has given assurance to such through His Word of truth, of their acceptability after consecration. A few of these assurances are as follows:

"Ye have an unction from the Holy One, and ye

all know it." "The spirit searcheth all things, even the deep things of the spirit of God," which the natural man cannot comprehend. "We know we have passed from death unto life, because we love the brethren." "The spirit beareth witness with our spirit, that we are the sons of God." We can see "things to come." We are at "enmity with the world."

These are only a few of the many precious statements found in the Scriptures, assuring the ones to whom they apply that they are "called," and if faithful, will be "chosen." An examination of ourselves in the light of these texts will enable us to determine whether or not we have been thus far "elected" to receive of God the greatest exaltation which any in the universe may obtain.

Our present names mean nothing, for we are told that we shall receive a "new name, that no man knoweth save him that receiveth it." This suggests that our present names are of no importance in the scheme of God, but our hearts are; for God has been seeking those who worship Him in spirit and in truth, those who appear on the scene of action with the proper qualities of heart and mind. This selection is without respect of persons; although the qualities that have to do with it may, in most cases, be the heritage received from righteous forefathers, of whom now we may have little knowledge.

News and Views—(Continued from page 2)

completely demolished, so flattened out, as did Jericho; as modern excavations now reveal.

King Ahab was a strong opponent of the true faith of Israel. The story of the discomfiture of this king and the false prophets of Baal is well known. Today the pavements of his palace in Samaria can be seen. The Bible speaks of Ahab's house of ivory. In this site pieces of ivory furnishings are found. The painted Queen Jezebel probably used some of the mixing vessels for her face painting, which have been found among the debris. Various discoveries also indicate that there was a sharp contention between the exponents of the Hebrew religion and those of the religion of Baal, even as the Bible declares.

Thus positive testimony to the truth of the Bible continues to accumulate. In due time the knowledge of the Lord and His Word will be effectively broadcast to all the world; and the God of the Bible will be worshipped by all mankind.

THE BIBLE

"Whence but from heaven could men unskilled in art,

In various ages born and various parts
Weave such agreeing truths? Or how or why

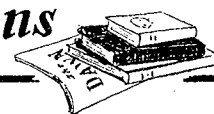
Should all conspire to cheat us with a lie?
Unasked their plans, ungrateful their advice;

Starving their gains, and martyrdom their price!"

—Dryden



International Sunday School Lessons



CHRISTIAN FELLOWSHIP

June 16—Deut. 8:11-18;
2 Cor. 9:6-8

Beware that thou forget not the Lord thy God in not keeping His commandments, and His judgments, and His statutes, which I command thee this day;

Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth from the land of Egypt, out of the house of bondage;

Who led thee through that great and terrible wilderness, wherein are fiery serpents, and scorpions and drought; where there was no water; who brought thee forth out of the rock of flint;

Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end;

And that thou say in thine heart, 'My power, and the might of mine hand, hath gotten me this wealth.'

But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant, which He sware unto thy fathers, as it is this day.

* * *

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

GOLDEN TEXT: *It is required in stewards that a man be found faithful.*—1 Corinthians 4:2.



IN THE book of Hebrews the Apostle Paul makes clear that the Israelites were a typical people, and that God's dealings with them were of a typical character. In the text for our consideration Moses reminds the people of all that God has done for them; of how He led them out of Egypt, working mighty miracles on their behalf, and then by means of a pillar of cloud by day and of fire by night, led them through the wilderness, where they surely would have perished had it not been for His miraculous provision made for their needs.

Now they were about to cross over Jordan and take possession of the promised land, and Moses enjoins on them that they are not to forget the Lord God who has been their protector and their guide for so many years. When they find themselves prosperous, they are not to let their increase of goods lead their hearts away from their allegiance to the great Giver of every good thing; but to remember that their first responsibility is to Him.

This, too, is a great lesson for the Christian. There are those today whom God has delivered from bondage to Satan and the powers of evil, and has brought them forth rejoicing along the way of hope and faith. And, even as the Lord supplied the natural Israelites with manna, quails, water and other needful things, so does He supply the followers of the Master at the present time. While the world is parched and dry, the Christian enjoys the refreshing and healing waters of truth, which, as Jesus said, are in him "as a well of water springing up into everlasting life." Then, too, the great plan of God revealed in His

Word is "bread from heaven," which imparts strength for the wilderness journey through this world of sin, sorrow and care.

What God has done and is daily doing for His people should arouse in their hearts a sense of constant gratitude. Their habitual thought should be, "What shall I render unto the Lord for all His benefits toward me?" They should be on the lookout to see and know just what the Lord would have them to do. They should recognize the fact that they are stewards of the Master's goods, even the great truths of His Word, and that they are responsible for the proper use of these truths; for are they not called "stewards of the mysteries of God"?

Truly theirs is an exalted commission! God might have engaged the angels of heaven to do the work that devolves upon the followers of the Master—the church; but He has entrusted it to human beings—those who are begotten of the divine spirit and who have the love of truth in their hearts. These will gladly become the servants of its great Author.

Sparse sowing means sparse reaping, and plentiful sowing means plentiful reaping. "They that sow in tears shall reap in joy . . . He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." Jesus said, "Verily the harvest is great, and the laborers are few." Yes, God's laborers always have been few. There are not many who wish to take upon themselves the reproach of Christ and suffer for the truth's sake. Yet, according to the divine promise, this is what brings the high reward of "Glory, honor and immortality."

The apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your

reasonable service." (Rom. 12:1.) A "living sacrifice" is one that is consumed in the service of truth. There is no idleness, no atrophy, in connection with this kind of sacrifice. The true Christian says, "I'll go with Him all the way," and he follows the Master in the way of sacrifice even unto the end.

QUESTIONS:

Explain how God dealt with the Israelites typically.

What manna and what water do the spiritual Israelites enjoy?

Define Christian stewardship. What goods has God entrusted to us?

*Why is truth compared to seed?
Explain Romans 12:1.*

* * *

CHRISTIAN MISSIONS

June 23—Acts 1:6-8; 13:1-12

When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel.

And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power.

But ye shall receive power after that the holy spirit is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

* * *

And there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that is called Niger, and Lucius of Cyrene; and Manaen, which had been brought up with Herod the tetrarch, and Saul.

As they ministered to the Lord, and fasted, the holy spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands upon them, they sent them away.

So they, being sent forth by the holy spirit, departed into Seleucia; and from thence they sailed to Cyprus.

And when they were at Salamis, they preached the Word of God in the synagogues of the Jews, and they had also John for their minister.

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Then Saul (who also is called Paul) filled with the holy spirit, set his eyes on him,

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and a darkness; and he went about seeking some to lead him by the hand.

And the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

GOLDEN TEXT: *Ye shall be witnesses unto Me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.—Acts 1:8.*



THE missionary spirit actuated the church in apostolic times, and it actuates the true church today. The express commission given to the church was to give a "witness" in the world, but not to convert the world. The world will not be converted to God till the great Kingdom of Messiah shall have accomplished its purpose, giving an opportunity for salvation to every creature that is under heaven. However, during the present gospel age the Lord is doing a work preparatory to the world's conversion, and that work is the selection of the members of the church, Christ's "bride," through whom in due time will be imparted knowledge of the truth to all mankind. That "due time" will be the Millennial age.

During the time from Pentecost till now the gospel has been serving a double purpose. Its primary purpose has been to select the church, and its secondary purpose has been to witness to the world. The latter is incidental to the former. Those who now know the plan of God are fully aware that those outside the fold of God are yearly increasing by millions, and that there are at least twelve hundred million heathen in the world at the present time. The only hope for these is the Kingdom of God, for which every Christian prays in the words, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

The account of Paul's missionary journeys is a most interesting one. Verily he did not spare himself, but gladly laid down his life in the service of giving out the truth to others. The performing of miracles evidently was a necessary feature of the work at that time. Today we would not have the power, and perhaps not the desire nor necessity to treat an opponent as the apostle treated Elymas. But the outcome at that time was what the Lord, and Paul, desired; and Sergius Paulus became a Christian.

It is right for the Lord to use different methods at different periods, if He chooses so to do. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13:8.) But the truth itself always remains with the Lord's people—at least such measure of truth as will enable them to be approved of God and to acceptably perform the divine service.

If the Apostle were here today, no doubt he would be wholeheartedly in the Harvest work. As we draw near to the end of the old order of things we should recognize that the last witness is being given; the last members of the "body of Christ" are being chosen by Him. There will be no work like this in the next age, but a work of a vastly different kind.

Now is the time for all the truly

consecrated ones to be fully enlisted in the Lord's army, to show themselves strong for righteousness in this age of corruption, selfishness and greed; to prove their loyalty and their love, to demonstrate a crystallized determination to be faithful unto death, having in view the glorious reward that God has promised to those found worthy.

QUESTIONS:

What special power did the church receive in fulfilment of the promise of Jesus?

What missionary enterprise has God now entrusted to the church?

We read, "The holy spirit said, Separate me Barnabas and Saul." What does this mean?

Why were miracles performed in apostolic times?

Should Christians "speak with tongues" and do works of physical healing today? If not, why not?

* * *

LIBERTY UNDER LAW

June 30—Romans 14:13-21;
1 Corinthians 8:9, 13.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, it is unclean.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Let not then your good be evil spoken of:

For the Kingdom of God is not meat and drink; but righteousness, and peace, in the holy spirit.

For he that in these things serveth Christ is acceptable to God and approved of men.

Let us therefore follow after all things that make for peace, and things whereby one may edify another.

For meat destroy not the work of God. All things indeed are pure; but

it is evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

* * *

But take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak...

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

GOLDEN TEXT: *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.*



CHRIST'S law of love supersedes the law of mere justice. The Apostle Paul had a perfect right to eat meat offered to idols if he so desired. In so doing he would not be violating any law of justice. On one occasion he said that so far as he personally was concerned he saw no harm in eating such meat, for the mere fact of its having been offered to some idol did not affect it one way or another; an idol itself being simply an utter fallacy.

But while such action on Paul's part would not infract any moral principle of justice and right as between man and man yet in the apostle's estimation it would be a failure to fully measure up to the law of love. It might cause some brother to stumble. Paul knew that some were not very strong in the faith. He wished to encourage these, to help them along, even at the cost of some self-denial to himself.

What a beautiful resolution is this: "If meat make my brother to offend, I will eat no meat while the world stand, lest I make my brother offend." How far short of this fall the standards of the world in general! In Paul's statement we find the very essence of love for others. If love does not mean sacrifice and self-denial, it means nothing in a practical way.

"Love worketh no ill to his

neighbor, therefore love is the fulfilling of the law," wrote the apostle. But love transcends even the matter of doing no ill to another, for it seeks out ways of doing good to others. It is the very opposite of selfishness in its every form. To sum it up, it means the possession of the quality of Godlikeness in the heart and the expression of this quality in the life. A Bible commentator has said:

"It seems remarkable that the apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the holy spirit, says: 'Hereby we know that we have passed from death unto life, because we love the brethren.' (1 John 3:14.) How strange that love of the brethren should be the crucial test... which will become more and more manifest as we come down toward the consummation of our hope.

"We greatly fear that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the Royal Priesthood may thus be endangered. We encourage all to remember the Covenant of Sacrifice into which we have entered, as represented in the third commandment—that we love one another as the Master loved us—even to the extent of dying for us."

Our relation to the Heavenly Father, and our relation to one another is summed up in the word Love. John wrote to the disciples, "My little children, let us not love in word, neither in tongue, but in deed and in truth." (1 John 3:18.) What a personal matter this is! We cannot accomplish this on the basis of belonging to any organization of this world, but only through belonging to the Lord. This is the matter that will prove each one faithful to his covenant, or unfaithful thereto. It is something that should be taken into the most earnest, careful and prayerful consideration; for, "If any man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The one great thing that the world will have to learn in the in-

coming Messianic age is the lesson of *Love*. The Christian, however, is learning this in advance of the world. Set before him is the greatest of all examples in love, in the life of Jesus, of whom it is said that "having loved His own that were with Him in the world, He loved them unto the end." Like all other qualities, love can be developed. May each of us grow in this grace as the days go by, and thus become more and more like Him who is our perfect pattern in all things.

QUESTIONS:

What is the distinction between love and justice?

Did Jesus come to earth to fulfil the law of love, or that of justice, or both?

Explain Paul's attitude in the matter of eating meat.

What special tests of love are there today?

* * *

**MOSES—LEADER AND
LAWGIVER**

July 7—Exodus 24:3-8, 12-18

And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

And Moses took half of the blood and put it in basons; and half of the blood he sprinkled on the altar.

And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient.

And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these things...

And the Lord said unto Moses, Come up to Me into the mount, and be

there: and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them.

And Moses rose up, and his minister Joshua, and Moses went up into the mount of God.

And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them.

And Moses went up into the mount, and a cloud covered the mount.

And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh He called unto Moses out of the midst of the cloud.

And the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel.

And Moses went up into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.

GOLDEN TEXT: *Blessed is the nation whose God is the Lord—
Psalm 33:12.*

BY GIVING the law of the ten commandments to Israel, God proved for all time that fallen man cannot keep a perfect law. The people were willing enough to accept this Law Covenant arrangement, for they avowed, "All the words that the Lord hath said will we do." Little did they realize the contract that they were taking upon themselves.

A long time later in the world's history, after the coming of Jesus, the Apostle Paul expressed his views on the subject of the Israelitish Law. In Romans 7:10-14 he says, "The commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, just and good. For we know that the Law is spiritual, but I am carnal, sold under sin."

If fallen man could have kept

a perfect law of God he might have won back the human life which had been forfeited, and would not have needed a Redeemer. But the Jews' experience with the law proved this to be an utter impossibility. Yet to those who did earnestly try to keep the Law, no doubt their endeavor was a great blessing to them. When a certain young man came to Jesus asking the way to life, and the Master referred him to the precepts of the Law, he replied, "All these I have kept from my youth up." And Jesus loved him for his earnest attempt to conform to the divine requirements, even while informing him that in one thing he was still lacking.

The account of Moses in Mount Sinai, and the giving of the Law, are matters of both historical and typical interest for the church of Christ today. Hence the apostle calls our attention to the fact that we have come to the greater realities of these things. Hear his remarkable words to us in the 12th chapter of Hebrews:

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more... But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

What a wonderful antitype is this to which Paul refers! Here we find in Jesus the antitypical Moses: in Mount Sion (the divine Kingdom) the greater reality of Mount Sinai; in the blood of Christ the Lamb of God, the blood of effectual and permanent propitiation and reconciliation. Then in the 26th verse of this chapter the writer says, "Whose

voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven."

This accords perfectly with the prophecy that God caused to be written by Haggai hundreds of years before: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house (the earth) with glory, saith the Lord of hosts." (Hag. 2:6,7.) Verily the shaking of all things is even now at hand, and in some instances the prophecy is already being fulfilled.

QUESTIONS:

Why did God give to Israel a law which He knew the people could not keep?

What is the great lesson taught in the killing of animals in sacrifice?

Of whom was Moses a type? What was typified by the Law Covenant? What, by Mount Sinai?

Explain what is meant by the prophecy which says that God will shake the heavens, the earth, and all things?

What does the apostle mean by the words, "But we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear"?—Heb. 12:28.

* * *

NAOMI

July 14—Ruth 1:14-22; 4:14-17

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

And Ruth said, Intreat me not to leave thee, or to 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, will I die, and

there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

* * *

And the woman said unto Naomi, Blessed be the Lord, who hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbors gave it a name, saying, This is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

GOLDEN TEXT: *A woman that feareth the Lord, she shall be praised—Prov. 31:30.*



THE story of Ruth and Naomi is one of the many beautiful stories of the Old Testament. The incidents of the narrative took place during the Period of the Judges of Israel. Then it was that the land was afflicted with a most grievous famine, and a certain man named Elimelech took his wife Naomi and went forth and made his home in the land of Moab. Doubtless he would have done better and have been more pleasing to the Lord had he remained in the land of Canaan and suffered affliction with the people of God. But he preferred worldly prosperity, which so many others have done from that day to this.

We remember the story of Esau who sold his birthright for a mess of pottage—just one good dinner when he was hungry. We remember about Abraham's nephew Lot, who went down and pitched his tent toward Sodom and prospered, eventually becoming a kind of magistrate who "sat in the gate of Sodom." The apostle says that this man vexed his righteous soul every day with the wicked things which he saw and heard around him. He had no business to be in such a wicked place, and the Lord

graciously delivered him before the city was destroyed by fire.

It is not pleasant to suffer when one might have abundance of the good things of life. Yet that has ever been the portion of God's people, and it is especially the portion of the followers of Jesus during this Gospel age. These have chosen the spiritual blessings of the truth instead of the emoluments of this world. Realizing their weakness, they have been strong in the Lord.

The story is told of a young man of high social standing, who became a so-called heretic sometime during the period of the Spanish Inquisition. This youth, from an exalted station in life, was cast into prison, left there for months, and then was brought forth to execution. In the prison where he had been confined was found a piece of paper containing a verse scribbled with a pencil. The officer who found it had been much impressed by the young man's faith, and he preserved the words, which were as follows:

"And shall I fear the coward fear of standing all alone,
To testify for Zion's King, the glory of His throne?
My Father, O my Father, I am poor and frail and weak;
Bid me not utter of my own, for idle words I'd speak;
But give me grace to wrestle now, and prompt my faltering tongue,
And name Thy name upon my soul, and so shall I be strong."

In the land of Moab Elimelech died, and Naomi was left with her two sons. These two young men married women of the Moabites. After ten years had passed the two men died, leaving Naomi with her two daughters-in-law. Then it was that she resolved to return to her own country, and started forth upon the journey. She spoke to her daughters-in-law, whose names were Ruth and Orpah, urging them to remain in their own land and go back to their own people. Orpah yielded to this entreaty; but Ruth refused to leave Naomi, whom she evidently loved with a very great love. This expression of affection on the part of Ruth is preserved in words of superlative

beauty. They are a powerful testimony to the nobility of character of the one who uttered them.

Naomi too must have been an exemplary character to have won such regard. The qualities of true greatness are the same in every age. Naomi must have done much more than her duty, for her sons and their wives. The noble heart does not ask how little it can do, but how much. While Orpah showed affection at the time of parting, Ruth had been so completely won that she felt she could not leave her mother-in-law. The life of the latter had convinced the young woman as to where the truth lay, and she was now willing

to accept Naomi's people and her God as well.

Oh that every one who names the name of Christ might give such a grand, living testimony as did Naomi, and thus show the mighty power that underlies the Christian's life! What love finally fails to do will not be done, for love is the greatest force in all the universe. It has accomplished the greatest things in the past, is doing so today, and will do so in the future. The words of Ruth to Naomi remind us of the injunction of the Psalmist: "Harken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house. So shall the King greatly desire

thy beauty; for He is thy Lord, and worship thou Him."—Psa. 45.

QUESTIONS:

Why did Elimelech leave his own land? In so doing what was he likely to gain, and what was he likely to lose?

Cite instances where men have gained worldly prosperity and suffered loss in a higher way.

What did Jesus mean by saying, "Except a man forsaketh all he hath, he cannot be My disciple"? When does the Christian do this?

How did the Lord eventually honor Ruth?

What are the noblest elements of character? How can we develop them in our lives?

Authenticity of the New Testament

(Continued from page 4)

at that time. In one of his early letters he enquired of the emperor:

"I have never been present (in Rome) at any examination of Christians; so that I know not what or how much it is customary either to punish or inquire into their conduct... whether there should be any distinction on account of age... whether pardon should be awarded to repentance, or whether to him who has been a Christian at all it shall be of no avail that he has ceased to be one; whether the name itself, even if it is without actual crimes, is to be punished, or only crimes which are found connected with the name..."

"I have discovered nothing other than a bad and excessive superstition... The affair seems to me worthy of consultation, especially on account of the number endangered. For they are of every age and rank, of both sexes... the contagion of this superstition pervades not cities only, but towns also and even the open country... from which it seems that crowds of men might be redeemed, if there were space for repentance."

Gratianus, Proconsul of Asia, wrote to Trajan's successor, the Emperor Hadrian, that it had been a practice in his jurisdiction for Christians to be put to death merely to appease the clamours of the people; but he added that to him this seemed unjust and that he recommended that they be always given a trial. To this suggestion the emperor replied:

"If the people of the province are able distinctly to make confident affirmation against the Christians. let them answer before the court; ... proceed in this way, and not by importunate demands nor clamours only. ... If therefore any accuser proves anything to have been done contrary to the laws, then truly do you determine according to the degree of the crime."

Emperor Antoninus Pius, Hadrian's adopted son and successor, issued an edict similarly deploring the persecution of Christians by popular clamour, and confirmed the advice given by his father Hadrian, that they should be given a fair trial. Eusebius quotes this edict, also a letter written by Melito, bishop of Sardis, to Emperor Marcus Aurilius, about 177 A. D., in which he says: "Of all the Roman emperors, Nero and Domitian only, who were misled by designing men, have shown enmity to our religion."

Proof Overcame Jewish Prejudice

We quote these extracts from the history of that period, to prove that the Christian religion began at the very time, place and manner that the New Testament says it began, and that it was not popular to be a Christian in those days, but cost something. Now in view of these facts, the claim that the New Testament is a hoax and was written and foisted upon credulous people long after the date assigned to it, becomes absurd.

To induce many hard-headed Jews and others in the days of Nero (54—68 A. D.) to believe the story that Jesus arose from the dead 20 or 30 years before, would have been as impossible as it would be to get them today to believe something like that happened back in 1914; unless you had definite proof to convince them that it was so.

And they did have definite proof in those days; because during Nero's reign Paul wrote his first Epistle to the Corinthians (about A. D. 58), in which he says that Christ was seen after His resurrection not only by "the twelve" but also by "above five hundred brethren at once; of whom the greater part remain unto this present time, but some are fallen asleep... and last of all He was seen of me also, as of one born out of due time."—1 Cor. 15:4-8.

(To be continued)

CHILDREN'S HOUR



UNCLE EB EXPLAINS THE CREATION

WHO-O-O-O! said Uncle Eb. That wind outside sometimes sounds much like a screech owl. In fact it plays many jolly pranks, at times. Not only does it try to scare little boys and girls by blowing in at the keyhole and down the chimney, but it makes the dead leaves fly like birds through the woodland and along the country lanes, or bends great branches of the trees, or knocks off people's hats and gives them a lively chase for their head coverings. Then there are times when it becomes really wild, and even blows roofs off barns and causes ships to founder at sea.

And now that you recognize this blustery chap, I have two questions for you: First, What is the wind? and Second, Who made the wind?

Of course, some of you children may tell me that wind is just air in motion. And that is correct. But who gave it the motion? And then again, who made the air?

You have flown kites in the air, and you have seen a man pumping air into the tire of an auto or a bicycle. But the man didn't make the air, did he? He merely made use of the air that is all around us. And that's what we do with the many other things that we find around us. Some of these things have been made by man; such as the chairs, tables, stoves, carpets, plates, beds, shoes and clothes. But there are other things that man did not make. No man ever made the sunlight or moonlight, the air, the clouds, the rivers, the lakes, the mountains, the birds, the flowers, nor the earth itself—all these things were made by the great Creator.

God Made the Earth

There was a time when the earth itself did not exist. That was a very long time ago. For many millions of years there was no earth. Then God thought it would be a good thing to have a world like this; so He took certain things, which we may call *elements*, and made this great ball on which we live. If you had an orange the size of this world and wanted to stick a needle clear through it, your needle would need to be eight thousand miles long to reach the other side.

It took God six days to make the earth and all the things on it, but those days were not the same length as ours. Instead of being twenty-four hours long,

each of the creative days was thousands of years long. We have proofs of this in the earth itself, and the Bible story of creation is in harmony with the findings of wise men.

God did not make at one time everything that is now on the earth. At first the earth was all in darkness, surrounded by great clouds, without the light of sun, moon or stars. Then God saw that there should be some light on the earth, and thereupon He caused the light to shine through the clouds. The next thing that was made or cleared up was the air or atmosphere. Then God made the seas and the hills and the mountains.

In the sea He created many kinds of fishes, both small and large. On the land He caused many different kinds of plants to spring forth. Great trees waved their branches in the air. Then came the creation of birds, which made their nests in the leafy boughs of the trees. At length many animals appeared, which roamed the earth in search of food. All these were very wonderful things to make. But God was not through yet; He had a greater work still in mind, and that was the creation of *man*.

Did you ever stop to think what a difficult thing it would be to make a person like yourself? Notice your eyes, what beautiful little windows they are. And they are always seeing things wherever you go. And those ears of yours—you couldn't hear even the wind without them. And what a loss it would be to you if you couldn't hear the joyful birds singing in the springtime. Then there are your hands which are forever doing things, or picking things up. And with your feet you can walk and run, play ball, and do more things than could be told in this story. You are quite a wonderful person, whether boy or girl. And yet you are not so wonderful as were the first two persons whom God made on this earth.

The First Man and Woman and Their Home

The first man that God made was perfect. But you and I are not by any means perfect, and I will tell you why we are not. But first, let us see who that first man was. The first man's name was Adam. He was made in the image of God. You have never seen a man as fine looking as he was. And he was good as well as handsome. He found himself in a wonderful world, and knew that God had placed him there.

He could enjoy his Paradise to the fullest degree. Everything must have seemed wonderful to him.

Now just imagine that you were seeing a tree for the first time. There is the huge trunk; there are the branches waving in the air, and there are the countless thousands of beautiful leaves. What would you say? I think that you would want to get hold of some of those leaves and try to see what they were made of. Perhaps you would climb the tree to examine its branches.

Then, when you were up some distance, suppose you saw an animal—a squirrel—scampering along the limbs, and that was the first squirrel you had ever seen. Well, I think you probably would forget the tree for the moment, and your eyes would be on that squirrel. If you thought the tree was wonderful, no doubt you would find the squirrel even more so.

Besides merely having leaves on them, some of the trees in Eden had blossoms; just as the apple, the cherry, the locust, and other trees have today. These also were beautiful to look upon, and they gave forth sweet fragrance as well. Also there were all kinds of other flowers and blossoming shrubs. No doubt the grass, too, was of the richest green color, and many great ferns with their feathery branches, and delicate mosses and lichens, and more beautiful things than you could find growing in any garden or conservatory today.

The animals in Eden were all tame. There were no fierce tigers nor roaring lions to destroy life. You see, this Garden of Eden was a place that God had specially prepared for man, and it was different from the rest of the world. Father Adam could go out in the daytime or during the darkest night, and there was nothing to make him afraid. A person could not do that in the jungles of India or of Africa today, for some wild beast would be sure to spring upon him. Neither was Adam afraid of the animals, nor were the animals fearful of him. But today man has made the animals afraid of him; and a great animal trainer has said that it is chiefly their fear of man that causes them to want to kill him before he can injure or kill them.

A Companion for Adam

Yet amid all the beauties of Eden Adam must have been lonely. Would not you or I have been lonesome had we been there all alone? Of course Adam had the animals to pet and talk to, but they could not talk back to him. Then too, he must have noticed that all the animals had their mates, and that they enjoyed this companionship; but for him there was no one to whom he could communicate his thoughts but the invisible Lord. Surely he must have begun to realize his lonely condition. The Lord saw his need for companionship, and believed that it would be a good thing to create a mate for Adam; so that is exactly what He did.

The Lord therefore created the first woman, and she received the name of Eve. Without doubt she must have been the most beautiful woman that has

ever lived on the earth; for she, like Adam her husband, was perfect. These two loved each other, and they must have rejoiced greatly in their companionship and in their appreciation of the trees, flowers, birds, and other things of Eden which they could now share together.

Just here some of you may ask, How was it that Adam and Eve could talk to each other, seeing that they had never gone to school? How did they know what words to use, and the meanings of those words? Being perfect, evidently it didn't take them long to make up a language of their own. Perhaps the Lord quickly taught them all they needed to know in that regard, for they promptly gave names to all the animals that they saw around them. Because they had perfect brains they would be very quick to learn not only the secrets of language but other secrets as well; notwithstanding that there is much mystery about everything that exists.

The Forbidden Fruit

The Lord intended Adam and Eve to be happy; He does not begrudge happiness to any of His children. And for the time they were indeed very happy. The Lord told them that they were to have children, and that in this way they were to "multiply and fill the earth, and subdue it." Hence, they were to cultivate the ground and make it productive for all. He assured them that all would go well with them so long as they obeyed His laws, but that if they failed to obey Him then trouble of a very serious kind would come upon them.

Now in the Garden of Eden there was a kind of tree called "the tree of life," and this tree bore fruit that was very good to eat. In fact, so long as one kept on eating of the fruit of this tree he would be well and strong, and would not die. One reason why people die today is that there is no perfect food on the earth. The fruit of the "Life tree" was far better than roast beef or veal cutlets or turkey, or anything that you can think of. Some times young folks eat too much turkey and get sick; but the fruit of the Life tree of Eden did not make anyone ill. It was better for health than are apples, oranges, figs, or anything that grows on trees today. In fact, it was the only perfect food that has ever been eaten in this world.

But this was not the only kind of tree that grew in Eden. There was another tree called "The Tree of the Knowledge of Good and Evil." The fruit of this tree was not to be picked or eaten by Adam and Eve. God gave very positive commandments to them that it must not be touched. He said to Adam that if he dared to touch this forbidden fruit he would surely die. Just think of such a danger to come into the life of that perfect man! But there was no need for Adam to disobey the Lord by taking this fruit; hence if he did so he deserved to be punished.

What Adam and Eve did reminds me of two boys I once knew. These lads lived in a very fine home. Outside the house there was a garden of very nice fruit trees—apples, plums and pears. There was just

one tree in the garden that the boys were told not to touch, and that was a young plum tree. It was the first year of its bearing, and the boys' parents wished to preserve the fruit. But those boys! Why, they could not rest until they had taken some of the forbidden plums, for they fancied the fruit of this tree must be better than any other in the garden. They took the plums, and they were caught and well punished; and it served them right. Don't you think so?

The Temptation and the Fall

Now in the Garden of Eden there was an animal called the serpent. He did not crawl along the ground as he does today, but walked like other animals, for he had feet at that time. This animal was watching the first man and woman, to see how they were getting along. One day he saw Eve standing near the Tree of the Knowledge of Good and Evil, and he came over and stood beside her and suggested to her the question, "Did God tell you not to touch this fruit?" Perhaps he himself ate some of it.

Eve pondered, "Yes, that's what God said to us. In fact the Lord declared that we'll die if *we* even so much as touch it."

The serpent then further suggested, "It is not true that you will die. Indeed I can assure you that you will not die at all; instead of dying you will become wiser and more clever than you have ever been. I know what I am talking about. You most certainly will not die! The fruit of this tree is the very thing you need to give you greater knowledge, and the Lord God knows that as well as I do."

Now the serpent was a very wise animal, in fact more so than any other animal in Eden; hence Satan could make good use of him. What he said and did made a great impression on the mind of Eve. She saw that the forbidden fruit looked very wholesome, and concluded that if it would give her greater knowledge it was the very thing she ought to have. And as for the danger of her dying, surely the serpent ought to know all about that. She thought she would try the experiment anyway, so she stretched forth her hand and took some of the fruit and ate it.

When Adam came and found out what his wife had done he knew that she would die. Then he, too, deliberately took some of the forbidden fruit and ate it. Perhaps he did not want to live alone without her, and thought it better for him to share her fate. Hence, Adam was not deceived by the serpent as his wife had been. He was well aware that death would result from their action, for God had said so. Adam and Eve had each sinned and they became afraid, and went and hid themselves among the trees of the garden.

Then the serpent went away, probably thinking that he had done a very clever thing. Just how he had spoken to the man and the woman, we do not know. It may possibly have been by his actions, for it is a saying that "Actions speak louder than words." If

he ate some of the forbidden fruit himself, and Eve saw that he did not die, she would conclude that the fruit could not be poisonous. That would be a means of tempting her, just as though he spoke in audible words; and that may have been how the temptation took place. The Bible does not tell us all the details of what happened; but we are informed that the woman was deceived by the serpent, and that the man and the woman both disobeyed God.

Sin Brought Fear and Shame

Now in the cool of the evening the Lord God came to walk in the Garden. Evidently He appeared as a man. Adam and Eve probably had talked with Him many times. He now called Adam and asked "Where are you?"

Adam replied to the Lord. Then the Lord enquired of him, "Have you eaten the fruit of the tree that I told you not to touch?" And the man answered and said, "The woman that You gave me as a companion handed me some of the fruit, and I took it and ate it."

Then the Lord addressed Himself to the woman and said, "What is this that you have done?" And the woman replied, "The serpent deceived me, and that was how I came to take the fruit."

Then the Lord turned to the serpent and said to him, "Because you have done this you are cursed above all cattle, and above every beast of the field. From this time onward you will have to crawl along the ground and not walk any more. And you will have to eat dust. You will be an enemy of the woman, and the seed of the woman will be an enemy of yours; and some day this seed will crush your head and eventually end your life."

The Lord now told the woman that she would have a lot of trouble because of her disobedience. He said that she would have children and would suffer a lot of pain, and that her husband would rule over her. And all this came to pass.

To the man God said, "Because you have listened to your wife and have taken and eaten the fruit that I told you not to touch, I'll put a curse on the very ground for your sake. You will have to work very hard in order to produce food and clothing for yourself and your family, and to make a home for them to live in. You will have to cultivate the ground, and it will bring forth thorns and thistles as well as crops that you desire. There will be no tree of life with its refreshing fruit for you now, but you will have to eat the herb of the field by the sweat of your brow. And then, no matter what you eat or how hard you try to keep alive, you will surely die eventually."

Then the Lord God drove them both out of the beautiful Garden into the wilderness. And he placed angels with a flaming sword to guard the entrance to Eden, and thus to prevent them from eating of the

Tree of Life. And that is how it came about that the Garden of Eden was lost to the first man and woman that lived upon the earth. But some day it is to be restored.

And now, my children, I'll tell you this same story in verse and rhyme:

Have you ever heard of Eden,
The joy land, the peace land?
Have you ever heard of lovely Eden,
The land of long ago?
With fruit-trees given birth
From out the kindly earth;
The rippling of its bright
Waters dimpling with light,
And the golden, glorious days
Of the land of long-ago?

Have you ever heard of Adam,
The perfect man, the first man?
Have you ever heard of mother Eve,
Man's wife so fair and sweet?
Oh, happy then these two were,
With nothing then to do there
But tend the trees and flowers,
Enjoy the sun-kissed bowers,
In the home that God had planted,
Where joy was all complete.

Man's going back to Eden,
The joy-land, the peace-land,
Back, back to lovely Eden,
Which God will yet restore.
No sin to stain, no death to mar,
No harsh injustice, and no war.
Its resurrection days
Filled with one perpetual praise,
Man's home, a world-wide Eden,
With life forever more.

QUESTIONS:

Who created the heavens and the earth?—Gen. 1:1.

Why did God make the world?—Isa. 45:18.

Through how many days did the work of creation last?—Exodus 20:11.

Were the creative days each twenty-four hours long?

What was the first thing made after the creation of the earth itself?—Gen. 1:3.

What was the second thing made?—Gen. 1:6.

What earthly creatures did God create before He made man?—Gen. 1:20-25.

What was God's greatest earthly creation?—Gen. 1:26.

Why did God create man on earth instead of in heaven?—Psa. 115:16.

What dominion did God give to man?—Gen. 1:28.

Who were the first parents of the human race?—1 Cor. 15:45; Gen. 3:20.

Who was the father of Adam?—Luke 3:38.

Describe man's home in Eden. What does the word Eden mean?—Gen. 2:8-10.

What fruit trees were in Eden?—Gen. 2:9.

What fruit was man allowed to eat?—Gen. 2:16.

What fruit was man forbidden to eat?—Gen. 2:17.

Who tempted mother Eve?—Gen. 3:1; John 8:44.

Was Satan in Eden?—Ezek. 28:13.

What was his name at that time?—Ezek. 14:12.

How did Satan tempt mother Eve?—Gen. 3:1-4.

Was Eve deceived?—Gen. 3:13; 1 Tim. 2:14.

Why did God drive our first parents out of Eden?—Gen. 3:22, 23.

How long might Adam and Eve have lived on the earth if they had not sinned?—Gen. 2:17.

Will the whole earth ever become a paradise like Eden?—Isaiah, chapter 35.

Will Adam and Eve ever come back on the earth?—John 5:28, 29.

Drawing Nigh to God—(Continued from page 12)

God. The book of Hebrews encourages those who had grown very careless to "cast not away their confidence." (Heb. 10:35.) These exhortations come to us with equal force. The Lord is the same, yesterday, today, and forever.

God is very merciful, knowing exactly what we are striving against. "He knoweth our frame." (Psa. 103:14.) All He asks is that we try hard to keep our promise to do His will. He asks that we keep on trying as long as we live. Surely nothing could be more reasonable than this. Every provision is made for us. Even when we have strayed, He has given us the advice of our text telling us how to draw nigh. Let us try to get still closer to God by an even more diligent search of our heart.

Is there not some way in which we can deny ourselves (our own will) to a greater extent and thus do His will more completely? If, for example, we thought and talked about the Kingdom at every opportunity, as did the Lord Jesus and the Apostle Paul, we would not have time to follow our natural tendencies and talk about the things of the present life so much. And if, as the Apostle Paul did, we were careful to keep our body under lest after preaching to others we ourselves should become castaways, there would be no tendency to neglect the work of the holy spirit within us. We have these examples of how to keep close to God. Let us therefore be very diligent about keeping our hands clean and our hearts pure. Our eternal destiny depends upon these very things—"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

Talking Things Over



Divine Plan For Children

IT HAS been especially encouraging to note the interest manifested in many places in connection with making suitable arrangements for the instruction of the young folks in the truth of the glorious divine plan of the ages. We believe that such efforts are very pleasing to the Lord; and from reports received, He is surely blessing those who are recognizing and using their privileges of teaching the truth to the children.

We are glad indeed to do what we can to help along this line, and it has been with joy that we have received reports from time to time, from parents and others, indicating that the Uncle Eb Bible stories in *The Dawn* have found a definite place in the hearts and lives of many of the little folks. While these stories have proved interesting and instructive to the children, many requests have come to us for stories containing more of the divine plan itself, and also suitable for use in class study.

In view of these requests we are, in this issue of *The Dawn*, presenting the first of a series of stories in which the whole plan of God will be covered. Following each installment of this series will be found a list of questions, with Scriptural citations in which the answers will be found. It is not the thought that these are the only texts that will answer the questions, nor the only questions that can be asked, but merely suggestions to enable the children to become familiar with the various parts of the Bible and with the divine plan taught therein. It may be also that the questions with Scriptural answers will be found helpful for juniors who are above the age for which the stories themselves are particularly intended. We pray that God may continue to bless this department of *The Dawn* to His glory.

Wholly Thine Own

The following poem, written by one of our readers in Massachusetts, was an encouragement to us, so we pass it on for the blessing of others:

There is so little, Lord, that I can do
To show my love for Thee;
I can but give Thee back what is Thine own
And strive to faithful be.

My life is Thine! Oh, may it show each day
That I have walked with Thee;
My hands are Thine, to serve at any task
Thy love may set for me.

My feet are Thine, to follow in the way
Thy blessed feet have trod.
Give me the grace to always hold the path
That leads me nearer God.

My lips are Thine. Oh, may they speak Thy truth,
That those who hear may know
Thy wondrous plan of life for all mankind—
Thy Kingdom here below.

My heart is Thine! Dear Lord, I humbly pray
Cleanse me from every sin;
Take Thou control of thought and word and deed,
That Thou mayest dwell within.

Bible Study Encouraged

There is no more important book in the world to earnestly study than the Bible. It is our desire to encourage greater faithfulness in the use of God's inspired revelation to His people. To the extent we succeed in stimulating efforts along this line we are indeed happy. The following letter, from one who has practically "grown up in the truth," will be of interest:

"Dear Brethren of *The Dawn*: I have been rejoicing so much in the blessings received through digging into that priceless 'mine'—the Bible—that I wish to tell you about it.

"My parents first read 'The Divine Plan of the Ages' shortly before I was born, so I was 'brought up in the truth.' I consecrated to the Lord at the age of fourteen. Although I have always accepted my experiences as of the Lord and have not wished to complain, yet I have sometimes felt—strange as it may seem—that I had missed something by never having been in 'darkness,' as thus I did not have the wonderful experience of coming 'out of darkness into His marvelous light,' that other truth friends talk about.

"My knowledge of the truth came early and gradually. Even as a child learns to speak his native tongue without studying the language, so I learned the Scriptures and the plan of God contained in them, without doing much 'digging' to prove that what I believed was actually true. This resulted in there being some things about which I felt a little uncertain. One of these matters, I am ashamed to confess, was the subject of the Lord's Second Presence.

"Recently a number of pieces of literature have come into my hands bearing on this important subject—one from as far away as England. I was stirred to make a real and personal study of what the Bible does teach on this point, and I only wish that all who have had any doubts on this matter—because of having accepted it without personal study,

or for any other reason—would go into the subject thoroughly as I have done.

"I have both Young's and Strong's concordances and have delved into the exact meanings of the original Greek words in texts bearing on the Lord's second advent—with blessed, reassuring results. Between my own study of the matter, and the timely article on the subject in the April Dawn, I feel as though I had indeed received much the same thrill of joy which I have heard others tell about as their experience when they first learned the truth.

"I haven't a great deal of time for study, but am eager to use all I can, even *making* time, when possible, by 'redeeming' it from less important pursuits. The few evenings I have devoted to this recently I have enjoyed so much that the time has flown by and I have found myself still at it at two o'clock in the morning. With much Christian love, I am,

"Yours by His grace,

—N. M., N. Y."

Brother Margeson Finishes His Course

The sudden death of Brother I. I. Margeson, Westwood, Massachusetts on May 8, reminds us again that here we "have no continuing city." Brother Margeson was one of the pioneers in the present truth movement, having identified himself with it more than 30 years ago. In 1912 he was one that took the trip around the world with Brother Russell. As a result of this and other pilgrimages made by him at various times, he became known to a large number of the brethren. At the time of his death he was officially connected with the Pastoral Bible Institute.

Just a few hours before his death he wrote a letter to *The Dawn*, forwarding a subscription and assuring us of his daily prayers on behalf of the work and those connected with it. In this letter he enclosed a card bearing a poem entitled, "At the Place of the Sea." When hearing of his death so soon after receiving this letter and poem, we could not help but think of the appropriateness of the sentiments expressed in it, especially the last stanza, which we quote:

"In the morning watch, 'neath the lifted cloud,

You shall see but the Lord alone;

When He leads you forth from the place of the sea,
To a land that you have not known:

And your fears shall pass as your foes have passed,
You shall no more be afraid;

You shall sing His praise in a better place,
In a place that His hand hath made."

Our sympathy goes out to Sister Margeson, and we pray that the Lord may give her strength and courage to continue on in the service of Him whom they both served so long together.

The Associated Bible Students of Boston, Mass., will hold a memorial service for Brother Margeson at 5 o'clock Sunday afternoon, June 2, in their regular meeting place which is Huntington Chambers Hall, 30 Huntington Avenue, Boston, Mass.

Advertisement in Christian Herald

The June edition of the *Christian Herald* carries a one-eighth page advertisement of "Evolutionists at the Crossroads." A more expensive cover is used on

the edition announced in the national advertising effort, so friends who see the advertisement in the *Christian Herald* will understand the reason for the increased price. The 25-cent edition is still available.

The *Christian Herald* is one of the most prominent Protestant magazines in America, with a circulation of nearly a quarter of a million. We have no way of knowing in advance what the result of this advertisement may be; we can only hope and pray that it will redound to the glory of the Lord, and, to some extent at least, will result in a further spread of His truth.

The friends will be interested to know that we are still receiving occasional responses from the advertisement inserted in the *Literary Digest* two months ago.

Bible Students News

Doubtless most of the brethren have, by now, received a copy of *Bible Students News*, which is being mailed out free to all Bible Students. If any who have not received a copy will kindly advise us to this effect we will be glad to mail one at once. Remember too, other Bible Students may also appreciate receiving *Bible Students News*. We will appreciate receiving the names and addresses of those you may know in order to make sure they are on our list..

Friends heard from thus far are very enthusiastic about *Bible Students News*. We trust that it may be used of the Lord as a rich blessing to His people. We are reminded of the fact that much of the New Testament—especially the four Gospels and the book of Acts—is largely a compilation of news items, telling of how the Heavenly Father's blessing was upon Jesus and the apostles, as well as others in the early church, in their efforts to serve Him by bearing witness to the truth and building one another up in the "most holy faith."

When John the Baptist became discouraged and his faith wavered, Jesus sent messengers to tell him what was taking place—what the Lord was doing. What a void there would be in the New Testament if we took from it the account of the feeding of the five thousand; of the conversion of the three thousand on the Day of Pentecost; of the journeys of St Paul and the wonderful way in which the Lord blessed His ministry; as well as the many other interesting items that are recorded in the sacred Word. None of the encouraging news items of the Bible come within the category of boasted "wonderful works," but are mere straightforward reports of what actually occurred back there, as God's faithful people endeavored to lay down their lives in His service.

We believe that a general circulation of present-day news having to do with how the Lord is now dealing with His people, will likewise be encouraging to the brethren. We trust that *Bible Students News* will be widely used to this end.

Labor Day Conventions: Brooklyn, N. Y., Saginaw, Mich. and Vancouver, B. C., Canada.

Early mention is made of these gatherings so that those who desire may arrange their vacations accordingly. Information concerning halls, etc., will be given later.



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 His Temple through which, when finished, God's blessing 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 "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 kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-21; Isa. 35.