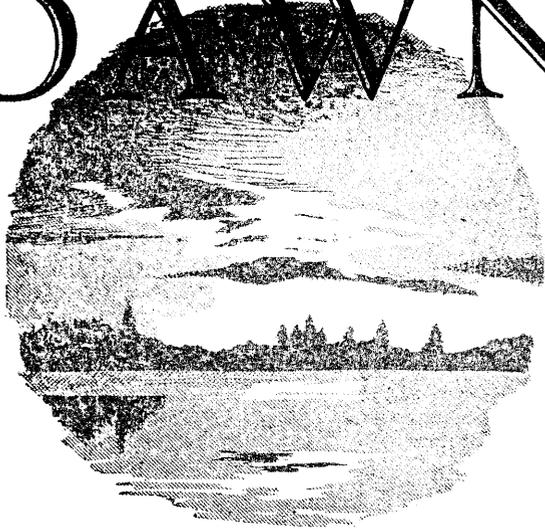


The D A W N



APRIL

1945

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A Herald of Christ's Presence

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The DAWN

Vol. 14, No. 4

APRIL 1945

One Dollar a Year

HE IS RISEN

*Christ the Lord is risen today,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens—and earth, reply.*

*Love's redeeming work is done;
Fought the battle; victory won;
Lo! He's risen Conqueror,
And shall sink in death no more.*

*Vain the watch, the seal, the stone;
Christ as Conqueror is known;
Death in vain forbids His rise;
Soon He'll open paradise.*

*Lives again our glorious King;
Where, O Death, is now thy sting?
Once He died our souls to save;
Where's thy victory, boasting Grave?*



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War Changes Things

WAR changes things, but seldom in the manner expected. This fact is vividly and truthfully set forth by Harry Emerson Fosdick in his book, "A Great Time To Be Alive," just recently off the press. In it Dr. Fosdick says:

"We are not saying that the outcome of this war will necessarily be a constructive peace with a new and better era following. Upon the contrary, war is the most uncertain, the least precise instrument man handles. He picks it up to do something with it, and lo, when he is through he finds he has done something else altogether!

"We fought the last war with two clear objectives in mind; First, to end the military threat of Germany. That end, however, we certainly did not achieve. We created Soviet Russia; we broke up the Hapsburg and Ottoman empires, trebled the size of Serbia,

doubled the size of Rumania, created Iraq, Estonia, Lithuania, and Czechoslovakia. Such things, that we never intended to do, we did, but what we started out to do, we did not do at all. Second, we fought the last war to make the world safe for democracy. Instead, we opened the door to one dictatorship after another—Kemal Ataturk in Turkey, Mussolini in Italy, Pilsudski in Poland, Salazar in Portugal, Franco in Spain, Hitler in Germany, but the one thing we started out to do, to make the world safe for democracy, we never did at all.

"Always, world-changing conditions that we have not the slightest intention of producing come from war, while the aims and objectives we say we are fighting for are the very things it is least likely to achieve. Such is the essential nature of war. War is a blunder-buss with which one shoots at a bird and commonly hits everything in the vicinity except the bird."

In line with Dr. Fosdick's appraisal of what came out of the first World War is the following observation by Anne O'Hare M'Cormick published in the New York Times:

"We see now that the decisive result of the last war was not the defeat of Germany, but the Russian revolution and it has been generally expected that the latent or open contest between Left and Right, which the Soviet experiment intensified would come to a head in many countries when the great war ended."

Commenting further on the basic changes made by war, the same writer says:

"The real cleavage today is not between those who want change and those who resist change. All classes know that change is inevitable. The war wreckage alone is on so measureless a scale, and it has buried homes, institutions, habits, traditions and heirlooms so deep, that life will be lived on different levels, and in a different environment for a long time to come. The face of Europe will never be the same again. The social structure will be altered. This war will complete the destruction of the old middle class which the last war carried so far, and while a new middle class, like the one already appearing in France, may replace it, its roots will be shallow and brittle."

It is important for students of

prophecy to remember that these world changes wrought by the First World War and now being continued by the second global struggle, began at the chronological ending of the prophetic time measurements designated in the Scriptures the "times of the Gentiles." (Luke 21:24) They have occurred on the national, political and religious fronts of the world. They have been gradual, yet steady, although it has not been possible to determine their exact nature until they have developed nearly to a completion. The opening months of 1945 have witnessed the culmination or near-culmination of some of the world-changing events which have been in the making for many years.

Take Communist Russia, for example: Who would have been bold enough in 1917, when the Romanoff ruling house of that vast country was overthrown in the Communist revolution, to predict that the revolutionary forces which at that time struggled to exist would be in a position, at the close of another global war twenty-eight years later, to play a foremost role in the forming of a new world order? But this is the accomplished fact which has been emphasized during recent weeks.

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For many years following 1917 Communist Russia was struggling to bring her internal problems under control, and at the same time, she was fighting for recognition in the outside world. The Government of the United States was one of the last to recognize the Soviet regime. In this country there was a consistent and bitter press campaign against the "Communist plague" which made it exceedingly unpopular even to speak kindly of the Russians. They were represented by cartoonists as long-whiskered, savage sort of creatures, too low down on the human scale of existence to be the associates of good Americans.

Even photographs of Stalin were retouched in a manner to make him look cruel and hideous when his pictures were published in American periodicals. But how different is his facial expression when shown as an associate of President Roosevelt and Winston Churchill at the Crimean Conference! These pictures show Comrade Stalin to be a real human being who knows how to smile and look intelligent.

The military victories of the Communist army have contributed largely to this changed viewpoint because they have been achieved at a time when

the United Nations were sadly in need of victories. But military victories alone have not wrought this change. The spirit of revolution which first made itself felt in sufficient strength to overthrow a major old-world monarchy, has since been gradually permeating the minds of men and influencing their thinking; and Russian successes on the battlefield have but helped to augment the infiltration of this spirit into the governmental circles of other nations.

True, the United States has not become Communist. Neither has Great Britain. The point we are making is that a Communist state, once despised and shunned by the rest of mankind, is now recognized as a co-partner with two other powerful nations in attempting to shape the destiny of the world for generations to come. Russia is now praised by many of those who once condemned her, and being a Communist today is no longer considered as evidence that he should be ostracized from human society. We are not lamenting this change. It is inevitable, and a necessary experiment to further demonstrate the failure of human wisdom and the necessity for Christ's Kingdom.

Think also of the change represented in the announcement

of the "Big Three" that people of every nation are to be given the right to choose for themselves what kind of government they desire. There would seem to be little likelihood that many of the people in European countries will vote to have pre-1914 royalty restored. But regardless of how they vote, the fact that the three great powers which are now in a position virtually to dictate the policies to be pursued in Europe after the war have come out unequivocally for the principles of self-determination of nations is proof that the "divine right of kings" ideology is no longer a dominant factor in European politics. This pronouncement of the "Big Three" is a categorical denial that any man or family has divine right to rule, and an affirmation of the view that the people themselves have the right to say who shall rule over them.

This means that even if in some countries the people vote to continue their former rulers in power they will not reign henceforth by virtue of the claim of divine right but by the people's right. What a change this means throughout much of Europe from conditions existing there prior to 1914! And it is well to remember in this connection that the old Roman

world is, primarily, the territorial setting of Biblical prophecies. It was the subdivisions of the Roman Empire which were represented by the ten toes of Nebuchadnezzar's image. The people of these countries are still there, but what was once claimed to be the God-given right of certain families to rule over them has been overthrown by the great shaking processes of two global wars.

HOW MUCH LIBERTY?

The people of the liberated European countries have been assured the opportunity to hold "free elections," but many may be inclined to wonder just how "free" they will turn out to be. Marshal Stalin seems quite willing for such elections to be held in countries where Russia is most vitally concerned. However, this may not necessarily indicate an entirely neutral position on his part.

Take for example, the Polish situation. The former Polish government in exile represented to a considerable extent the interests of the wealthy landowners in Poland, including the Catholic Church—one of the largest landowners in the country. As soon as the Russian armies began the liberation of Poland, the Polish Committee of

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Liberation, with the authority of Moscow, began dividing the land among Polish peasants. Doubtless Stalin now feels that he can well give these peasants full freedom to vote, knowing that not many of them will vote to dispossess themselves of the land which they have acquired.

And there is another angle also to the assurance of free elections, one which may affect Poland particularly, and the other European countries in proportion as their populations are Catholic. It is the possible meaning which Russians and others may attach to the expression "anti-Nazi parties," as used in the outline of agreements reached by Roosevelt, Stalin and Churchill at the Yalta Conference.

In this agreement it is stated that "all democratic and anti-Nazi parties" shall have the right to take part in proposed Polish elections which will decide what kind of permanent government is to be established in that country. Polish elements in Washington call attention to the Russian campaign to brand the Catholic Church as being Pro-Fascist, and hint that Russia may use this claim to disfranchise all Catholic Poles.

What a change two wars shall

have wrought if, in addition to the setting aside of the divine-right-of-kings ideology in Europe, replacing it in theory, at least, with a freedom of choice by the people, that freedom will not be extended to those who may be suspected of wanting a return of the old order. At this time, of course, it is impossible to say how much of the reports reaching America are authentic and what porportion is based upon prejudice and fear. There is one thing of which we can be certain, however, which is that the world is changing, and as the talk and hope of peace crescendoes above the din of a war which seems to be nearing an end, these changes are becoming more and more apparent.

THE RELIGIOUS CONTROVERSY

The religious issue is certain to loom large in the adjustment of governmental affairs on a continent which was ruled for centuries by a combination of church and state. But here also the two wars have changed things. It has not only changed the viewpoint of many, but has also given courage to others to speak out against what some have long recognized as a blight upon humanity. Noteworthy in this connection is a declaration signed by sixteen hundred Prot-

estant clergymen in America and sent by cablegram to President Roosevelt, Prime Minister Churchill, and Marshal Stalin. It was sent in care of the Kremlin in Moscow with the request that it be forwarded to the Big Three who were then in conference at Yalta.

The gist of this declaration was to oppose:

“any attempt under whatever formula to involve the free democratic states in any deal in which the Vatican State or its representatives or the representatives of any Protestant or Jewish establishment of religion, has part or place, either as principal or mediator.”

We quote further from the declaration as follows:

“With the approach of Allied victory and its imminent political problems there are indications that establishments of religion are being projected or are projecting themselves into your deliberations. A world-wide, skillfully maneuvered propaganda is being used to create the impression that these establishments of religion enjoy the mass support of the peoples of the United Nations. We reiterate our request that you consider this declaration signed by over 1,600 ordained Christian clergymen as a repudiation on the part of a large sector of the American clergy of this interference of the Church

in the affairs of the State as an organized attempt to nullify the victory and jeopardize the great principles of religious freedom and the separation of Church and State.”

Two more paragraphs of the declaration seem especially worthy of notice. We quote:

“For a hundred years or more it has been assumed in all democratic countries that freedom of conscience had become a permanent achievement in human society and would spread with the spread of democracy throughout the entire world. Further it was assumed that this freedom rested securely on the basic principle of the separation of Church and State.

“During the Papacy’s abstention from overt political activity, in the half century between 1870 and 1929, it was blessed on its ecclesiastical side by an extension of its powers and influence on a scale unparalleled in any previous age. Its growth was particularly marked in non-Roman Catholic countries where it enjoyed the most harmonious relations with existing free cultures. It is tragically significant that when in 1929 the Papacy re-entered the political field it did so in alliance with enemies of those very cultures in which its Church had thrived. As a political power it gained its first fatal success in treaties of friendship with Fascist powers. Supporting Mussolini in Italy, Dolfuss and Schuschnigg in Austria, Hitler

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in Germany, Franco in Spain, and Petain in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy."

This is strong language, and in addition to being addressed to the "Big Three" conferees at Yalta, it was published widely in the American press. Nor were the 1,600 who signed it obscure and unimportant clergymen. Among them were Dr. John A. Mackay, President of Princeton Theological Seminary; Bishop Francis J. McConnell, of the Methodist Episcopal Church; Dr. Harry A. Ward, a professor in Union Theological Seminary; Dr. Charles Detweiler, of the American Baptist Home Mission; and a host of other outstandingly prominent clergymen.

It was not to be expected that unfavorable publicity like this should go unchallenged by the Catholic Church, and it didn't. The Most Reverend Francis J. Spellman, Roman Catholic Archbishop of New York, retorted to the 1,600 Christian ministers, denouncing them as "self styled super-patriots who do disservice to their country and isolate the Golden Rule." The Archbishop further said:

"It is impossible for me to believe

that there are 1,600 ordained ministers and religious leaders in our country who would put their names to a document offering insult to twenty-five million fellow Americans who are at least doing their share to win the war and serve and save our country; and whose religion teaches them to love their neighbor—every neighbor—even those who make it their business to sow cockle.

"It is impossible for me to believe that 1,600 Americans manifesting their allegiance to the spirit of the Nazarene should act in contradiction to His teachings unless there has been imposition on their good faith."

Ecclesiastical sparks are flying also between the Greek Catholic Church of Russia and the Vatican. Early in February the Soviet press published a document signed by leading patriarchs of the Greek Church, and adopted by a church congress, in which the Vatican is accused of seeking to protect Axis officials guilty of war crimes. The document reads in part as follows:

"In view of the present national situation, representatives of the Orthodox Church present at the Sover (Congress) raise their voices against those—the Vatican especially—who try to protect Hitlerite Germany from responsibility for the crimes committed by her, and ask forgiveness for the Fascists who spilled the blood of innocent

victims all over Europe.”

Osservatore Romano, Vatican newspaper, was quick to deny these charges made by the Greek Orthodox patriarchs, and also said:

“On the contrary the abused technic of inventing with fantastic arguments, of vilifying and wounding, is always alive. Surely, not on this basis will it be possible to construct an efficient, lasting order when there are those who stubbornly sacrifice truth to sectarian passions.

RELIGION IN RUSSIA

An editorial in the *New York Times*, under date of February 6, comments on the state of religion in Russia, noting the fact that Soviet officials attended the crowning of the patriarch of the Church, Alexei by name. The writer observes that:

“Their presence could not have meant that they had been converted to a belief in the Christian religion. It must have meant that Alexei had made promises of what the Communists would regard as good conduct, and particularly that he had given assurances that there would be no teachings in the churches against the Communist regime. But it must have meant also that after more than a quarter of a century of atheistic education, in the midst of a war which has cost millions of Russian lives, a great many

Russians crave the comforts of religion. These years must have brought a realization that religion cannot be killed out of the human heart, and that attempts at suppression will merely make the religious more religious.

“The old Russian Church was the State Church of Russia. The new can hardly be that. It is a tolerated, not an established institution. But if one form of religion can be tolerated in Russia, perhaps others will be. In time the Communist government may discover that the things of the spirit and the things of this world, freedom of the individual conscience, and the stability of economic and political situations, can exist side by side without harm to either.”

Yes, war has now changed the religious aspects of Russia for the second time. The first World War led to the overthrow of the Orthodox State Church of that vast country, the church that was allied with the civil government of the Romanoffs. Then followed years of near-total banishment of all religion from Russia. Now there is evidently a swing back toward some sort of recognition that religion has a right to exist if it doesn't interfere with the State.

Another explanation being offered by some as to why the Soviet government has reversed its position and is now in some

WAR CHANGES THINGS

measure playing up to the Orthodox Church, is that the government finds the church a convenient tool with which to launch attacks against the Vatican. This, in fact, is the view of the Vatican. For the Soviet government to attack the Vatican directly might well give the enemies of Communism an opportunity to say that Russians were anti-religious. But when the Orthodox Church attacks the Vatican, it can be said only that it is a religious controversy between two sectarian branches of churchianity. At the same time it might well accomplish, in part at least, what Moscow would like to have accomplished; namely, the identifying of the Vatican as in league with Fascist dictatorship which is scheduled for destruction.

And so the war goes on. It is a war of words as well as a strife of arms, and both are destroying one by one the elements of this present evil world. Finally, even as the prophet declares, "all the earth shall be devoured with the fire of My [God's] jealousy." (Zeph. 3:8) The people of the world are still hopeful that a new order will arise out of the wreckage of what was once called Christen-

dom. They will not be disappointed in this hope, although as yet they do not realize that man's efforts in this direction will be futile.

During the month of April, and beyond, we are due to hear a great deal about a new order of things, as the delegates of the United Nations assemble in San Francisco to draw up plans for an arrangement which they hope will insure permanent peace. As the conferees discuss the many problems which will confront them, the world will realize more than ever what far-reaching changes have been wrought among the nations since the outbreak of the first World War in 1914.

Students of prophecy will doubtless again be impressed with the dramatic way in which the forecast that everything shakable will be "shaken," is being fulfilled. The shaking process affecting world changes is far from finished. Not until all the selfish elements of the present evil world have been removed, and the Kingdom of Christ established as the sovereign authority throughout all the earth, will there be lasting peace. Not until then will the desire of all nations have come.—Haggai 2:7



BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. VOXM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Augusta, Ga. WGAC 10:15 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WBNF 10:00 a.m.
Cornwall, Ont. CKSF 10:00 a.m.
Detroit—Windsor CKLW 6:45 p.m.
(Saturdays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 5:30 p.m.
Paterson, N. J. WPAT 10:00 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.

CENTRAL TIME

Anderson, Ind. WHBU 11:45 a.m.
Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 8:45 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Clinton, Iowa KROS 9:45 a.m.
Columbus, Ohio WHKC 9:30 a.m.
Dallas, Texas KSKY 9:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 10:00 p.m.
(Thursdays)
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 7:15 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Texas KMAC 9:30 a.m.
Toledo, Ohio WTOL 9:15 a.m.
Wausau, Wis. (Sat.) WSAU 2:30 p.m.
Wichita Falls, Texas KWFT 9:15 a.m.
Winnipeg, Man. CKRC 12:15 p.m.

MOUNTAIN TIME

Durango, Colo. KIUP 10:45 a.m.
Edmonton, Alta. CFRN 10:45 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Mandan, N. D. KGCU 9:45 a.m.

Nampa, Idaho (Wed.) KFXD 9:15 p.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.
Wallace, Ida. KWAL 10:15 a.m.

PACIFIC TIME

Albany, Ore. KWIL 6:00 p.m.
Berkeley, Calif. KRE 9:05 a.m.
Chilliwack, B. C. CHWK 11:15 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Kelowna, B. C. CKOV 8:45 a.m.
Riverside, Calif. KPRO 7:00 a.m.
San Diego, Calif. KFMB 9:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:30 p.m.
Stockton, Calif. KGDM 9:30 a.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, B. C. CKMO 10:00 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Wenatchee, Wash. KPQ 8:45 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 7:00 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

Canberra 2CA 286 Metres 10:00 a.m.
Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.
Bendigo 3BO 309 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 228 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 265 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

Broadcast Topics

Redeemer and Messiah
Israel After the Spirit
The Image of God
How Old is Man?
The Keys of Heaven and Hell

The Bible Answers



Redeemer and Messiah

Ernest: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." As you probably recognize, Frank, these are the words of the Apostle Paul, and I have read them from the 15th chapter of first Corinthians, that wonderful chapter dealing with the resurrection of the dead.—1 Cor. 15:12-14



Frank: Yes Ernest, and a very appropriate passage of Scripture at this time of the year, when people in so many parts of the world pause to commemorate the resurrection of Jesus, Founder of the Christian Church. The fact that Jesus was raised from the dead inspires a living hope in all true believers.

Ernest: Well, it certainly revived the hopes of the disciples, who had seen their Master taken away from them and crucified by the Romans.

Frank: At that time the disciples did not realize it was necessary for Jesus to die in order to be the Redeemer of the world. They expected Him, rather, to become a great king, and that they, in association with Him, would cause Israel to become a universal world power. They expected this because they understood it to be the teachings of the prophets.

Ernest: But isn't that what the prophecies teach, Frank?

Frank: The prophecies teach that Jesus will indeed be King of kings and Lord of lords, and that His disciples, the true church of Christ, will reign with Him in His thousand-year Kingdom. But what His immediate followers overlooked, was that the prophecies also taught the necessity of His suffering and death.

Ernest: Was it not this fact, to some extent, which also prevented the entire nation of Israel from recognizing Jesus as the Messiah?

Frank: That is true, Ernest. They did not expect their Messiah to be of lowly birth, and to have, as a following, only a few ignorant and humble fishermen. Their conception of the Messianic promises demanded a great and powerful leader, supported by an army capable of crushing the Roman Empire, to which they were then held in bondage, and required to pay tribute.

Ernest: Isn't it true, though, Frank, that the Old Testament Scriptures contain a great deal to indicate the lowly estate of Jesus, and the fact that He would be offered in sacrifice for the sins of the world?

Frank: Yes Ernest, that is very true. The Prophet Isaiah, chapter 53:2, 3, had written concerning the Messiah saying, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not."

Ernest: What about Jesus' sacrifice for sins? Had that also been foretold in the Old Testament Scriptures?

Frank: Yes. Besides, all of God's dealings with His people had emphasized the need of such a sacrifice. This need was illustrated when Abraham was asked to offer his son Isaac in sacrifice. God had promised that the seed of Abraham would be the blessing of the world, and by asking Abraham to sacrifice his son, He was teaching that the promised seed would need to die in order for the promise to be fulfilled. When the time came for God to deliver the Hebrews children from their slavery in Egypt, the need of a sacrifice was again emphasized. It was in connection with the tenth plague visited upon the Egyptians. This plague was the death of Egypt's firstborn. Provision was made for the Israelites to escape this plague. That provision, as God outlined it to Moses, called for the sacrifice of a lamb and the sprinkling of its blood upon the doorposts of their homes. It was the morning after the passing over of Israel's firstborn that the nation was delivered from the oppressive hands of the Egyptians—a deliverance associated with the shedding of blood.

Ernest: And the lesson in this for us is that all mankind is to be delivered from the bondage of sin and death through the shedding of Jesus' blood—is that the thought?

Frank: That's right. John the Baptist, the last of Israel's prophets, said concerning Jesus, "Behold the Lamb of God, which taketh

REDEEMER AND MESSIAH

away the sin of the world.”—John 1:29

Ernest: How about the tabernacle services of Israel? Were there not sacrifices associated with those services?

Frank: Yes. After the Israelites were delivered from Egypt, and had crossed the Red Sea into the wilderness of Sinai, God entered into a covenant with them through Moses who served as Mediator. In connection with that covenant, the basis of which were the Ten Commandments, there was need for sanctifying the people with sacrifices and the sprinkling of blood. Also when God gave Moses instructions concerning the erection of the tabernacle and the institution of its services, blood sacrifices constituted a prominent part in many of those services, particularly on the day of atonement, the tenth day of the seventh month of the sacred year. This Day of Atonement service is still commemorated by the Jews, although in a modified form. It is their Yom Kippur. This, then, is another way by which God reminds us of the necessity for a flesh and blood sacrifice as the basis of forgiveness and salvation.

Ernest: Well, certainly the whole world today stands in great need of salvation and deliverance. But Frank, is it not true that the deliverance which God has promised involves much more than to be made free from economic and political bondage? Is it not much more than freedom from fear and freedom from want?

Frank: That is very true, Ernest. The much discussed four freedoms and the principles set forth in the Atlantic Charter would come far short of assuring mankind the fullness of blessing which God has promised, unless there can also be freedom from sin, sickness and death. No blessing promised by God could meet the requirements of His just and loving design toward the human race if it came short of life everlasting. The blessing of eternal life could not be extended to members of the dying race as long as they were under the sentence of death that came upon all because of original sin. But now that the sacrifice has been made, all who fully accept this gift of God's love and follow on to commit themselves to the accomplishment of God's purpose, will receive the blessing of life eternal.

Ernest: Do you know, Frank, it has just occurred to me that Jesus proved His worthiness of becoming King of kings and Lord of lords by dying for His subjects, in contrast to many great rulers of earth who attain glory by inducing their subjects to die for them. It is no wonder, though, that the disciples, who looked upon Jesus as being a great King, were bewildered when He was put to death.

THE DAWN

- Frank:** Very true, Ernest, but after Jesus had been raised from the dead they began to understand the matter better. On one occasion He conversed with two of His followers concerning the meaning of His death, pointing out to them from the writings of Moses and the other prophets that it was necessary for the Messiah to suffer and die before He could enter into the glory of the long-promised Kingdom.—Luke 24:13-32
- Ernest:** Well, I appreciate that viewpoint very much Frank, but is it not true that the world today is turning away from the thought of a sacrifice for sin being necessary in order to obtain salvation? The modern viewpoint is that God is too loving and kind to require a sacrifice.
- Frank:** That's due to a failure to understand the Scriptural viewpoint of what is involved in the sacrifice of the Redeemer. The necessity for such a sacrifice does not, as millions have supposed, indicate the Creator is a vindictive God of wrath who can be appeased only by the shedding of blood; although a sacrifice for sin is necessary.
- Ernest:** Don't the Scriptures declare, however, that God is love?
- Frank:** Very true, but God is also just. The sentence of death upon our first parents was a just sentence. For God arbitrarily to set aside that just sentence would indicate that He was changeable, hence undependable and lacking in stability of character. But love found the way—the way of sacrifice—and God Himself was the first to make that sacrifice. He gave His beloved Son. But He did not compel Jesus to sacrifice His life. It was a willing offering, and by that offering Jesus proved that He also loved the world, and was glad to give His life that men might live.
- Ernest:** Well that certainly is a reasonable viewpoint, and I don't see why anyone should consider it objectionable. After all, the world glorifies those who give their lives for their country, and why should we not glorify Jesus who gave His life for all mankind, and did it so willingly and so wholeheartedly that He did not even condemn those who killed Him.
- Frank:** That's a lovely thought, Ernest, and in the balances of divine justice the Creator accepts Jesus' sacrifice as meritorious and efficacious for the cancellation of sin, the penalty for which is death, and under which penalty the entire human race has been suffering since our first parents transgressed God's law in the Garden of Eden.
- Ernest:** And I don't see how anyone can truthfully say that this is a bloody or revolting belief. It seems to me that we should all put Christianity's program of redemption through sacrifice in

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its proper place in our hearts, and rejoice that through this program all are yet to have an opportunity to live.

Frank: And that, Ernest, is the real meaning of the Easter message. The fact that Jesus was raised from the dead gives real point to the promises of God which assure us of a hope for all beyond the grave.

Ernest: But there's one thing, Frank, that we should remember, which is that a miracle of God raised Jesus from the dead. Does the Bible teach that God will use His miracle-working power on behalf of those for whom Jesus died?

Frank: Yes, Ernest, that's the message the Bible contains for us today. The resurrection of Jesus from the dead is one of God's greatest guarantees of this fact. Jesus' resurrection was but the beginning of a whole series of miracles which, before they are all performed, will see Edenic perfection and happiness restored world-wide.

Ernest: That will be a new world order worth talking about, won't it, Frank?

Frank: Yes, Ernest. And even those who have died will then be restored to life in order to enjoy its blessings. It is only from the standpoint of our hope in the resurrection that we are able to understand why God is permitting so much suffering in the world today. All who are dying are to be restored to life again. There is to be a great homecoming, the proof of which is in the fact that more than nineteen centuries ago God raised Jesus from the dead.

☞ *The Cost of War* ☜

Dr. Nicholas Murray Butler estimated that the First World War cost thirty million lives and four hundred billion dollars, and he figured that with that amount we could have placed a twenty-five hundred dollar house with a thousand dollars worth of furniture, on five acres of land, for every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia, with enough left over to give to every city of twenty thousand inhabitants or more in all those countries a five million dollar library and a ten million dollar university.



Content Now - Satisfied Then

THE Psalmist wrote: "I shall be satisfied when I awake in Thy likeness." (Psalm 17:25) This is understood as a prophecy of the glorious resurrection of Jesus and His faithful followers—the Gospel church. These all, fully committed to the will of God, are content whatever lot they see. Their contentment is based upon God's assurance that He will supervise all their interests and make all things work together for their highest good. They can trustingly accept their trials, disappointments, heartaches, headaches and every other unfavorable condition as being subject to God's overruling providence, and as contributing, therefore, to their growth in the fruits of the Holy Spirit.—Romans 8:28

But our contentment with things not happifying, not joyous but grievous, does not imply satisfaction with these things. We are really very dissatisfied, although content to have them now because they are part of "the cup which our Father has poured" for Jesus and His followers. Our satisfaction, as God's prophet has declared, is to come in our glorious resurrection, when we shall awake in the likeness of Jesus, and of the Father.

Throughout the Bible, the resurrection of the church is pointed to as the goal of her ambition. The Apostle Paul describes her resurrection change in graphic terms: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." Again, he declares, "We shall all be changed, because flesh and blood cannot inherit the Kingdom of God." Jesus also described this blessed resurrection of the church, which He had already experienced, saying, "Blessed and holy is he that hath part in the chief resurrection; on such the second death hath no power, but they shall be priests of God and of Messiah, and shall reign with Him a thousand years." (Rev. 20:6) This is the first resurrection.



The Christian Life



“For Yet a Little While”

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him.”

—HEBREWS 10: 35-38

THE elements of faith and patience are most essential to a victorious Christian life. Faith in God and in the wisdom of His providences, even though they may at times seem to frown upon us, gives strength to endure whatever He deems to be best suited to our highest spiritual welfare. Faith in God's times and seasons, and a patient waiting for their outworking in our lives, as well as their application in a larger sense to His plan of salvation, are also essential. It is from this standpoint particularly that in our text the apostle urges upon us

the importance of “confidence,” of “faith,” and of “patience.”

The Scriptures as well as experience bear testimony to the failure which often results from a lack of constancy in Christian endeavor. It is of this that we are reminded by Jesus in the parable of the Sower. In this parable the seed of truth is shown to fall in four different places—by the wayside; upon a rock; among thorns; and on good ground. That which fell by the wayside was trodden under foot and carried away by the birds—it did not grow at all. That which fell upon the

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rock and among thorns, showed signs of life, but there was no constancy of growth. Only that which fell upon "good ground" really grew to maturity, and of this the Master said that it brought forth fruit "with patience."—Luke 8:5-15

The "wayside" believers are those to whom the truth sounds pleasing. It is just what they like to hear. How many times all the Lord's people have met these good folks. When they are told about the Kingdom blessings they agree that it is the best message they have ever heard. They give the impression of enthusiastic and deep interest, but they never come into the truth. They were enthusiastic, but there was no depth of heart-soil in which the seed could take root. Their interest was but a passing fancy, and Satan saw to it that there was something more alluring at hand to claim their attention.

The seed which fell upon the rock fared better. There was some soil there, but it was shallow. The seed germinated and showed signs of growth. But the soil having little depth, it lacked moisture and the young plant withered under the heat of the sun. Thus we have another class of believers illustrated. These actually accept the truth. They profess to be

followers of the Master, but they are "shallow" of heart in that they are unable to endure the trials and difficulties of the narrow way. They are zealous for a while, and then their interest begins to wane, and finally you see no more of them.

Those of us who are "old-timers" in the truth may congratulate ourselves that we are not among those constituting this class. Some of us have been in the narrow way for five years, some ten, some twenty, and perhaps some fifty years. This fact may easily give us a sense of security; but if it does, it is a false security. The length of time we have endured means victory only if we continue to endure unto the end. (Matt. 10:22; 24:13) One might run well for many years, and yet turn out to be like the plant which grew from the seed that fell upon the rock.

Then there was the seed which fell among thorns. Here the soil was deeper, but the young plant was choked by the sturdier growth of the thorns. This, Jesus explained, shows how some believers permit the cares of the world and the deceitfulness of riches to turn their hearts and minds away from the service of the Lord. How true this is in the experience of many well-meaning

Christians! Let us be on guard that it does not become true of us!

FAITHFULNESS UNTO DEATH

To continue faithful is one of the great tests upon every Christian! Those who pass the test are the "good ground" Christians of the parable. It is a test which enters into all that we endeavor to do and to be as Christians. For example, we may start out at the beginning of the year fully resolved that we will study the truth a certain amount each week; that we will attend the meetings regularly; that we will distribute a certain amount of free tracts bearing the Kingdom message; that we will use a certain amount of our means to promote the truth, and that we will be faithful in prayer and in doing all we can for the brethren.

But how easy it is to become indifferent with respect to one or even all of these things which we know we should do and have resolved to do! We may carry out good intentions fairly well for the first month, but then begin to relax just a little—not much at first, perhaps, but gradually. If we are not watchful and really in earnest, all the good things which we determined to do at the beginning of the year may be almost en-

tirely neglected by the middle of the year.

What many have found true with respect to the good hopes we have at the beginning of the year can easily be true of our Christian life as a whole. In our text Paul calls our attention to this, giving the remedy, saying, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." The "will of God" here referred to is evidently our consecration, our covenant to do the Lord's will in our every thought, word and deed. But entering into this covenant is only the beginning of the Christian life. After this comes the testing of our faith and zeal and love. It is only when we patiently endure the trials which divine wisdom deems best, and in the face of difficulties continue on faithfully in the narrow way, that we may hope to receive the fulfilment of God's promise to give us a crown of life.

The Hebrews to whom Paul wrote the admonishing message of our text, started out well. When they first believed they labored faithfully for the brethren; they took joyfully the spoiling of their goods. Paul wrote, "We desire that every one of you do shew the same diligence to the full assurance of hope

unto the end." (Heb. 6:10-12) When they manifestly had failed to show this same diligence the apostle wrote, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Heb. 10:32

How much we all need to take these admonitions to heart! How does our zeal for God, for the truth, for the brethren, compare with that which fired us with enthusiasm when we first came into the truth and consecrated ourselves to do God's will? If we have less zeal today, it means either that the heat of trials have had a withering effect upon us, or else that we have permitted the cares of this world to interfere with the carrying out of our consecration. In either event, we "have need of patience," lest we "draw back" to the point where the Lord will have no pleasure in us.—Heb. 10:38

THE TEST OF WAITING

David said, "My times are in Thy hand." (Psalm 31:15) This is the proper attitude for every servant of God. But it is not always easy thus to be wholly resigned to God's will. We are so prone to measure time by our own short span of life that we are often impatient in our waiting on the Lord. Our

faith is time-tested in many of our experiences of life. It is tested in our waiting for God to answer our prayers. It is tested by the necessity of waiting for visible results to reward our Christian efforts. It is tested by our waiting for God to lift the burden which we feel is too heavy for us to bear.

In the chapter following the one from which our text is taken, Paul presents a whole list of the ancient worthies who lived and died by faith. One cannot read the Old Testament accounts of how these devout souls endured without being impressed with the fact that time entered prominently into the testing of many of them. They had no continuing city, but they sought one to come. Yes, they sought it, but they did not find it! Instead, they died in faith not having received the fulfillment of many of the promises God made to them.

We may well draw a lesson from Noah's long and patient service of God "while the ark was preparing." (Gen. 6:3; 1 Pet. 3:20) Surely Noah must have had wonderful enduring qualities! Then there was Abraham. How he needed to exercise patience while waiting for God to fulfil promises made to him. For years and years both Abraham and Sarah waited for

"FOR YET A LITTLE WHILE"

the birth of Isaac, yet his faith "staggered not."—Rom. 4:20

Moses waited on the Lord forty years in the land of Midian. He served the Lord another forty years in the wilderness under the most trying circumstances. David, although anointed to be king of Israel, waited patiently for years until it was God's due time to give him the throne. And most of the time David waited, he was being persecuted and hunted by Saul whose place he was anointed to take as king of Israel. Once he had an opportunity to kill Saul and bring his waiting and persecution to an end; but David declined to do so, knowing that God had said, "Touch not Mine anointed, and do My prophets no harm." (1 Chron. 11:22; Ps. 105:15) David was willing to wait on the Lord.

What has been true of God's people as individuals has been true of them as a whole. In the development of His plan God has in large measure, wisely concealed the time element until after events began to be fulfilled. How faithfully and patiently the prophets of old looked and waited for the Messiah and for the establishment of His Kingdom. They were all used of the Lord to prophesy concerning the Messiah and His

Kingdom. There was much that they didn't understand about the Messianic purpose, but they did know that the Messiah was coming, and that Israel would be blessed under His reign. They lived and died inspired by this hope.

Even when Jesus did come, the time element of the Kingdom was concealed. The disciples inquired, "When shall these things be?" and again, "Wilt Thou at this time restore again the Kingdom to Israel?" (Matt. 24:3; Acts 1:6) Prior to His death and resurrection Jesus Himself did not know the time of His second advent and the establishment of His Kingdom, and said so to His disciples. (Matt. 24:36) True, there are Scriptures which show that at this end of the age the "brethren" will not be in darkness "that that day should overtake them as a thief." (1 Thess. 5:1-3) This, however, proved to be largely a matter of identifying events which indicated that the day of the Lord had come. It did not promise ability to know in advance the time of its coming.

"TIME OR MANNER OF TIME"

An interesting sidelight on the element of time in the divine plan is brought to our attention by the Apostle Peter.

He tells us that the prophets sought diligently to know "what manner of time the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. 1: 11) The Prophet Daniel foretold the sufferings of Christ, the cutting off in death of Messiah the Prince. In connection with this prophecy Daniel was given a time measurement of seventy weeks, or four hundred and ninety days.

Daniel was also given another vision of twenty-three hundred days in which there is a clear implication of much suffering for God's people. According to Peter, the prophets who knew of these prophecies—all those subsequent to the captivity—endeavored to ascertain the "manner of time" referred to by these "days" and "weeks."

Perhaps they were acquainted with the vision God gave to Ezekiel in which a time measurement was revealed to Him upon the basis of reckoning a day for a year. (Ezek. 4:3-6) Knowing of this, Daniel and the subsequent prophets might well wonder whether or not this was the manner in which the seventy weeks were supposed to be reckoned. Apparently many of the devout Jews had concluded that such was the case,

and it was probably on account of this that so many were in expectation of Him.—Luke 3:15

The seventy weeks were actually four hundred and ninety years, dating from a decree issued by King Artaxerxes to rebuild the city and walls of Jerusalem. This was in 454 B. C. The prophecy set off the seventieth week as in a sense separate from others, yet a part of them. It indicated that the Messiah would come at the close of the sixty-ninth week, and would be cut off in the midst of the seventieth.

It was fulfilled just this way, but those living during that long period did not understand it. This time clock helped to arouse the devout Jews at the first advent to the fact that the Messiah was due, yet they were disappointed because they did not understand the prophecy clearly enough to realize what was meant by the Messiah being "cut off" in the midst of the seventieth week, but "not for Himself."

Even the disciples, who had accepted Jesus as the promised Messiah, did not understand the strange turn of events which resulted in the death of Jesus. Their hopes were in a measure revived when Jesus manifested Himself to them after His resurrection, but they were still

"FOR YET A LITTLE WHILE"

concerned regarding the time when the Messianic promises of God would be fulfilled. "Wilt Thou at this time restore again the Kingdom to Israel?" they inquired.

Jesus explained that it was not given for them to know the times and seasons, that the Father was keeping this knowledge to Himself, revealing it to His people as such information became a necessity to them. He told the disciples to tarry at Jerusalem until they received power from on high. They did this, and at Pentecost their waiting was rewarded by the outpouring of the Holy Spirit.

THINGS TO COME

Jesus had promised His disciples that the Holy Spirit would show them "things to come." It did! The apostles, who by the inspiration of the Holy Spirit were given prophetic vision, foretold the great apostasy which would develop in the church after their death, and recorded much valuable information concerning events which were to occur at the close of the age when it would be the due time for the Master's second presence.

But while they were shown things to come, it was not revealed to them when they were coming. It is noteworthy that

in the apostolic writings there are no time prophecies given. Apparently God did not want His people to know in advance just how long the Gospel Age would be, nor when the Kingdom would be established. Paul wrote, "Of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. 5:1-3

Paul doesn't indicate that there was no need to write of the times and seasons because the brethren at Thessalonica already knew them. Rather, it was because they knew that the day of the Lord would come as a thief in the night, hence that no one could know in advance, and to attempt to write about it would be merely speculation. Paul no doubt knew that Jesus had said it would be essential to be on the alert and watchful in order to know of His presence when He did return.

The viewpoint of the apostles and other disciples at the beginning of the age was that the time was short. "The night is far spent," said Paul, "the day is at hand." (Rom. 13:12) Yes, the long nighttime of sin and darkness had already been spreading its pall over the earth for more than four thousand

years when these words were written. This was two-thirds of the entire night of six thousand years. From God's standpoint it was "far spent," but from the human standpoint it would have been most discouraging for those early Christians to have realized that nearly nineteen centuries were to elapse before their Master returned.

"FAITHFUL UNTO DEATH"

Yes, the time was short, even in the apostle's day, but it was long enough for every disciple of Christ to be "faithful unto death." In our text the apostle writes, "For yet a little while, and He that shall come will come, and will not tarry." (Heb. 10:37) But that "little while" of waiting put a test of endurance upon every believer in the early church. That "little while" is still testing the consecrated today. We still have need of patience that after making our consecration we may live up faithfully to its terms even unto death. The far end of the "little while" that is still before us will not be reached until our sacrifice is wholly consumed.

In order to encourage the Hebrews with the thought that the return of their Lord would occur on time, Paul quotes from Habakkuk 2:2-4 where the prophet tells of a vision which

was to be made plain upon tables. The prophet hints that this vision would seem to tarry, but would not actually do so. Only from the human standpoint has it ever seemed to God's people that His plan has been slow of development. From the divine standpoint there has been no delay, no tarrying. God has kindly veiled the eyes of His people concerning the full length of time prior to the establishment of His Kingdom, and has allowed the "little while" of waiting to test their patience and their faith.

"AT THE END"

The prophet assures that the vision which would seem to tarry would "at the end," speak with clarity and truthfulness. (Hab. 2:3) We are now in that "time of the end," and the vision has spoken, and Oh, what rich blessings have come to God's people as a result! The presence of Christ has been revealed. The work of harvest has been outlined to the saints, and they have zealously engaged in it. All the precious truths, in fact, and the privileges we enjoy in God's service, are ours because we are in the "time of the end."

But with all the marvelous clarity of the truth with which the Lord has favored His peo-

"FOR YET A LITTLE WHILE"

ple at this end of the age, we still do not have full knowledge of the time yet remaining. When we would inquire concerning the exact date for the complete glorification of the church, and the full setting up of the Kingdom, it is as if the Lord again answers, "It is not given to you to know the times and the seasons."

We know that we are at the close of the age. We know that the Gentile Times have ended, and every day brings additional evidence that the kings have had their day. But how long or how short that "little while" of waiting may yet be, we do not know. So we still have need of patience! And true Christian patience involves more than an inactive waiting for the consummation of our hope. This improper attitude is illustrated in the parable of the Virgins. Here it is shown that while the Bridegroom tarried, the virgins all slumbered and slept.

While this parable had a fulfillment at the time of the Miller movement when the saints expected Christ to return in 1844, it also serves well to illustrate the common failing of the Lord's people to become indifferent to their consecration when their hopes are not realized as soon as they expect. Let us be on guard against going to sleep,

spiritually, in this most wonderful time of the church's experience.

Spiritual drowsiness comes upon a Christian in very subtle ways. It is manifested in decreasing appreciation of the truth; loss of desire to study the Scriptures; indifference to the privileges of meeting with the Lord's people; a veering toward the world and the enjoyment of worldly pleasure; a lack of desire to be active in the spread of the truth, and in other ways. Any or all of these symptoms may readily result from the seeming deferment of our hopes—a tarrying, as it were, of the vision.

This spiritual lethargy is described in our text as a drawing back from zealously fulfilling the terms of our consecration. What is the remedy? The apostle says it is "confidence," "faith," and "patience." Yes, our confidence in God and in the truth should be so strong that we will never doubt the wisdom of the manner in which He is dealing with us. Our faith should lay hold so firmly upon His promises that we will never doubt their ultimate fulfillment. And our patience should enable us to wait and watch and labor and pray, until we have completed our sacrifice faithfully, even unto death.

Evidences of the Anointing

"Christ in you, the hope of glory."—COLOSSIANS 1:27

THE Scriptures frequently speak of the church as being "in Christ," giving the thought of membership in His body. (Rom. 12: 4, 5; 1 Cor. 12: 12-27; 2 Cor. 5: 17) Our Lord Himself used the figure of a vine and its branches to convey the same thought. He spoke of Himself as the vine, and of the church as the branches in the vine, partaking of nourishment therefrom. (John 15: 1, 2) It is not this thought, however, that is expressed by the apostle's words, "Christ in you, the hope of glory."

The word Christ signifies anointed. All who will be members of the royal priesthood will be anointed—not separately, but collectively. This was pictured during the Jewish age by the installation into office of both the kings and the high priests of Israel. According to the Jewish law, every king and every high priest must be anointed, else he could not serve. The oil which was used in this ceremony was of a peculiar kind, which might not be used for any other purpose.—Ex. 30: 22-33

The anointing which our Lord

and the members of His mystical body have received is different from anything else in the whole world. It is the anointing of the Holy Spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of truth, and the Spirit of God. It is not the truth, but the spirit of the truth; it is not the Word of God, although it is in harmony with the Word; it is not holiness, yet it is in full accord with holiness. It is the spirit, the disposition, which is associated with a sound mind, with holiness, with truth and with the Word of God.

As the anointing of kings and priests in Israel was the divine evidence that they were accepted to office, so was it with our Lord Jesus. St. Peter tells us that "God anointed Jesus of Nazareth with the Holy Spirit and with power." (Acts 10: 38) Our Lord was set apart for a very high office. In harmony with the divine arrangement, He is to be the great antitypical King and Priest—"after the order of Melchizedek."

During the Gospel Age, God has been setting apart those who

are to be members of the body of Christ. These are invited to be kings and priests unto our God—a royal priesthood. Consequently, when one is received into this body, under the headship of Christ, he comes under the anointing of the Holy Spirit. This unction is from the Father in that He alone can give the recognition. It is from the Son in that we can come to the Father only through Him.

This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron's head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron's garments, thus typifying the anointing of the body of Christ, which is the church. This descent of the Holy Spirit upon the church was manifested at Pentecost.

DISTINCTION BETWEEN
ANOINTING AND BEGETTING

The anointing of the Holy Spirit is slightly different from the begetting of the Holy Spirit. The Holy Spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God. Our Lord was the Anointed from the moment at which He was begotten.

So with the church at Pentecost. They were waiting for ac-

ceptance of God. Our Lord had appeared in the presence of God as their Advocate, in order that their sacrifices might be acceptable. When the Father recognized their acceptance by shedding forth the Holy Spirit—when there appeared unto them cloven tongues like as of fire, and “sat upon each one of them” (Acts 2:3, R. V.)—that recognition was both their begetting and their anointing. The former—the begetting—represents the matter from the individual standpoint, and the latter—the anointing—from the collective. We are begotten individually, but we are anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be obliged to say that the begetting takes place first, and that the begotten one is anointed, or recognized as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures, which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This Spirit which we receive from God abides in us. Whoever loses the Spirit loses the light, and passes into the death condition. So the apostle urges,

“Grieve not the Spirit.” If we cease to be in the body of Christ, we cease to be anointed. If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experience, and the resurrection, the completion. Each is individually begotten and born of the Spirit.

In the picture of anointing the whole body is anointed. There will be no need for a repetition of the ceremony. At the beginning of the Gospel age, the one body was anointed, and all who will be members of that body come under that one anointing, and all these will share in His resurrection—the first resurrection—the chief resurrection.

THE ANOINTING NOT
THE MIND OF CHRIST

Not only was our Lord begotten to the new nature, anointed of the Holy Spirit, but each member of the body must be similarly begotten, for “flesh and blood cannot inherit the kingdom of God.” If we have received this anointing, we are eligible to all that God has promised to The Christ—primarily to the Head, and also to the members of His body. As God foreknew the great Shepherd of the sheep, the Redeemer, He also foreknew this class.

Long before our Lord came into the world, the Father had planned that there should be an anointed company, the Head of which should be our Lord, and the body of which should be the church. (Ephesians 1:3, 4, 22, 23) Jesus was to have the first place in The Christ company, and associated with Him would be those who would have His Spirit, His will, who had made a full consecration of their lives to do God’s will faithfully, even unto death.

For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them, to cover their blemishes and imperfections. Our Lord’s work is not that of anointing, but of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. St. Peter says that Jesus, having received the Spirit of the Father, shed it forth.—Acts 2:33

As long as we have this Spirit of God, it is an evidence to us that we are children of God. So long as we possess it, we maintain relationship of sons. (Romans 8:9, 14) Then the consequent thought is that if we are children of God we are “heirs of God and joint-heirs with Jesus Christ,” “to an inheritance in-

EVIDENCES OF THE ANOINTING

corruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—Romans 8:17; 1 Peter 1:4, 5

The words of our text suggest the thought that whoever has the Spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." (1 John 2:27) Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to any one else.

The evidences that one has been anointed may not be understood except as we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the Holy Spirit, so as to leave no room for doubt. They tell us that the Holy Spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the mind of Christ, but with the Holy Spirit, and who-

ever has the Holy Spirit will find that he will develop the mind of Christ.

CHARACTERISTICS OF THE MIND OF CHRIST

The mind of Christ is the will to do the Father's will. Our Lord, when a child, said on one occasion to His mother, "How is it that ye sought me? wist ye not that I must be about My Father's business?" (Luke 2:49) We recognize that we have a Heavenly Father, whose service is the highest possible service. Those who are His must have this spirit. The work of the new creature must be the heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a new creature.

If we have the spirit of loyalty to God, to the truth and to the brethren, we have the mind, the disposition of Christ. We also have indeed the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the truth and in the service of the brethren.

If there is a decrease of zeal in this direction, then we may know that there is danger of going backward instead of for-

ward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love. It is when they have allowed their minds to be led away to earthly things—love of family, of home, of worldly possessions, etc., all of which war against the heavenly things. We should seek our pleasures, not from earthly sources, but from the heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not now feel as near to Him as formerly. If we probe the matter, we nearly always find that they went into business, or married, or did something which has warred against the Holy Spirit. We are not speaking against those things, but "If ye know these things, happy are ye if ye do them"—the things that make for our peace.

OTHER EVIDENCES OF
THE ANOINTING

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger, our Heav-

enly Father has provided us the knowledge of the divine plan, the knowledge of our Lord. Each new view gives us fresh inspiration. Then if we find some of the brethren spiritually hungry, how can we withhold from giving them the spiritual refreshment which we have? If one has earthly mercies and dispenses them, God may give him the privilege of opening blind eyes. If it is a blessing to open physically blinded eyes, how much greater a blessing it is to open the spiritually blinded eyes! We have the blessed privilege of helping some to get their eyes open to see spiritual things, and also of helping others who already see to understand more clearly.

If we love the truth, we will serve the truth. This service is sure to bring upon us the disapproval of the world, it will not bring us an earthly passport. The world will say that we are doing it for money or some selfish object, for they are sure to err, sure to fail to see the real purpose of the truly consecrated people of God. If we endure these things, we thereby prove ourselves to be good soldiers of Jesus Christ.

If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not
(Turn to page 35)

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What New Testament character has the honor of being known as the first Gentile convert?

2—In what guise did God first speak to Moses?

3—To whom did God appear as a cloud by day and a pillar of fire by night?

4—Complete this text: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, . . ."

5—What kings, if any, have ruled by divine right?

6—Give the name of the first king to rule by divine authority. Who anointed him?

7—Who was the last king of Israel to rule by divine authority?

8—Does the Bible promise another king empowered by divine authority to rule both over Israel and over the rest of world? Cite a Scripture text which identifies the new King.

9—What is the ninth Commandment?

10—Which is correct, (a) The Bible says in Genesis 2:17, "Thou

shalt surely die," therefore at death one ceases to live until the resurrection "at the last day" or, (b) The Bible says in Genesis 3:4, "Ye shall not surely die," therefore at death one does not really die but becomes more alive?

11—What was the name of one of the two disciples who were on the way to Emmaus when our risen Lord walked and talked with them?

12—Did righteous men like Jacob and Job go to hell

when they died?

13—How many women by the name of Mary stood by the cross at our Lord's crucifixion?

14—What book in the Bible records the following prophecy? "When the Son of man shall come in His glory, . . . then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father inherit the kingdom prepared for you from the foundation of the world."



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

APRIL READING

Studies in The Scriptures -

Thy Kingdom Come

1 How is the second advent of our Lord indicated by the Prophet Daniel in the 12th chapter of his prophecy?—Pages 121-123

2 What is the first work accomplished by our Lord at the time of His second presence?—Pages 128-134

3 In what sense does the term harvest describe the work of God's people at the end of the age, and what is the sickle with which the reaping is done?—Pages 135-145

4 What is signified by the burning of the "chaff" at the close of the Jewish Age, and the "tares" at the close of this age?—Pages 145-151

5 In what way is the call of the Lord, "Come out of her, My people," (Revelation 18:4) associated with the Gospel Age harvest work?—Pages 152-159

6 What parables did Jesus use to illustrate the impropriety of attempting a reform of Judaism at the close of the Jewish age?—Pages 159-168

7 Why did Jesus instruct the leper whom He had cleansed to report the miracle to the priest, and to offer the gift which Moses had commanded? Pages 168-176

8 If all the members of a denominational church were of the true wheat class, what would be their attitude toward present truth?—Pages 176-184

9 What two classes are represented by the parable of the Wise and Foolish Virgins, and what important truth serves to test these classes?—Pages 184-194

10 In the parable of the Wedding Garment, what is represented by the robe provided for all the guests? How can the robe be removed?—Pages 194-205

11 During the harvest time, how do members of the prospective bride of Christ prove their love and devotion to their heavenly Bridegroom?—Pages 205-216

12 What is one of the strongest evidences to the Spirit-begotten that the door to the high calling is not yet closed?—Pages 216-225

13 Would it be possible for any of the Lord's consecrated people to escape the time of trouble while still in the flesh?—Pages 227-235

14 How is it possible for those who are dead to die, and how do their works continue after death?—Pages 235-242

15 Do the promises of God to natural Israel apply to those who no longer have faith in God nor hope for a coming Messiah?—Pages 243-250

G CALENDAR

- *The Books for Every Month*

16 In what way have the Mosaic law and the typical sacrifices prepared the Jew to accept the arrangements of Messiah's Kingdom?—Pages 250-256

17 What is the house of David, and what is the throne of David which God has promised to re-establish?—Pages 256-262

18 Since Abraham died without possessing the land which God promised to give him, how is that promise to be fulfilled?—Pages 262-270

19 What bearing did the nineteenth century persecution of the Jews in Russia have upon the fulfilment of prophecies concerning Israel's double?—Pages 270-279

20 When, and under what circumstances will natural Israel's blindness concerning Jesus as the Messiah be removed?—Pages 279-284

21 What relationship does the re-gathering of Israel bear toward the times of restitution of all things?—Pages 284-293

22 Is the term Israel used exclusively in the Scriptures to describe the ten tribes who separated from the two tribes in the days of Rehoboam?—Pages 293-303

23 Is it now due time to say unto Zion, "Thy God reigneth," and who are commissioned to deliver this message?—Pages 305-312

24 For whom is the testimony of the Great Pyramid of Gizeh, which corroborates the Bible, especially intended?—Pages 313-325

25 Why, when and by whom is it reasonable to conclude that the Great Pyramid was built?—Pages 325-334

26 In what way does the top-stone of the Pyramid represent Christ, and for what purpose was it used while the Pyramid was being constructed?—Pages 334-343

27 What is represented by the downward passage of the Great Pyramid, and by the pit to which it leads?—Pages 343-353

28 What is represented by the Antechamber, and by the granite leaf which partly obstructs the entrance thereto?—Pages 353-364

29 What is represented by the King's Chamber in the Great Pyramid, and what is the significance of its granite floor, walls and ceiling?—Pages 364-377

30 What is represented by the Queen's Chamber of the Pyramid, and by the fact that it has seven sides?—Pages 377-386



ANSWERS To Test Your Knowledge Questions (See Page 31)

- 1—Cornelius.—Acts, chapter 10.
- 2—As a flame of fire out of the midst of a bush, the angel of the Lord appeared unto him.—Exodus 3:1-4
- 3—The children of Israel.—Exodus 13:21
- 4—“neither shall they learn war any more.”—Micah 4:3
- 5—The kings of Israel.—1 Chronicles 29:23
- 6—Samuel anointed Saul by divine authority.—1 Samuel 9:27; 10:1, 24
- 7—The wicked king, Zedekiah.—Ezekiel 21:25, 26; 2 Chronicles 36:10-13, 17-21
- 8—Jesus Christ’s rule is by divine authority.—Ezekiel 21:27; Luke 1:31-33; Matthew 21:5; Revelation 17:14; 19:13-16
- 9—“Thou shalt not bear false witness against thy neighbor.”—Exodus 20:16
- 10—(a) is correct because the words of Genesis 2:17 are those of God, while Genesis 3:4 records the words of Satan. The doctrine of the immortality of the soul is based on this lie of Satan which many still believe.
- 11—Cleopas.—Luke 24:18
- 12—Yes. Genesis 37:35; 42:38; 44:29, 31; Job 14:13. The word “grave” used in these texts is translated from the Hebrew word “sheol,” and it is the ONLY WORD translated “hell” in the Old Testament. These ancient worthies will return from the state of death [hell] in the resurrection.
- 13—Three—Mary, His mother; Mary, His aunt; and Mary Magdalene.—John 19:25
- 14—Matthew 25:31-34. Here is another statement of our Lord which tells us that since the foundation of the world God has ordained a Kingdom wherein His will is to be done even as it is done in Heaven.

Prove All Things

“The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.”—PSALM 19:7-9

EVIDENCES OF THE ANOINTING

(Continued from page 30)
wonder that we are treated likewise. If the world called the Master of the house of sons Beelzebub, they will assuredly call His followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not so easy to love, for they do not seem to be loveable. However, we should reflect that if the Lord can receive and love these brethren, we should do the same, and that our love should help them out of their naturally mean traits of disposition. Thus we shall develop love for all the brethren—the rich and the poor, the educated and the uneducated—and desire to render them assistance as opportunity may offer.

The evidences that one has been anointed with the Holy Spirit are, increasing desire for spiritual things, desire to assist others to see and to grow in knowledge and heavenly grace, persecution from the worldly-minded, and the development of the mind of Christ—the disposition which is loving, generous,

forgiving toward others and which is reverential toward God and obedient to His will. Whoever finds, on self-examination, that he has these evidences in his own heart has the witness of the Spirit that he is a child of God.

THE HOPE OF GLORY

The word "glory" carries with it the thought of honor and dignity—sometimes also that of brightness, shining. The Scriptures speak of the Heavenly Father as having the excellent glory, that glory unto which none others can approach. Our Lord Jesus is said to have been received up into glory—honor and distinction. Of Adam it is said that he was "crowned with glory and honor," was put over the beasts of the field, the fowl of the air and the fish of the sea. (Psalm 8:5-8; Genesis 1:28) In this connection the word "glory" seems to indicate that Adam was made in the image of his Creator.

Applying these same thoughts to ourselves, we find that as yet we have no glory. What blessing we have received is the possession of the Holy Spirit, the evidence of our adoption into the family of God. This, however, is merely the beginning of the glory which God has promised to those who are faithful—

merely the earnest of the Spirit. To have the Holy Spirit in us is to have the anointing in us. If we allow the Holy Spirit to operate in us, and ourselves faithfully co-operate therewith, the end will be glorious.

Thus the anointing which we have received—the Spirit of Christ in us—is the hope or basis of the glory which we are expecting—a glory which is to be like that of our Redeemer—a glory which is above that of angels, principalities and powers—a glory which is next to that of the Lord. This anointing, this Spirit of Christ with-

in us, is the earnest, or hope, or basis, of all that is coming. Hence we should heed the admonition of the apostle that we quench not the anointing, this Holy Spirit of Christ. On the contrary, we are to cultivate it, develop it, give attention to it. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the second death.

—Reprints, May 1, 1913

A Prayer of Natural Israel

“May the time not be distant, O Lord, when all the children of the earth shall worship Thy great name, when they shall abandon their superstitious beliefs and acknowledge Thy unity and Thy Kingdom, and shall recognize Thee as their only God and Father. May the great day soon come, on which all nations shall go up to Thy holy mountain Zion, when Thy Temple at Jerusalem shall be a house of prayer for all nations and tongues, and from one end of earth to the other the exulting shout shall be heard: Zion, thy God reigneth, now and forever more! AMEN!”

—Selected

Christlikeness Foreshadowed

THE robes of glory and beauty worn by the high priest of Israel, as well as other things connected with the ancient tabernacle and its services, foreshadowed the glorious characteristics of the world's future High Priest, Head and body. The development of a Christlike character of love, and activity in furthering the interest of God's Kingdom, are prerequisites to becoming members of that glorious antitypical High Priest who will minister restitution blessings to a needy and astonished world of mankind during the Millennium. One who does not become rounded out in Christlikeness will fail to attain to the position of membership in the glorified body of Christ, as shown by the ordinance of the law which barred one who was blemished from serving as a priest in the typical tabernacle arrangement.

Romans 8:29 reads, "For whom He did foreknew, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." To be conformed to the image of Christ

means character development. We also note 2 Peter 1:5-11, where the apostle itemizes and urges us to add to our characters the graces of the Spirit, telling us that if we do these things an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

In the annual atonement day sacrifices, described in Leviticus 16, the high priest wore sacrificial robes when sacrificing the sin-offerings. Afterward he wore garments of glory and beauty. This typified that during the Gospel Age, Jesus the Head, and the church, His body, are called to sacrifice and are not to expect any special honor and glory. But when the age of sacrifice is over and the church has been raised to the divine nature, then the honor and glory of the great High Priest will be manifest to all.

The glorious robes are referred to in Exodus 28: 4, as follows: "And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they

shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office."

When Aaron was consecrated to the office of high priest, he was first clothed with these garments and then anointed by Moses who poured the anointing oil on his head. Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer—Head and body—as Jehovah foresaw them, looking down into the future when the Millennial Kingdom would be set up.—Exodus 28:41; Leviticus 8

LESSON OF THE COLORS

In considering the various colors of the garments, we find that the white represents purity, righteousness; purple, royalty; blue, faithfulness; scarlet the ransom sacrifice; and gold, the divine nature. There were five colors in all. (Exodus 28:6) The white shows that the anti-typical High Priest in the Millennium will be absolutely pure and righteous, not only in His motives but also in all of His dealings with mankind. The great High Priest (Christ and the church) will rule justly with loving understanding and sympathy. No wonder the Father will "joy" over them "with singing."—Zeph. 3:17

The blue shows that these

priestly ones not only have been proven faithful in the past, but also will be found faithful in the future, fully loyal to their God and His Kingdom arrangements. The purple pictures the fact that this High Priest will have kingly authority and power in the work of overthrowing evil and of helping the willing and obedient to walk up the highway of holiness. (Isaiah 35:8) The scarlet indicates that the ransom sacrifice of Jesus Christ and the sacrificial course of all the members of His body, prepares them to be kings and priests for mankind. The gold pictures the fact that this class will have the divine nature. Endowed with its power they will be fully qualified for their office and work.

The colors in the typical glorious garments of the great High Priest also help to illustrate His work on behalf of mankind. The mediatorial restitution work for the human race will enable those of the world who put forth their best efforts to walk up the highway of holiness to attain pure, righteous characters (white); to keep their consecration vows faithfully (blue); and to enjoy the full benefits of the removal of the Adamic curse and its effects. This mediatorial work will be based upon the ransom sacrifice of Jesus Christ (scarlet). The powers of the di-

vine nature (gold) and the kingly authority (purple) of The Christ will help mankind in overcoming all opposing obstacles.

MEANING OF THE GARMENTS

The white linen coat with its beautiful embroidery pictures a wholehearted character of righteousness adorned with works of grace and kindness. The white linen mitre, to which a gold plate was fastened by a blue lacer, pictured that this class will have the crown of rulership because of their faithfulness and righteousness. (2 Tim. 4:8; 1 Cor. 9:25; Rev. 2:10) The words, "Holiness to the Lord" beautifully showed that the antitypical High Priest would be wholly devoted to the service of God.

The linen girdle foreshadowed that the future High Priest will be the servant of righteousness. The robe of blue, with its fringe of golden bells and pomegranates of blue, purple and scarlet, seems to tell us that the precious fruit (restitution for mankind) of the faithfulness of this High Priest will be proclaimed to all during the Millennium.

The ephod was made of cloth of purple, blue, scarlet, white and gold threads. This could very well represent the two great covenants whose fulfillment rests upon the shoulders

of the heavenly High Priest. The front part of the ephod pictures the Abrahamic Covenant which promised a seed which would bless all the world of mankind with restitution. This includes the selection, and development and preparation by God of such a seed. In Galatians 3:29, we are told, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The back part of the ephod may well represent the New Covenant referred to in Hebrews 8:8, 10: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." This covenant will enable the willing and obedient of the world of mankind in the Millennium to gain human perfection here on earth. Then they will become free in the fullest sense from sickness, pain, sorrow and dying.—Rev. 21:4

The girdle of the ephod shows that this antitypical High Priest will put forth every effort to serve these covenants in the work of blessing all the families

of the earth with restitution blessings. On the front part of the ephod was the breastplate. It was made of the same materials and colors as the ephod. It was doubled with the back part fastened to the ephod, and the two upper ends of the front part were suspended by gold chains from the gold clasps on the shoulders of the high priest. The fact that this breastplate when doubled was one span long and one span wide symbolized that keeping the law of God was the full extent of a perfect man's ability. The back part pictured the letter of the law. The Jews were unable fully to obey the requirements of the Mosaic Law, either in letter or in spirit.

The forepart of the breastplate represented the spirit of the law. The intent and motive of the Christian in this Gospel Age, must be to keep the law of love, but he has the robe of Christ's righteousness to cover his unwilling failures in the performance of his intentions. Paul refers to this in Romans 8:4, saying, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Jewels are scarce and precious. So the Lord's people of this Gospel Age, pictured by the jewels in the breastplate on the front part of the ephod, are few in number but are precious in

the Lord's sight. "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." (Malachi 3:17) There were no jewels on the back part of the ephod because no one except Jesus Christ could keep the letter of that law.

At the beginning of the Millennium, this great High Priest will stand forth as the living representative of Jehovah God and will be the embodiment of God's four great attributes of character. The mercy seat on the ark in the Most Holy pictured God's Justice. On the mercy seat were two cherubim with outstretched wings, their faces looking toward each other and upon the Mercy Seat. These pictured God's Love and Power harmoniously ready to wing their flight to man's relief and blessing. They must wait, however, for the blood to be applied on the mercy seat. Jesus provided the ransom sacrifice at His first advent. He comes the second time to set up His Kingdom, and then the blood is applied for the world. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isaiah 35:5) God's wisdom was represented in the ark itself.—Col. 2:2, 3

AN UNBLEMISHED PRIESTHOOD

In Leviticus 21:21 we read, "No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God." These blemishes do not typify the unavoidable weaknesses of the flesh of the Christian. The robe of Christ's righteousness covers all such Adamic imperfections. The blemishes referred to in this text picture defective heart qualities of the Christian which must be overcome in order to have in our hearts that fullness of love and zeal for the Lord's Kingdom which make up Christlikeness.

Let us consider carefully the account in Leviticus 21:17-23. No one who was blind could be a high priest. And so in the antitype, one must be begotten of the Holy Spirit in order to understand and appreciate spiritual things. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) Likewise one who loses his spiritual eyesight through yielding to the spirit of the devil, or by allowing himself to be-

come overcharged with the cares of this life and the deceitfulness of riches, would lose his position of membership in the body of Christ.

Another disqualifying blemish was that of being lame. This could picture indecision and wavering in our course of loyalty to God and His service. A good example of definiteness is recorded in 1 Kings 18:21: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." Let us take a definite, determined and well thought-out stand on all things pertaining to our service of the truth. For example, what is our stand on the position that Brother Russell is "that servant," whom the Lord has used to give us the meat in due season? (Matt. 24:45, 46) Is it our conviction that we are in the harvest of the Gospel Age and that the little flock class should still be active in the public witness work? On points like these, let us follow a definite, straight and steady course and not be undecided or wobbly like a man who is lame.

Another blemish mentioned is that of having a flat nose. This would imply a lack of the power to smell. It could illustrate a

failure to appreciate the love and self-sacrificing spirit of the brethren. Note, in Philippians 4:18, how Paul appreciated the spirit of sacrifice in the brethren: "But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Being brokenfooted is next mentioned as a blemish. It means a fractured foot. Let us suppose that the right foot would represent public witness work and the left foot character development. If a person would hop around on his right foot because his left foot is fractured, he would illustrate a person who thinks that all one should do is witness work. But, if he should hop around on his left foot because his right foot is fractured, he would illustrate a person who thinks that all one should do is to develop character. How much better it is to give time, attention and support both to public witness work and character development. Such a course keeps one properly balanced.

The priest who is broken-handed pictures one who is unable to do good without mixing in some harmful remark or act.

Let us always seek to follow 2 Timothy 2:24: "And the servant of the Lord must not strive; but be gentle unto all, apt to teach, patient."

Being "crookbackt" (hunch-backed) might well represent being stubborn. Being a dwarf could represent those who are always small (selfish) in all that they say or do. While the hunchback has a spinal column it is so deformed as to give him the appearance of a small, immature person. The word here rendered "dwarf" should more properly be rendered, as the marginal reference shows, "too slender." Its basic or primary meaning is "crushed" as something made small, thin or insignificant. This could well picture a characteristic of punishment, weakness and lack of faith. If our faith doesn't measure up to the Lord's requirements, we cannot have its full assurance of being "more than conquerors" in the "good fight of faith." Rom. 8:39; 1 Tim. 6:12; 2 Tim. 4:7

A high priest must not have a blemish in his eye. The story is told about a man who saw spots before his eyes. He bought a pair of glasses and when asked if the glasses had helped him, he replied that they did and that now he could see

the spots bigger and better than before. This could represent how one can imagine that he sees prophecies fulfilled before they are, actually. For instance, he can imagine he sees that the four winds have been let loose and the sealing of the servants of God in their foreheads has all been completed. (Revelation 7:1-3) He may think he can also see that we have already reached "the night when no man can work." (John 9:4) These are really only spots because if any one wants to work in the Lord's vineyard, he can still find plenty to do.

Being afflicted with scurvy means having an itching skin. This might illustrate being always discontented and always finding fault. Having one's stones broken represents a lack of loving zeal to make disciples or to bring others into Christ. Paul had such a zeal. He wrote: "For

though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15) He did not mean that one or two elders are "fatherly" while all other elders are not much interested in the brethren they serve. He meant that while there were many who could assist the brethren in their Christian walk after they had been spirit-begotten, he had the privilege of helping to bring them to Christ and thus starting them on the Christian way.

Let us seek to free ourselves from all blemishes of the heart. With the Lord's help and guidance may we be transformed into the likeness of Christ in love and unselfish devotion to the Lord, that in the resurrection we may find ourselves members of the great antitypical High Priest.

—Contributed



*Be not men's servant: think what costly price
Was paid that thou might'st His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
All His are thine to serve: Christ's brethren here
Are needing aid. In them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.*



—✻— AUTHOR AND FINISHER —✻—

APRIL 1—Matthew 27:62; 28:9

GOLDEN TEXT: "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."—Hebrews 12:1, 2

One cannot be a true Christian without believing in the resurrection of Jesus. This was a miracle—the most outstanding miracle recorded in the Bible. Many, even professed Christians, endeavor to explain the miracles of the Bible in harmony with the operation of natural law. This may be possible with some of them, but Christianity is robbed of its vitality and true meaning to a lost race when we endeavor to take from it the fact of divine miracles. This is one of the great lessons that is brought home to us each spring of the year when we commemorate the death and resurrection of Jesus, the Author and Perfecter of our faith.

The idealisms of Christianity, as summarized in the Sermon on the Mount, have unquestionably been a potent factor in the molding of many lives to a pattern of justice and mercy and love. The influence of these teachings helped to lift the professed Christian world to a higher social level than would otherwise have been attained. But more, much more, is needed

than the persuasive powers of Christian ethics to save the human race from the results of its own selfishness. This can be accomplished only by the miraculous intervention of divine power in the establishment of the Kingdom of Christ.

And how well the lesson of Easter assures us of this! The beautiful example of Jesus' life; the gracious words which fell from His lips; the miracles He performed, were overshadowed in the minds of His disciples by the tragedy—as they viewed it—of His death. The results of His brief ministry of three and one-half years would soon have been forgotten by all except the few who had benefited most, had He remained dead. It was the fact that God raised Him from the dead which convinced the disciples that their beloved Master was indeed the Messiah and enkindled a zeal in their hearts which caused them to carry the Gospel message far and wide.

In God's providence the circum-

stances surrounding the resurrection of Jesus were such as to leave no room for doubt as to its genuineness. In this respect, the unbelief of Israel's leaders, the unbelief of Israel's leaders, was utilized for good. They requested Pilate to seal the Master's tomb and to set a watch to prevent the disciples from stealing the body, and then to announce that Jesus had been raised from the dead. Pilate consented. The tomb was sealed and the watch set; but it served only to emphasize the reality of the resurrection.

That was more than nineteen centuries ago, yet even today the heart of every true Christian pulsates with joy when he thinks of what this miracle means to him and to all mankind. Pentecost, fifty days after the resurrection, was the occasion of another miracle on behalf of the church; but since then the followers of Jesus have walked almost entirely by faith—faith in what their predecessors reported as having seen and felt. True, they have had the witness of the Spirit in their lives. They have been richly blessed by the overruling providences of God. They have known that their Redeemer liveth; but there have been no more miracles such as the resurrection of Jesus.

This has not impaired the faith of true Christians, but it is the reason why millions of nominal Christians and the world in general are losing faith in the thesis that there is a God who is caring for the interests of the human race. To them there seems no good reason why miracles should be spaced so far apart. They feel that the exercise of divine power

to straighten out the tangled affairs of the nations today would be most appropriate. Why, they ask, should we emphasize the miracles of the past, when there are none now at a time they are so much needed?

Poor world! How little the people realize that what they think God ought to do, is in reality what He is now doing, only on a much more comprehensive scale than their limited viewpoint can appreciate. The only thing which will solve the world's problems is the establishment of Christ's Kingdom, and in order for that to be done, all humanly constituted authority must be set aside. It is natural that while this is being done, and until the people learn the significance of what is occurring, they will be in great confusion.

And so again this year, for those who know the real meaning of the resurrection, its anniversary brings increased faith and hope, not alone for themselves, but for the whole world. As we have opportunity, let us tell the world that Christ does live, that He is now present setting up His Kingdom, and that soon, when the "shaking" of the old world order has accomplished its purpose, the "desire of all nations shall come."

QUESTIONS:

Is there any necessity for endeavoring to explain the miracles of the Bible from the standpoint of natural law?

What is one reason why so many today have no faith in God?

In addition to the manifestation of divine power, of what was the resurrection of Jesus an evidence?

—❧ THE GLORY OF GOD'S KINGDOM ❧—

APRIL 8—Psalm 145:10-19

GOLDEN TEXT: "Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all generations."—Psalm 145:13

NEXT to the blood of Christ, the ransom for all, the Scriptural doctrine of Messiah's Kingdom takes its place in the faith structure of all Christians who know the plan of God. It stands related to the ransom as the arrangement of God by which the blessings of life secured by the blood of Christ are made available for the people. Christ came at His first advent to die for the world, and at His second advent He establishes His Kingdom, through which He will give life to all who accept the provision made for them through His blood.

The language of the Golden Text is very similar to that of Daniel 7:14, 27 in which the prophet tells of the Kingdom or dominion which overthrows and takes the place of the kingdom symbolized by the fourth beast which he saw in his vision—that "great and terrible beast" which represents the Roman Empire. "All Thy works shall praise Thee," the Psalmist writes, and surely the great work of re-establishing His sovereignty over the human race through the instrumentality of Christ's Kingdom—to take the place of the beastly rule—will praise and magnify the name of Jehovah.

The first three verses of the lesson remind us of a blessed priv-

ilege belonging to the saints today; namely, that of announcing the good news of the Kingdom. "They shall speak of the glory of Thy Kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom," declares the Psalmist. (Psalm 145:11, 12) One of the evidences of enthusiastic faith in the coming triumph of righteousness through the establishment of the Lord's Kingdom is the desire to speak of that Kingdom and thus to make known its glorious qualities.

Beginning with the 13th verse, David outlines some of the important things concerning the Lord's Kingdom, the things which we today delight in making known to the people. It is to be, he reminds us, an "everlasting Kingdom." Daniel 2:44 gives us the same thought, where the permanency of God's Kingdom is contrasted with the passing of those kingdoms represented by the gold, silver, brass and iron of Nebuchadnezzar's "Gentile Times" image. Unlike these, Daniel tells us, the divine Kingdom will not be left to other people, but it shall stand forever.

In the New Testament, particularly in 1 Corinthians 15 and Revelation 20, we learn that the

THE GLORY OF GOD'S KINGDOM

first thousand years of the Kingdom will be under the administration of The Christ, Head and body. Paul explains that when all enemies are subdued, the Kingdom will be turned over to the Father. This thought, however, is not in conflict with the Old Testament prophecies concerning the permanency of God's Kingdom, because the object of these prophecies is to assure us that control of the earth will not again revert to fallen and selfish men. Even when the restored "sheep" class of the next age are given the original dominion over the earth, which was forfeited by Adam, it will be because they will recognize the sovereignty of Jehovah's will.

"The Lord upholdeth all that fall, and raiseth up all those that be bowed down," continues David. (Psalm 145:14) This is true in a spiritual sense of the church during the Gospel Age; but here the Psalmist is evidently describing conditions during the Millennium. Restitution blessings will then be available. Those who conform to the righteous requirements of Christ's Kingdom will be physically lifted up, or restored, in mind and body, and nothing will be permitted to hurt or destroy in all that holy Kingdom.

Just as the Lord supplies the church now with spiritual "meat in due season," so He will provide for the daily needs of the people along material lines at that time. (Psa. 145:15) Nor will their instruction in righteousness be neglected. (Verse 7) David

further assures us that the Lord will open His hand "and satisfy the desire of every living thing."

Our lesson indicates in verse 18 that the restitution blessings of the Kingdom may come to individuals in response to prayer. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth," declares the prophet. To call upon the Lord in truth might well mean to do so both in sincerity and in harmony with the divine plan.

"He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." (Verse 19) Those who then fear the Lord will desire that His will be done in and for them. The same principle will operate during the Millennium as now, when those who abide in Christ and His Word abides in them may ask what they will and their petition will be granted. (John 15:7) In both cases the desire, or the will, of the petitioners is in harmony with God's will, hence they ask only what He desires to give. It will then be God's will for the people to have physical health and to enjoy the material bounties of the earth. It shall also be His will for them to have their friends and relatives restored from death. What a time of rejoicing the Kingdom will bring to the people!

QUESTIONS:

May Christians engage in Kingdom work today?

In what sense will the Kingdom of Christ be everlasting?

Upon what basis will God give to the people of the next age the desires of their hearts?

—❧ PIONEERS OF FAITH ❧—

APRIL 15—Genesis 12:1; Acts 7:4-7, 12-17

GOLDEN TEXT: "By faith Abraham, when he was called . . . obeyed; and he went out, not knowing whither he went."—Hebrews 11:8

FROM the viewpoint of faith, Abraham stands out pre-eminently among the Old Testament characters. And, perhaps more than any others of the ancient worthies, he was a pioneer of faith for the reason that to him God made more far-reaching promises than to any who preceded him; and true faith is based upon the hearing of the Word of God. Doubtless Enoch and Noah and a few others of the "world that then was" were capable of exercising as strong faith in God's Word as was manifested by Abraham, but it was not the due time for such a full revelation of the divine purpose to be given in their day as that with which Abraham was blessed. The real test of faith to Abraham was in the sacrifice of his son.

So all-comprehensive was the promise made to Abraham that the Apostle Paul refers to it as the "Gospel," or good news of blessings for all nations through Christ. (Gal. 3:8, 16) God promised Abraham that his seed should bless all the families of the earth. No such promise had ever before been made. There had been hints of some such divine purpose; such as the statement made in the Garden of Eden to the effect that the seed of the woman would bruise the serpent's head. But to

Abraham it was more than a hint—it was a definite assurance, not only of God's purpose to bless all nations, but that the blessings would come through his seed.

That placed a genuine test upon Abraham's faith. There have been many in all ages who have believed in the existence of God, and in a general sort of way have revered Him and given Him at least nominal obedience. James reminds us that even the devils believe, and tremble. (James 2: 19) But Abraham's faith was more than this. God spoke to him, made a wonderful promise, and called or invited him to do certain things which would prove his faith by his obedience. Our Golden Text asserts that Abraham demonstrated his faith by obeying.

We sometimes hear the expression, "blind faith," which means a belief and obedience without sound reason upon which it can be based. Some exercise such a faith in certain human leaders which they have set up in their hearts as idols. Whether right or wrong they blindly follow these leaders irrespective of what the outcome may be. But this was not the kind of faith exercised by Abraham, although our Golden Text states that when he was called of God, he went out, "not

knowing whither he went."

But Abraham knew who made the promise. God called him to go into a land which He would show him, and Abraham had such confidence in God that he knew the land of promise ultimately would be shown to him and that he would inherit it as an everlasting possession. The only detail that Abraham didn't at first know clearly was the location of the land. True faith is based upon at least a limited degree of knowledge; but not upon full knowledge, else it would be no longer faith, but sight.

There were three important things which God promised Abraham—the land, the "seed," and the blessing of all nations through the "seed."—The birth of Isaac was what we might call a token fulfilment of the promise concerning the seed. Abraham sojourned in the land for awhile, but never really possessed it. In this respect Abraham was like the other ancient worthies who died in faith without having received the fulfilment of the promises made to them. But his faith did not waver. His vision of the divine purpose was projected beyond the present life to a future of happiness beyond the grave.

Abraham was blessed with many evidences of God's abiding care and love, and his faith grew stronger with the passing years despite the fact that much which God had promised was not fulfilled in his day. The apostle tells us that Abraham looked for a city which had foundations, whose

builder and maker was God. A "city" in Abraham's day was usually the governmental center of a "nation," and nations were small, frequently consisting of but one family and its offspring.

Abraham's faith in a "city" was therefore evidently based upon God's promise of a "seed," an offspring that would become the dominant ruling family in the earth. He believed that God would be the Builder of this city. Certainly, as Abraham saw it, God was already working toward this end in connection with the birth of Isaac, for was he not a God-given child, born as the result of a miracle? This hope in the "seed" was passed on to Isaac and then to Jacob, and finally to the whole nation of Israel. It was the inspiration of their national life, that which helped to keep them together and carry them through the deep waters of affliction in Egypt and beyond.

But neither Abraham nor his descendants were permitted to understand the full import of God's promise concerning the "seed." They did not realize that the real seed was to be spiritual, consisting of the resurrected Jesus, and associated with Him, His glorified church. True, there is to be a natural seed also, of which all the ancient worthies will be a part.

QUESTIONS:

What were the three main things God promised to Abraham?

What is the "city" for which Abraham looked?

Who is the "seed" of promise through whom the promised blessing of all mankind will come?

—*{ FOUNDING OF A NATION }*—

APRIL 22—Exodus 18:19-24; 19:3-8

GOLDEN TEXT: "Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs 14:34

THE nation of Israel was founded upon the promises of God and the instructions of His law. While there can be no failure in the plan of God as outlined in His promises, the position of the Israelites in that plan, and the position of all others as well, is conditional upon obedience to the divine will. Our British Israelite friends seriously err in their interpretation of God's promises, due to their failure to take this important fact into consideration. "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people. . . . And ye shall be unto Me a kingdom of priests, and an holy nation."—Exodus 19:5, 6

It was evidently in God's providence that Jethro, Moses' father-in-law, gave the great lawgiver the timely advice contained in the first section of today's lesson. Moses was a hard and willing worker. He was quite willing to lay down his life for his brethren, but his father-in-law, observing the situation from a disinterested standpoint, could see not only that Moses was wearing himself out unnecessarily by his endeavor to hear and judge in all their petty difficulties, but also that the people themselves were not being

served efficiently. The work was simply too much for one man to care for properly.

Jethro was evidently a man of wisdom and of high righteous principles, as is revealed in his advice to Moses. He not only advised his son-in-law to appoint helpers—rulers or judges—over various numbers of the Israelites, but admonished that these be men of principle, not the selfish, covetous type. Jethro realized, as Moses certainly must have known, that rulers who would seek their own interests before those of the people over whom they ruled would be a curse to the nation rather than a blessing.

These "elders" in Israel served the people under the guidance of Moses. God's overruling providence in their selection is seen by the very important service they performed in connection with the giving of the Law. When Moses received the Law from God, with the instruction that he communicate it to the people, he called these elders, or representatives, together and gave the message to them, and they in turn communicated it to the people. This would have been an almost endless task for Moses to have performed alone.

Six hundred thousand Israelit-

FOUNDING OF A NATION

ish men of mature age left Egypt. This would mean a total of probably a million and a half, counting women and minors. It is not difficult to imagine the problems one individual would encounter in endeavoring, unaided, to instruct such a multitude in the Law of God. There was no printed page in those days, no radio, no public address system—none of our modern methods of instruction. It was well indeed that Moses had a well organized group of men to whom he could assign the important task of relaying to the people the necessary details of the Law as he had received it from God on Mount Sinai.

Later, of course, when members of the tribe of Levi were ordained to be the religious instructors and servants of the nation, the function of the "elders" of Israel was probably somewhat changed, but there would still be many ways in which they could serve their brethren. They were in a position of influence, and that influence could be used for good or evil, hence the wisdom of Jethro's advice that unselfish men of high principle be chosen for these key positions in the nation.

But despite Moses' faithfulness and the warnings of God, the national experience of Israel was one of failure. They did not obey the voice of God, nor did they keep His covenant, although they agreed to do so. Because of their failure they did not qualify to be God's peculiar treasure, and lost the honor of being a kingdom of priests to be used by God for the

instruction and blessing of all nations during the thousand years of the Messianic Kingdom.

These honors have been transferred to the church of the Gospel Age. Jesus explained to the Israelites of His day that the Kingdom was taken from them and given to a nation bringing forth the fruits thereof. This statement has been erroneously interpreted to mean that the kingdom was taken from the two-tribe branch of the nation, and given to the ten "lost tribes." But the apostles did not so understand it. James addressed a letter to all "twelve tribes." (James 1:1) Peter explains that the footstep followers of Jesus, Jews and Gentiles together, constitute the "holy nation," the "peculiar people," the "royal priesthood," who now have the hope of joint-heirship with the promised Messiah.—1 Peter 2:9, 10

From God's standpoint, His dealings with the natural seed of Abraham were not a failure, not a waste of time. He used them as illustrations. The tabernacle and its services; the Law Covenant; the priesthood; in fact all of God's providences over the Israelites, pointed forward to "good things to come." (Heb. 10:1)

QUESTIONS:

Were the promises of God to Israel unconditional?

What is the nation to which the kingdom privileges were given when they were taken from the nation of Israel?

What was accomplished by God's dealings with Israel during the Jewish age?

NEW LAND AND NEW PERILS

APRIL 29—Judges 2:6, 7, 11, 12, 18, 19; 6:11-16

GOLDEN TEXT: "Be strong and of a good courage; be not afraid, neither be thou dismayed: For the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9

AS WAS noted in our last lesson, the nation of Israel finally lost the great opportunity offered to them of being God's royal nation and a kingdom of priests to rule over and bless the other nations of the earth. However, God was patient with them throughout many centuries, and it was not until the first advent of Jesus that those final words of disapproval were pronounced against them, "Your house is left unto you desolate." During the intervening centuries from the time they were established as a nation until the end of their age of special favor, their obedience to God was intermittent, while frequently they lapsed into idolatry and other sinful practices.

The bright spots of Israel's history, the times when they seemed to walk closest to the Lord, were usually during those experiences when they were blessed with courageous and righteous leadership. This, however, was not always the case, for in many instances they rebelled against the leaders whom God raised up especially for their guidance and blessing. We recall, for example, the many times they rebelled against Moses. However, the Israelites, like all other members of

the fallen race, were influenced greatly by their leaders. If their leaders were faithful servants of God, the entire nation made an effort to be righteous, but when unrighteous leaders took over the reins of government, the people were usually willing to follow their unrighteous ways.

This fact is brought prominently to our attention in this lesson. Joshua, the successor of Moses, was a courageous, God-fearing man, and under his leadership the Israelites succeeded in ridding Canaan of nearly all their enemies; and before Joshua's death the division of the land among the various tribes was nearly completed. We read that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." —Judges 2:7

The elders who outlived Joshua had been closely associated with the great leader and had partaken of his spirit of courage and righteousness. While they lived the people were kept in line, but with their passing there was a national decline in righteousness and in obedience to the true God. As they departed from their worship and service of God, He permitted

NEW LAND AND NEW PERILS

them to be oppressed by their enemies until they realized their need of Him and returned and sought His help.

In their periods of dire distress which were precipitated by their own sinful course, God raised up judges to deliver them. To the extent that they obeyed these judges, they were delivered from their oppressors and were able to rejoice in the blessings of the Lord. The period of the judges lasted from the death of Joshua until, in the days of Samuel—the last to serve in this special capacity—they asked for a king, and Saul was anointed to reign over them. This was a period of 450 years during which the experiences of the Israelites were very checkered. At times they prospered, at other times they were oppressed and suffered want. Sometimes God was with them because of their faithfulness to Him; sometimes He was against them because of their worship of other gods.

The deliverance of Israel from their oppressors when God raised up judges to serve them, serves well to illustrate a far more important deliverance of all mankind from the great taskmasters of sin and death, when, during the future judgment-day period of a thousands years, Christ and the church will be the judges of the people. It is a mistaken notion of the Dark Ages that the future judgment day is to be one of gloom and despair.

In the days of Gideon, the leader of the renowned three hundred, the Israelites were being sorely oppressed by the Midianites. It was in keeping with the

divine arrangement that Gideon was appointed of the Lord to serve as one of Israel's judges. He also became a military leader, although apparently not by his own choice.

In Gideon we have a good example of humility, caution and courage. Recognizing his own inability to undertake the great task that had been set before him, he made doubly sure that it was the Lord's will. He knew that if it were the Lord's will, then he would have the backing of divine wisdom and power. It would be well for all of the Lord's people to follow Gideon's example in this respect. It is very easy to embark on some undertaking of our own planning and take for granted that the Lord will help us, only to be disappointed later when we fail.

There is never any failure of the divine purpose, hence to the extent that we can discern His will in our lives we will go from victory to victory. Gideon defeated that tremendous army of the Midianites with his little band of three hundred, not because they were so brilliant or so mighty in battle, but because God wanted the Midianites defeated and because Gideon obeyed God's instructions as to how it could be done.

QUESTIONS:

For what purpose did God raise up judges in Israel?

What is the antitype of the work of the judges?

What lessons can we draw from the experiences of Gideon?



The Sacred Treasure of Truth

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.”—JUDE 3

CONSECRATED followers of the Master are called to separate themselves from the world and its spirit, and it requires constant effort and the grace of God to do this. The spirit of the world is not always sinful in the sense of being unrighteous or immoral, yet worldly wisdom and worldly-minded philosophy are usually quite contrary to the wisdom which comes from above. The nominal church should, from the standpoint of Christians, be considered a part of the world and its viewpoints of religious beliefs and practices shunned.

The Scriptures indicate that at the end of the age there would be a growing lack of faith, and surely we can see evidences of this on every hand. It is manifested outside as well as inside churchianity. Atheism, openly expressed and practiced, does not present a test to those who know the truth; but the modernistic philosophy of liberalism, which is the outgrowth of unbelief within churchianity, might easily become a subtle temptation to the Lord's people who are blessed with present truth.

We have been impressed lately by a published statement of

a prominent modern-minded clergyman which indicates that some, even in the worldly churches of today, are becoming fearful lest their emphasis on the unimportance of doctrines should lead to an utter lack of faith in anything pertaining to God. We quote the statement as follows:

“For a long generation we have been engaged in simplifying the gospel, in saying to the intellectually perplexed, You need not believe this to be a Christian, and you need not believe that. We have pared down the Gospel, shrunk and reduced it until in our churches preachers have sometimes seemed to be playing a game to see how little a man can believe and still be a Christian.”

**TIMELY
WARNING**

THIS revealing statement concerning the unbelief of nominal churchianity should serve as a warning to us. The impact of liberalism upon the nominal church might well have an injurious effect upon us if we are not on guard against it. Indeed this trend toward modernism is not much different in principle from what some who know more about the truth speak of and advocate as Christian liberty. It differs only in degree. Christians should enjoy liberty, but the principle of Christian liberty should not be distorted into meaning the privilege of teaching error and enlarging upon doubts.

In the nominal church it is in reality a subtle form of unbelief, and it is the same when it appears among those who have embraced present truth. Seldom, if ever, do we find those who continue wholeheartedly to believe the great fundamental doctrines of the truth, advocating this kind of liberty in the church. But when one begins to doubt this or doubt that doctrine of the truth, then he invariably begins to spread his unbelief by minimizing the importance of doctrine. If others do not share his doubts he may bring against them charges of bigotry, sectarianism and lack of love. These dear ones fail to realize that their unbelief is really at the bottom of their failure to find good fellowship among the Lord's people.

Truth is a sacred treasure, and the apostle urges us to contend earnestly for it. Those who know the truth and love it will have no difficulty in understanding the importance of this admonition, and of being guided by it. In contending for the faith, however, they will do so in love, and will make sure that the doctrines for which they contend are indeed those of the “most holy faith.” It has been well said that the difference between a bigot and an es-

established Christian is that the former is confirmed in error, and the latter in the truth. We are to contend earnestly for the truth, but are not to be contentious over unimportant theories and viewpoints which we may have attached to the truth.

One of the very good reasons why the truth is important to a Christian is its sanctifying influence in our lives. Sanctification is holiness unto the Lord, a wholehearted devotion to Him and to His service. The truth is God's plan, the blueprint of God's work, hence the guide of how we should serve Him. We are liable to overlook this, and think of the truth merely as something we are privileged to learn and believe, considering that thereby we are blessed by having our questions answered and our curiosity satisfied. If the truth means no more than this to us, of course it is but natural to suppose that what we believe is not too important.

**RANSOM
FUNDAMENTAL**

ALL the consecrated will agree that the redemptive work of Christ is fundamentally important, that it is the very foundation of Christian belief. Apart from belief in the ransom no one can have eternal life. We know why the ransom was necessary, but it is also interesting to note why our belief in it is essential to the enjoyment of God's favor. The payment of the ransom is a matter between the Heavenly Father and His beloved Son. We have nothing to do with the transaction itself. But in order to believe this basic doctrine of truth and accept the provisions of God's love represented therein, we must acknowledge our sin. The ransom highlights the fact of our undone and fallen condition. Our belief in it is an acknowledgement of this and an expression of our desire for recovery upon the basis of humble obedience to the divine will. This was true at the beginning of our Christian way, and it continues to be true all the way to the end.

Belief in each and every phase of the divine plan is similarly related to our standing with God and our service for Him—not to the same degree as the ransom, it is true, but to a very important degree, nevertheless. Those who did not understand God's plan for the Gospel Age spent their lives trying to do things for God which He didn't want done at all. While they thought they were laying down their lives in His service, in reality they were sacrificing themselves in the interests of false notions to which God did not subscribe. It was a burning zeal, but it was not according to knowledge.

TALKING THINGS OVER

ALL DOCTRINE IMPORTANT

UPON examination it will be found that every doctrine of the divine plan, including the covenants, the sin-offering and the second presence of Christ, have a bearing upon the manner in which we serve the Lord. The new covenant, for example, is a covenant which provides restitution to human perfection. If we become confused and mistakenly suppose that we are in this covenant now, losing sight of the fact that our real covenant is one of sacrifice, we might well become lax in sacrificing.

The second presence of Christ is related to the harvest at the end of the age. Many of the prophecies applying to the end of the age are also related to Christ's presence. Failure to understand and appreciate this great truth leads to lack of clarity in our bearing witness to the truth. Just as it makes a vital difference in our viewpoint of truth to know that the Greek word *hades* does not mean eternal torment; so it is important to know that *parousia* means presence and not coming.

If we keep before us the important relationship of truth to Christian living and service, we will not stumble over the error which claims that it doesn't make much difference what we believe. The acceptance of this error by the brethren leads to the same predicament in which modernists of the nominal church now find themselves. Just as they have shrunk their distorted conceptions of the gospel almost to the vanishing point, so in the name of being opposed to sectarianism we might find it difficult when attempting to please partial unbelievers, to cease compromising the truth until there would be so little left that it would no longer be a vital, moving power in our lives.

CREED OF TOLERANCE

"TOLERANCE," can become a creed, and in the name of this creed, well-meaning but misguided Christians sometimes are very intolerant toward those who do not accept and practice their brand of tolerance. It does not necessarily follow that those who urge tolerance are tolerant. Nor do we need to conclude that those who are accused of sectarianism are sectarian in any wrong way. We should remember that the great deceiver Satan is the sponsor of every error, both of doctrine and practice. It is also well to remember that he is very subtle in his methods of attack. Knowing this we should be on guard lest he deceive us into being instruments of confusion among the brethren.

THE DAWN

The words "sect" and "sectarianism" are frequently over-used by the advocates of liberalism in the church. It is not wise to allow ourselves to be frightened by them. Jesus was accused of many things which were not true and we cannot expect to escape false charges of one kind or another. We are to be sectarian in the sense of being separate from the world and its spirit. We are to separate ourselves from error and from unrighteousness. Moreover, we are to put a wall of truth around us as a protection, and from behind that wall we are to contend earnestly for the faith.

Let us not be surprised, though, when Satan attacks with his fiery darts of error and accusation. What could he accomplish more, from his standpoint, than to induce us to break down our wall of security or to come out from behind its protection, in the belief that it is not important for us to take a firm stand for the truth? If Satan can make us believe that doctrines are unimportant he has gained a victory which prepares the way for unbelief in one or more of the doctrines.

It is not difficult to understand why distorted conceptions of Christian "tolerance" found ready acceptance in most of the denominational churches. After all, none of them had very much of the truth. Their conflicting doctrines could not be upheld by the Scriptures and on account of this it was logical to conclude that they were non-essential. Why should there be endless controversies over doctrines which no one can prove are really true? Would it not be better, they reasoned, to come together upon the basis of good friendship and co-operation along humanitarian lines?

But Christians who know the truth, and who can prove every item of their faith by a "thus saith the Lord" should not be influenced by this worldly-minded philosophy. Let us not become weary in contending for the faith once delivered to the saints. Let us remember that present truth is a sacred treasure which has been entrusted to us as a guide in our service of God. If we are to be sanctified by it we must keep it pure. Let us not, then, permit ourselves to discount the importance of the truth in order to please those who do not believe one or more features of it.

There are of course non-essential viewpoints associated with the doctrines of present truth. Almost every student of the Bible entertains some of these. But there are no non-essential doctrines.

It has been suggested that the only doctrines which we should consider fundamentally important are those which are so clearly set forth in the Scriptures that no one can dispute them. There are no such doctrines. That the wages of sin is death is disputed by millions. There were those in the early church who disputed the fundamental truth of the resurrection. (1 Cor. 15:12) Paul did not conclude from this, however, that the doctrine of the resurrection was a non-essential.

LOVE IS KIND We are not suggesting that Christians should be intolerant or unkind. Nor is it our prerogative to dis-fellowship those who may not accept the truth as we know and believe it. What we are emphasizing is the un-wisdom of compromising any doctrine of the truth in order to secure the favor and co-operation of those who may never have seen the truth clearly, or who have permitted their vision of it to become dim and obscure. It is a tragic mistake, we believe, to encourage those not sound in the truth to serve as teachers in the church. This leads to the spread of doubts and unbelief.

When, in the Kingdom, God turns to the people a pure language, they will all call upon Him to serve Him with one consent. Religious controversies will then be ended. This is the glorious hope of those who know the truth. But that future unity of knowledge and worship will not be based upon compromise. The people will be enlightened, and the stumbling-stones of error will be removed. The knowledge of God's glory will fill the earth, and the vision of this glory will inspire them to worship and serve their Creator with unreserved devotion.

But it is not yet God's time for this glorious consummation of His plan. He is still calling and preparing those whom He will use as future kings and priests of the world. He has given these His truth to sanctify them in preparation for their future work. He knows that only a little flock will believe and appreciate the truth at the present time, and He would not have us discount the importance of His truth in order to increase the size of that little flock.

We are not lacking in love when we stand firm for the truth. The most loving service we can render to those who do not see this or that item of truth, is to try to help them to understand. But we should not permit the unbelief of others to make us conclude that the truth is unimportant. This is not the true course of love.

Encouraging Letters

A PILGRIM'S REPORT

"Dear Brethren and Fellow Laborers at The Dawn: Greetings in the Lord!

"I am sending you a brief report of my recent trip, beginning October 7, 1944, and ending January 30, 1945. There were fifty appointments, and ninety meetings were held. I assure you, dear brethren, that rich indeed have been my blessings and sweet the fellowship of the saints. I have been going over this territory as a pilgrim for the last thirty-three years, beginning under the leadership of the Seventh Messenger, Pastor C. T. Russell.

"What changes there have been through the passing years! The friends in general are happy in the Lord and are seeking to emulate their Master. They have nearly all returned to the Study of Tabernacle Shadows and the Six Volumes, which is the only safe ground. These studies continue to give them the basic knowledge which is so necessary in this day of all days.

"I found that the radio has been and is continuing to be blessed of the Lord. It is one of the ways in which we see the fulfilment of Matthew 24:31: 'He shall send His messengers with a loud sounding trumpet [Diaglott] to gather His Elect from the four winds of heaven.' The radio penetrates the thickest walls of any and all habitations. It reaches the mountain inhabitants and also those of the plains, small villages, and far out in the country. The message over the radio is also the seed of the Everlasting Gospel in preparation for the restitution times. What is this day doing but crushing the hearts of millions. They are literally broken, ploughed and harrowed by a multitude of bitter, bitter sorrows. Is it not the broken hearts that are to be bound up and refreshed with the oil of joy? (Isaiah 61:1) And, according to their own testimonies many are thus being blessed. I have met a number of these on my trip and they are rejoicing in this glorious message of the Kingdom. What a comfort and blessing it has brought to them!

"Let us continue, dear brethren, with

a tireless effort until that dark night overtakes us wherein no man can work. I send this admonition and my greetings to all the brethren. And I am glad to hear from the brethren at any time. With love to you all in the name of the King of kings, Yours by His grace, Brother George S. Kendall."

GOD'S PLAN, ONE OF LOVE

"Dear Brethren: I am taking this opportunity to let you know I have a brother 'in Christ,' also 'in the flesh,' who sent The Dawn to me for one year. I am sorry to say I burned the most of them without reading much of what was in them. Now, I truly repent for doing that and ask God to forgive me. My brother, knowing by my letters to him how I felt (as I was 'converted' in a Pentecostal Assembly eight years ago) recently sent me a book that had been given to him in 1920, and truly it is the best and most enlightening I have ever read—'The Divine Plan of the Ages.' Oh, I thank God for it, especially because just the night before I received it I was in a desperate state and prayed earnestly to God and asked Him to reveal some light on what was to become of mankind. And now brethren, I expect you know how I feel. I had a certain 'peace within' before, but never did I know before what a real God of love our God is. Now if you see fit to use this testimony, use it in whatever manner you think it will give the most glory to my Lord and Saviour, Jesus Christ. I also thank you for not stopping to send 'The Dawn' when my subscription ran out, for you have sent two extra issues. If you hadn't, I would have been very sorry to miss them. I am, Yours in the Lord, B. F., Ontario, Canada."

THE LORD OVERRULES

"The Dawn: Sincere love and greetings to all the Lord's dear children, who by His abundant mercy has given

ENCOURAGING LETTERS

us in these last days a deeper appreciation of His blessed Word and the opportunities of comforting those who mourn and who are perplexed and distressed because they know not the Father of mercies and the God of all comfort. I have received my recent issue of *The Dawn*, so full of up-to-date food for hungry and thirsty pilgrims in this rugged narrow way. O how we do long for the consummation of our hopes and faith which will be realized through faithfulness to our covenant by sacrifice. We pray that the Lord may overrule for good our trying experiences, to greater love and patience for all the Lord's consecrated children, and we earnestly and humbly pray for unity of faith, hope and love, and that we may not lose the high reward awaiting the overcomers. I would ask to be remembered to all the dear ones at *The Dawn*, and earnestly pray the Lord's richest blessing upon all and for the service being rendered. I am, Yours in the one blessed hope, C. F. L., Pa."

A CLEAR STREAM

"Dear Brothers of the Dawn: We are very pleased to note that *The Dawn* literature has been more widely circulated this year than ever before, and we believe that it is a manifestation of the Lord's favor. We especially believe this to be true when we consider that your work is carried on without frequent appeals for financial help, and when we consider that you are not attempting to do anything save 'bring good tidings of good,' 'publish salvation' and say to Zion, 'Thy God reigneth.' You are truly a clear stream among the multitude of muddy waters.

"For some time past we have been awaiting the appearance of your new book, 'Chosen People,' and we are very gratified to see the announcement of its publication. We believe that the clear fulfilment of prophecy already accomplished concerning these people is one of the strongest proofs that the Kingdom is not far from us. 'This generation shall not pass away until all be fulfilled.' Enclosed please find \$1.00 for five copies of 'Chosen People.' May God bless your work on His behalf. H. and G. H., Calif."

WATER OF TRUTH REFRESHES

"Dear Brethren: I wish to commend you for suggesting the reading of the volumes. I do not know anything that would be more helpful to all the Lord's people than the re-reading of these books. I firmly believe that the failure to keep refreshed with the contents of these volumes accounts for those who have grown indifferent and lost what knowledge they had. I further believe that ecclesias which maintain volume studies are healthier and therefore better equipped to withstand the ever-increasing dangers besetting the faith of the Lord's people in these latter days. . . . With Christian regards, I remain, Sincerely your brother by His grace, J. B. B., Mo."

TRUTH CANNOT BE QUENCHED

"Dear Frank and Ernest: Am enclosing payment for *The Dawn* Magazine and twelve vest-pocket booklets. I have been interested in these truths since 1896, having preached them before leaving my creed. It didn't take very long to be put out. I was called a backslider (though I slid forward); a (mis-)informer though I was properly informing); one having lost his mind (though I had just found it); also, they went so far as to say I was headed for infidelity (not properly applying the term). Yes, I had plenty of persecution, though I had a full house to hear me, and the truth was being felt. Old men who had never been inside a church building for years came out to hear the glad news and accepted it. When changes began to take place in the truth movement, I could not persuade myself that it was the proper movement. I have wondered if the original movement was in progress. I believe Pastor Russell was called to this work, therefore I know it can not be quenched. I am a very old man now, but active and a much more firm believer in the Word of God and His great plan than I was forty-eight years ago. May the Lord bless you in this good work. E. L. B., Tex."

SPEAKERS' APPOINTMENTS

H. E. ANDERSON
 New Haven, Conn. (Morning) April 22
 Waterbury, Conn. (Afternoon) .. 22

W. A. BAKER
 Chicago, Ill. April 1, 2
 Brooklyn, N. Y. (Afternoon) 8
 Rutherford, N. J. (Evening) 8
 Brooklyn, N. Y. 11
 253 Washington Ave. 8 p.m.
 Laurelton, L. I. 12
 130-33 228th St. 8 p.m.
 New Bedford, Mass. 15
 Tonawanda, N. Y. 20
 Detroit, Mich. 22
 Chicago, Ill. 23
 Milwaukee, Wis. 24
 Minneapolis, Minn. 25, 26
 Spokane, Wash. 29

F. A. BRIGHT
 Ithaca, N. Y. April 1
 Paterson, N. J. (Afternoon) 8
 Allentown, Pa. 22

S. C. DEGROOT
 Paterson, N. J. (Afternoon) April 15
 Rutherford, N. J. (Evening) 15
 York, Pa. 22

G. S. KENDALL
 Miami, Fla. April 22

P. KOLLIMAN
 Reading, Pa. April 1
 Baltimore, Md. 22

R. A. KREBS
 Vancouver, B. C., Can. April 1, 2
 Bellingham, Wash. 3
 Lynden, Wash. 4
 Tacoma, Wash. 5, 6
 Seattle, Wash. 8
 Portland, Ore. 10, 11
 The Dalles, Ore. 12
 Lapine, Ore. 14, 15
 Salem, Ore. 16, 17
 Lebanon, Ore. 18, 19
 Roseburg, Ore. 20
 Sacramento, Calif. 21
 Oakland, Calif. (Afternoon) 22
 San Francisco, Calif. (Evening) 22
 Redwood City, Calif. 23
 Newman, Calif. 24

Berkeley, Calif. 25
 Stockton, Calif. 26
 Sonora, Calif. 27
 Los Angeles, Calif. 29
 Pomona, Calif. May 1

J. Y. MAC AULAY
 Piqua, Ohio April 1, 2
 Cincinnati, Ohio 3, 4
 Richmond, Ind. 6-8
 Muncie, Ind. 6-8
 Indianapolis, Ind. 9, 10
 South Bend, Ind. 11, 12
 Kalamazoo, Mich. 13-15
 Grand Rapids, Mich. 17, 18
 Flint, Mich. 19, 20
 Saginaw, Mich. 21, 22
 Ypsilanti, Mich. 24, 25
 Windsor, Ont., Can. 26
 Detroit, Mich. 27-29
 Jackson, Mich. April 30, May 1
 South Bend, Ind. 2

W. S. MARSHALL
 Brewer, Me. April 1
 Guilford, Me. 8
 Orono, Me. 15
 South Penobscot, Me. 22
 Ellsworth, Me. 29

M. C. MITCHELL
 Paterson, N. J. (Afternoon) April 22
 Rutherford, N. J. (Evening) 22

E. PROCTER
 Brooklyn, N. Y. (Afternoon) April 29
 Rutherford, N. J. (Evening) 29

M. A. STAMULAS
 Chicago, Ill. April 1-17
 Gary, Ind. 18
 South Bend, Ind. 19
 Elkhart, Ind. 20
 Toledo, Ohio 22
 Piqua, Ohio 23
 Dayton, Ohio 24
 Cincinnati, Ohio 25, 26
 Nelsonville, Ohio 27
 Crooksville, Ohio 29
 Zanesville, Ohio 30
 Newark, Ohio May 1
 Akron, Ohio 3-11

G. M. WILSON
 Philadelphia, Pa. April 8

W. N. WOODWORTH		Rutherford, N. J. (Evening)	1
New Bedford, Mass.	April 15	Wilmington, Del.	3
Binghamton, N. Y.	22	Baltimore, Md.	4
Boston, Mass.	29	Washington, D. C.	5
H. L. YOUNG		Richmond, Va.	6
Pottstown, Pa.	April 15	Greensboro, N. C.	8
Wilkes Barre, Pa.	29	Hendersonville, N. C.	10
C. W. ZAHNOW		Knoxville, Tenn.	12
Brooklyn, N. Y. (Afternoon) April	1	Chattanooga, Tenn.	15
		Jacksonville, Fla.	17, 18
		Orlando, Fla.	19, 20
		St. Petersburg, Fla.	22

ASSEMBLIES

The assemblies listed below are not sponsored by The Dawn Publishers, but we are happy to make these courtesy announcements in the interests of Bible study and Christian fellowship. All the gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.

SHAMOKIN, PA., April 1—Redmen's Hall, Market Street.

CHICAGO, ILL., April 1—All day gathering. Central Masonic Temple, 910 N. LaSalle Street. April 22, same address.

ITHACA, N. Y., April 1—205 E. Falls Street.

PHILADELPHIA, PA., April 8—All day gathering in Y. W. C. A., 18th and Arch Streets.

REXFORD, N. Y., April 8—Home of C. F. Plath. Take Saratoga Bus at Schenectady, and get off at Blue Barns.

SAGINAW, MICH., April 8—Woman's Club, 311 N. Jefferson Street.

NEW BEDFORD, MASS., April 15—All day gathering in Cornell Hall, 736 Pleasant Street.

DETROIT, MICH., April 22—Maccabees Bldg., Woodward Avenue at Putnam.

BOSTON, Mass., April 29—All day gathering. 30 Huntington Avenue.

BROOKLYN, N. Y., April 29—104 Clark Street.

LOS ANGELES, CALIF., April 29—Forrester's Hall, 1329 S. Hope Street.

OAKLAND, CALIF., April 29—Fifth Sunday Convention of San Francisco Bay area Bible Students. Opens 9 a. m. Athens Hall, Pacific Bldg., 16th and Jefferson Streets.

CICERO, ILL., May 13—Olympia Bldg., (Side Entrance) 6148 Cermak Road. Take Douglas Park Elevated to Lombard Ave. Opens 9:30 a. m. There will be a Baptismal service. Baptismal discourse will be given Saturday evening, May 12, 7 p. m., at the home of Brother Bill Urban, 1823 S. 48th Court, Cicero, Ill.

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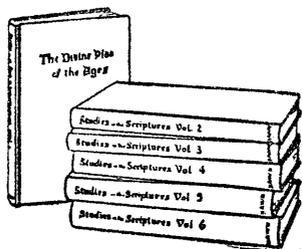
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To Us the Scriptures Clearly Teach

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

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

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

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

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

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