



DAWN

THE WORKS OF FAITH

FOLLOWING THE LAMB

THE HOME CALL

JANUARY

1937

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON	Medford, Ore.	4	Galveston, Tex.	7, 8
Passaic, N. J. Jan. 24	San Francisco, Calif.	5	Dallas, Tex.	9, 10
	Los Angeles, Calif.	6	San Antonio, Tex.	11
BROTHER C. P. BRIDGES	Yuma, Ariz.	7	Alamogordo, N. M.	13, 14
Boston, Mass. Jan. 10			Phoenix, Ariz.	15-24
	BROTHER P. KOLLIMAN		Yuma, Ariz.	25, 26
BROTHER DAVID DINWOODIE	Pottstown, Pa. Jan. 10		Los Angeles, Calif. and vicinity	27-31
Easton, Pa. Jan. 10				
BROTHER EDWARD FAY	BROTHER C. W. McCOY		BROTHER W. N. WOODWORTH	
Newark, Del. Jan. 16	Cheney, Wash. Jan. 10		Washington, D. C. Jan. 10	
Wilmington, Del. 17	BROTHER R. E. MITCHELL		Baltimore, Md. 10	
Brooklyn, N. Y. 31	Passaic, N. J. Jan. 10		Tampa, Fla. 30, 31	
BROTHER A. C. FREY	BROTHER WALTER SARGEANT		BROTHER H. V. WARREN	
Brooklyn, N. Y. Jan. 17	Andalusia, Ala. Jan. 1		San Bernardino, Calif. Jan. 10	
	Picayune, Miss. 2, 3		BROTHER A. I. RITCHIE	
BROTHER EMIL HERRSCHER	Houston, Tex. 5, 6		Hawthorne, Calif. Jan. 17	
Portland, Ore. Jan. 1-3				

COMING CONVENTIONS

TAMPA, FLA., January 30, 31. The brethren in Tampa and St. Petersburg, Fla. are arranging for this mid-winter gathering in the South, believing that it will afford an opportunity for many of the friends to gather for mutual encouragement in the narrow way. Details are not yet complete, but information may be obtained by writing to Mr. A. L. Muir, 4007-16th Street, Tampa, Fla.

BROOKLYN, N. Y., January 31. The regular 5th-Sunday Convention of the Associated Bible Students of Greater New York will be held at their usual meeting place, 109 Remsen Street, near Borough Hall, Brooklyn, this month. The program begins at 10:15 A. M. and continues throughout the day. A hearty welcome will be extended to all.

WARRINGTON, ENGLAND, Easter Convention. The following notice has been received from the brethren in Great Britain:

"The brethren at Warrington, England, are planning a General Convention to be held at Easter next, and the friends everywhere are warmly invited to make this gathering a matter of prayer and joyful anticipation. It is hoped to hold an immersion service in connection with this convention. Full information from Brother D. Stanley, Laurel Bank, 140, Knutsford road, Grappenhall, Warrington."

GENERAL CONVENTION IN LOS ANGELES NEXT SUMMER. The friends of the Los Angeles, Calif., Ecclesia are planning to hold a 3-day General Convention next July 3-5, 1937. This early announcement may enable more of the friends to make arrangements to attend. A hearty welcome is given to all believers in the Ransom and to all those who love God and our Lord Jesus Christ. The friends of Los Angeles extend their invitation in these words:

"Come to Southern California and join with us in a happy season in vacation land at vacation time. Come

and fellowship with old time acquaintances, join with all in the spiritual uplifting that comes with association with those of like precious faith. Pass the word on to all earnest Bible Students everywhere, that they may also have this opportunity."

Further details will be announced from time to time. Inquiries may be addressed to the Class Secretary, A. W. Abrahamsen, 2432-½ Rimpau Blvd., Los Angeles.

GENERAL ANNOUNCEMENTS

HYMNS OF DAWN: The new hymn books, complete with music, are now in stock, and can be supplied in any quantity. Prices are as follows: Single copies, 85 cents, postpaid; 15 or more to one address, 75 cents each; 100 or more to one address, 64 cents each. Quantity prices are F. O. B. Brooklyn.

Friends in Detroit and vicinity may procure the new hymn books from Brother H. N. Nelson, 216 Elmhurst Ave., Highland Park, Detroit, Mich.

ZIONISM IN PROPHECY: A message of comfort for Israel, and a real stimulus to Christian faith. Endorsed by Jewish rabbis and leading Zionists as a faithful portrayal of the facts. A copy given to your Jewish tradesmen or friends will gladden the heart of both the giver and the receiver, and reflect the spirit of Isaiah 40:1, 2. Single copies 20 cents; 25 at 14 cents; 50 at 12 cents; 100 at 10 cents, charges collect except on single copies.

GOD AND REASON: A brief outline of God's plan, presenting it as a solution to present world problems, showing how God will fulfil that heart-cheering announcement concerning "glad tidings of great joy which shall be unto all people." Paper bound, 20 cents each, 7 copies for \$1. Deluxe cloth, 50 cents each to any address.

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The DAWN

A Herald of Christ's Presence

Vol. 5, No. 4

JANUARY 1937

One Dollar a Year

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IMMORTALITY

The second article in the series, "Hope Beyond the Grave." This article will examine every text in the Bible in which the words "immortal" and "immortality" are found.

THE FACT FINDER

More interesting questions will be considered by The Fact Finder next month; among them this one: "How do we know that Jesus' reference to the roaring of the sea and waves is intended to be a symbolic description of the present disturbed conditions of society?"

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NEWS and VIEWS

"One Civilization Against Another"



NEWS dispatch from Rome, dated December 15, quotes Cardinal Gomas, Bishop of Toledo, Spain, as saying of the Spanish revolution: "This war is being fought by one civilization against another." In making this statement, the cardinal interprets the meaning of practically all of the struggles in the national and international arenas of the world during the year 1936.

While at present most of the bloodshed in this battle of one faction against the other is taking place in Spain, the principles at stake in this so-called civil war of that one small country are operative world-wide; and are gradually, but irresistibly lining up the nations and peoples of the earth into two armed camps; each side preparing to fight to the death in order to make the world safe for the particular "ideals" which it sponsors. And, as Cardinal Gomas puts it, the principles for which these conflicting elements of human society are struggling are those of two entirely different, yea, opposing "civilizations."

At present Spain happens to be the battle ground where these belligerent forces are making a test of their strength, yet the struggle is not limited to that one small section of the earth. Munitions and men are being sent to Spain from practically all of the great European powers; and even the United States has contributed its part to the conflict. "On one side," says Cardinal Gomas, "men are fighting for the old traditions, and on the other, men want to destroy all the values of our old civilization."

From the standpoint of those fighting to establish a "new civilization," the "values" of the old civilization are chiefly those represented in the right to exploit the under-privileged and over-burdened masses, politically, financially and religiously, the result of which is to develop and maintain what President Roosevelt very aptly described as a class of "economic royalists."

In a recent radio broadcast outlining present world conditions, participated in by three representatives of an Illinois college, frequent mention was made to what these gentlemen called the "noise" that could now be heard emanating from the various centers of political and governmental authority throughout Europe and the world. This reminds us of the manner in which the Apostle Peter, nineteen centuries ago, described the passing of this old order. The inspired apostle referred to the opposing forces which we now see arrayed against each other as the "elements," and concerning their passing he says: "But the day of the Lord [the day in which Christ is present] will come as a thief in the night; in the which the heavens shall pass away with a *great noise*, and

the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."—2 Peter 3:10.

The apostle is not here forecasting the destruction of the literal heavens and the literal earth, because in the preceding verses of the chapter he tells us that a similar "heavens" and "earth" were destroyed at the time of the flood in Noah's day; and we know that it was not the literal heavens and earth that perished back there; but rather, the order of things that then existed. Similarly, it is the passing of the present order of things, the "old civilization" mentioned by Cardinal Gomas, that is depicted by the apostle as the burning of the "heavens," "elements," etc.

These "elements" primarily refer to the political, financial and religious bulwarks of the present world order. Related to and associated with these three primary "elements" are the less important component parts of our modern civilization. Formerly the whole world, rich and poor alike, bowed unquestioningly to the regulations imposed upon society by these "vested interests" of political, financial and religious authority; but not any longer.

Now the scene is changed! Already the "elements" of this "present evil world" are beginning to "melt" with the "fervent heat" of opposition from the masses—and in this melting process we hear the "great noise" of conflicting voices, as claims and counter claims of authority and power are being shouted back and forth between the nations and peoples of the earth. Yes, daily, Cardinal Gomas' much lamented "old civilization" is being drawn nearer to its ultimate end, prefigured in the Bible as the "fire of [God's] jealousy" by which the whole symbolic earth is to be destroyed. See Zephaniah 3:8.

St. Peter's reference to that world-order which passed away with the flood, reminds us of a Scriptural statement that is made in describing the conditions that existed in the earth just prior to the deluge. The record says there were "*giants* in the earth in those days," and that because of these "giants" the earth was "filled with violence."—Gen. 6:4, 13.

More than twenty years ago that renowned student of Biblical prophecy, Pastor Russell, suggested that the "giants" of Noah's day might well represent certain "giants" that are in the earth today, the existence of which are destined ultimately to cause the earth to again be filled with violence. Pastor Russell did not claim to be a prophet, but was merely a student of prophecy, and the manner in which the Bible enabled him to forecast present world conditions should greatly increase our faith in the inspiration of its prophecies. Inasmuch as the pastor's forecast concerning the "giants" is now proving to be so remark-

ably accurate, it will be of interest to quote him, in part, as follows:

"We need not detail the *coming* trouble. Everybody sees it. It will be a battle between *giants*—on the one side financial giants, trusts, etc., on the other side gigantic labor organizations. Both parties are preparing. Both parties expect to fight to the finish. Both parties expect to win. Both parties will be disappointed, for both will lose. The Bible predicts that the results will be most terrible—anarchy—"a time of trouble such as never was!" We can but imperfectly surmise the details of the trouble, but the Scriptures imply that it will include social, financial, political and religious institutions."—Photo Drama Scenario.

How apt is the statement, "we can but *imperfectly* surmise the *details* of the trouble"! The "giant labor organizations" of twenty or more years ago, have already developed into a sympathetic and in many cases, a definitely organized alliance of all the "under privileged" classes of the world, with whole nations armed to the teeth, ready to spring to the support of the masses in this present struggle of "one civilization against another."

Just as the cause of the under-privileged is being sponsored by whole nations, so also the over-privileged, or "economic royalists" of the civilization that is passing, are also being supported by nationally organized armies and navies, under the leadership of a group of ambitious and power-drunk dictators. How stimulating to faith it is to now be able to actually watch the developing details of this death-struggle of the old order—the details which Pastor Russell could but "imperfectly surmise" more than twenty years ago.

And even the religious elements of the world are being drawn into this "battle of the great day of God Almighty." Think of what has already happened to the Greek Catholic Church in Russia; look at the way the Roman Catholic Church is being attacked in Spain; consider the fact of how the value of religion of all kinds is being called in question by the majority of mankind the world over.

As already suggested, nearly all the political, financial, religious, national and international news of 1936 can be properly interpreted within the meaning of the single phrase, "One civilization against another." President Roosevelt has defined the two sides in this rapidly developing struggle as the "under-privileged" and the "over-privileged"; also as the "forgotten man" and the "economic royalists." It was doubtless the President's appeal to the under-privileged that swept him into office for a second term despite the fact that eighty percent of the newspapers in America campaigned against him. So it is that the "leftist" influence is making itself felt more and more in world affairs—yes, even in America—while the "rightists" are feverishly preparing to defend their traditional rights and to save a civilization which all thinking men and women recognize as being decadent and on the brink of ruin.

Yes, there has been a lot of "noise" during the year that is past. The battle cry of both the masses

and the classes has been loud and furious. Both sides are confident of victory—and therefore defiant. Yes, "Both sides expect to win. But both sides will be disappointed, for both will lose." While we should be sympathetic toward those who are sincerely doing their best to improve world conditions, yet from the standpoint of divine prophecy we realize that as long as selfishness is so deeply entrenched in the human heart, no man-made schemes of government can possibly be satisfactory. So the Christian who is able to read the present signs of the times, rejoices in the fact that just beyond the era of trouble and distress the long-promised Kingdom of God will be established.

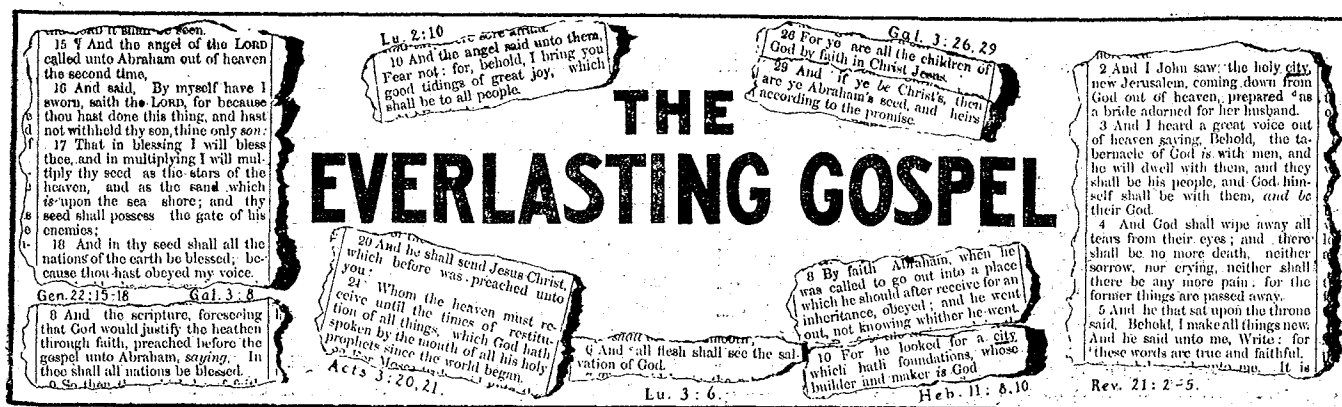
Summing up the whole matter for us, the prophet says: "The heathen raged, the kingdoms were moved: He uttered His voice [the voice of the Archangel] the earth melted." After the earth is "melted" the invitation will be given: "Come, behold the works of the Lord, what desolations He hath made in the earth; He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Then the "noise" occasioned by the conflicting claims of the opposing forces of a civilization that is dying, will be silenced; for, through the divinely constituted agencies of the Messianic Kingdom, the Lord will say, "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth."—Psalms 46:6-10.

No Spiritual Revival In Sight

THE "National Preaching Mission," recently launched by the Federal Council of the Churches of Christ in America, is designed, according to published statements, "to bring a spiritual awakening to America." Commenting on this, the *Christian Leader* says:

"A genuine spiritual revival, if and when it comes, must certainly show man a way out of the tangle of things that confuse, frustrate and harass him. We live in a world that is such a tangle, a world that is hounding us with insecurity and apprehension. The dread of a deluge is hanging over our heads. We see no clear way out. . . . It is stupendously foolish to talk about a coming spiritual revival when there is no clear and certain trumpet sound calling us to march forward toward a new day.

"Glance at the international situation. Here we are presented with nothing less than a madhouse. The nations of earth are stringing political and emotional barbed-wire around their boundaries, and are feverishly counting up all their resources to hurl them into a conflict of mutual destruction. This frenzied worship of death, this ghastly prospect of a colossal slaughter-house, is the supreme end and purpose which the world's political states hold up to their citizens to live, work, and prepare for. If Christianity can show us no way around this near abyss, it cannot generate a spiritual awakening worth the name. What is the Preaching Mission announcing on this point? Is it striking a clear, convincing and heartening note? If not, it may as well stop right now."



Hope Beyond the Grave

DEATH is man's greatest enemy. There is practically no one in the whole world who has not come into contact with the devastating effects of death, either in the home, or among friends. It is a vicious enemy that stalks up and down in the earth, ready to strike down its victims without warning, leaving in its trail an endless procession of heartbroken mourners. One hundred thousand times a day this dread monster pounces upon its prey; and daily in one hundred thousand homes there are heart-rending scenes of sorrow, as loved ones "take leave" of their beloved dead.

Added to the ghastly spectre of death itself, is the almost universal uncertainty of what lies beyond the grave. What happens to an individual the next moment after the heart ceases to beat? Is that individual still alive in some mysterious way, actually hovering around the undertaking parlors while his friends are gathered to mourn his passing? Or, has he departed to some unknown and "beautiful isle of somewhere"? Or, in the event that the deceased was not a Christian, is he now in the traditional regions of the damned, where he is doomed to suffer an eternity of torture in a hell of fire and brimstone?

Try as we will, we cannot entirely dismiss these questions from our minds. And while many of us may partially console ourselves in the thought that at least many of our close friends and relatives who have died were good characters, and faithful believers in Christianity as they understood it; hence, according to our accepted beliefs should now be happy in heaven; yet, all of us have had dear friends, and probably relatives, who have died outside the pale of orthodox belief and practice, and we can't help wondering what has become of these. Are they now suffering, or are they happy?

Science Holds No Hope

Science tells us that there is no evidence of the continuance of human life after the heart stops beating. This being an age of materialism, many are inclined to accept this view. The claim is that so far as the life principle is concerned, man is no different than the lower animals; that the higher intelligence of the human species is not due to the traditional

theory that man has hidden within him a separate intelligence called a "soul," or a "spirit," but to the fact that he possesses a superior, a more refined, organism than does the brute creation.

This materialistic view has in it a *measure* of consolation, in that it relieves us of the fear that possibly our dead friends may be suffering somewhere in a traditional hell, or purgatory; yet it leaves much to be desired in that it holds out no hope that we will ever see our loved ones again. For this reason many of us cannot bring ourselves to accept this uninviting viewpoint of science.

Human intelligence calls for an answer as to why we should be permitted to come into the world with such a strong desire to live continuously; with capacity for such deep and genuine sorrow when death takes away our loved ones; be forced to live a large part of their lives in separation from those taken away in death; and then, finally, after a brief, fitful life of sorrow, which at the best is only intermittently interspersed with a few relatively short periods of partial happiness, become forever extinct.

Reason tells us that a Creator so wise as to be able to create a being like man, "fearfully and wonderfully made" as he is, must have some loving purpose for him that goes beyond this brief, nightmare existence experienced in his journey from the cradle to the grave. But, to be honest, we cannot ignore the scientific evidence which seems to disprove the traditional theory that "there is no death." Must we then, exercise a blind faith in religion, irrespective of the demands of reason, in order to have a hope in future existence?

"The Dead Know Not Anything"

Perhaps a part of our difficulty has been in not recognizing the fact that as far as the *present* condition of the dead is concerned, the Bible is found to be in full accord with science; that is, that the dead are actually dead, unconscious. This is a vitally important point to keep in mind as we continue our search for truth on this point; for if we are to have a reasonable basis for hope beyond the grave our beliefs must be reconcilable, not only with reason, but also with all *known facts*. To insist on believing a theory that is

known to be out of harmony with facts, is not the exercise of true faith, but of credulity.

Let us now note a few of the Scriptural passages which show clearly that science is right as far as the *present* condition of the dead is concerned. Ecclesiastes 9:5 reads, "For the living know that they shall die; but the *dead know not anything*." Psalms 49:10-12 is also to the point: "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue for ever, and their dwelling place to all generations; they call their lands after their own names. Nevertheless, man being in honor abideth not; *he is like the beasts that perish*."

In Genesis 2:7 we are told that "the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Later, after the transgression of this originally perfect pair, God said, "In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3:19.) In Psalms 146:4 David makes an emphatic declaration as to the condition of those who return to the dust. We quote, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." If language means anything at all then there is no mistaking the fact that these words describe a dead man as being absolutely unconscious, even his thoughts having perished.

Body and Breath

Note again the statement of the Psalmist—"His breath goeth forth, he returneth to his earth." If man, as a conscious, living being, was brought into existence by the union of the material body with the breath of life, it would seem reasonable that when these two elements are separated, life would cease; and this is exactly what the text states—"In that very day his thoughts perish."

Some may wonder about the "breath of life," thinking perhaps this may be that traditional something-or-other that continues to live on after the body dies. We will leave the subject of the "soul" for subsequent consideration, but let us now examine a passage which describes the *process* of dying, showing exactly what becomes of the two principal elements which divine, creative wisdom has combined to produce human life. The text reads: "Then shall the *dust* return to the earth as it was; and the *spirit* shall return unto God who gave it."—Eccl. 12:7.

The Genesis account of creation makes it plain that the human organism was formed from the elements of the earth; and with this science agrees. That is why we speak of the earth as "mother earth." It is also a scientific fact that when a man dies, his body, in due course of time, returns to dust; hence, the prophet is right in saying that the organism *returns* to the earth.

But what about the "spirit" that "returns to God who gave it"? Is not this that never-dying part of man which continues to exist even after the body

returns to dust. And doesn't this statement prove that at least some of these "spirits" go to heaven at the time of death? Let us see.

The key to a proper understanding of this text is found in the word "return," used with respect to both the body and the spirit. The body is said to *return* to the earth. This is because its elements originally came from the earth. It follows, therefore, that if the spirit *returns to God*, it must have been with God before it entered the human organism. If to be with God in this sense means to be in heaven, then it follows that if the "spirit" here referred to is a conscious entity, capable of enjoying life in a spiritual heaven, it means that every one of us must have been in that spiritual heaven before we were born; else it could not be said that we "return" when we die.

Inasmuch, then, as we have no conscious recollections of having lived anywhere before we were born into this dying world, it follows that whatever else this text may mean, it does not prove that we will continue in a conscious existence after death. But what is this "spirit" that "returns to God who gave it"? and what is meant by its "return"?

What the "Spirit" Really Is

The Hebrew word here translated "spirit," is *ruwach*. Prof. Strong, noted authority on the Hebrew and Greek languages, tells us that this Hebrew word *ruwach* means "wind," or "breath." It is the same Hebrew word that is translated "breath" in Genesis 7:15, where, it is said to be possessed by the lower animals. We quote: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath [ruwach]* of life." If the use of the word *ruwach* to describe the breath or spirit of life in human beings means that we have within us an intelligent entity of some sort that continues to live after the body dies, it also means that the lower animals inherently possess a similar intangible something which can never die.

But when we reason in harmony with the Word of God, all is clear. Genesis 2:7 declares that God created man out of the dust of the ground, and "breathed into his nostrils the breath of life." The result of the uniting of the body with the breath of life is said to be, that "man became a living soul." Obviously, when the body returns to the earth, and the breath or spirit of life returns to its original source—to God who gave it—it leaves the individual in exactly the same condition as he was before birth, which was a condition of non-existence.

To settle this question even more definitely we need only to turn to Ecclesiastes 3:19-21, where the Hebrew word *ruwach* is again used, and there it is said that the breath (*ruwach*) of both man and beast goes to the same place at death. We quote: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath [*ruwach*]; so that man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [that] the spirit of man goeth upward

[to heaven] and the spirit of the beast that goeth downward to the earth?" Evidently it was a popular belief even in the prophet's day that the spirits of human beings went to some sort of heaven at death, so he raises the question as to who can prove such a hypothesis. He had already answered the question himself by showing definitely that in death, man and beast are alike.

Death in the New Testament

The records of the New Testament on the subject of death agree fully with those of the Old Testament. Jesus indicates that the dead are in a condition of unconsciousness, which He likens to sleep. In John 11:1-46 we have a wonderfully revealing account of the sickness, death and awakening of Lazarus, a dear friend of Jesus. Martha and Mary, sisters of Lazarus, were also friends of the Master, and when their brother was taken sick they sent word to Jesus, supposing that He would come at once to their aid.

But instead of going immediately to the bedside of His friend Lazarus, Jesus tarried. After some time had elapsed He said to His disciples, "Our friend Lazarus *sleepeth*, but I go that I may awake him out of sleep." The disciples misunderstood this, supposing that Jesus referred to natural sleep. Then He said unto them plainly, "Lazarus is *dead*." Later, at the tomb of Lazarus, Jesus addressed this dead one in a loud voice saying, "Lazarus, come forth." And we are told that "he that *was dead* came forth." Not a hint here that Lazarus' "soul" was either in a heaven of bliss or a hell of torment. According to the record, he was asleep in death. Yes, Jesus believed in the "sleep of the dead."

In the account of the awakening of Lazarus from the sleep of death we have emphasized the fact that the Scriptural hope for life beyond the grave is in the assurance that there is to be a *resurrection* from the dead, rather than in the supposition that man possesses inherent immortality. The Apostle Paul fully agrees with this. In 1 Corinthians 15:12-18 he concludes that if there be no resurrection of the dead, then, "they which are fallen asleep in Christ are *perished*."

In the book of Revelation also, we find the same uniformity of thought relative to unconscious condition of the dead. For example, the Revelator says, "And the sea gave up the *dead* which were in it; and death and hell delivered up the *dead* which were in them." (Rev. 20:13.) We will leave the subject of hell for subsequent consideration, suffice it now to note the fact that according to the text just quoted, those that are in the Scriptural "hell" are declared to be *dead*. This means that they are not alive and being tormented. The text also reveals that the hope of the dead is that they shall be *brought out of hell*, raised to life again.

In brief then, the answer to the question, Where are the dead? is that they are now in a state of unconsciousness; that all hope for life beyond the grave is centered in the Scriptural assurance that through the mighty power of the Creator, exercised by the divine Christ during the coming Kingdom period, there is to be a "resurrection of the dead, both of the just and

of the unjust." (Acts 24:15.) There are doubtless many questions that will arise in the mind of the reader relative to the traditional "immortal soul," etc., but these will all be considered in their proper turn. Meanwhile let us be comforted in the thought that all our beloved ones who have died are now sleeping quietly in death, and that there is soon to dawn a glad new day in which these sleeping ones are to be awakened and restored to their long-lost friends and relatives.

Satan's Lie

Before leaving this phase of the subject it is well that we pause long enough to call attention to the origin of the false theory, so generally accepted in both Heathendom and Christendom, that "there is no death." If the Bible so clearly teaches that death is a grim reality and man's worst enemy, whence came the idea that it is a friend, in the sense of being but the gateway into another, and for the righteous, a higher form of life?

The answer to this question is found in the Genesis account of the fall of man into sin and death. Satan, operating through the serpent, in discussing the matter with mother Eve prior to the transgression that brought death, said, "Ye *shall not* surely die." (Gen. 3:4.) God had said that the penalty for disobedience would be death—"thou shalt surely die." (Gen. 2:17.) The testimony of the entire Bible is consistent with this original statement of what would constitute the penalty for sin. "The wages of sin is death," declares St. Paul. (Rom. 6:23.) "The soul that sinneth it shall die," says Ezekiel. (18:4.)

In Revelation 20:2, 3 we get the thought that the "old serpent" that deceived mother Eve has continued to be a deceiver ever since; and history reveals that this is indeed true. Every deceptive effort possible has been made down through the ages to bolster up Satan's lie, "Ye shall not surely die." As a result, nearly everybody today who attempts to believe in a future existence at all, bases his faith on the supposition that what appears to be death is merely a "transition" into another life.

One of the fundamental errors of so-called orthodoxy relative to this point is based on the traditional theory that within every human being there lurks an "immortal soul." Does man possess an immortal soul? What is the soul? What does the Bible say about immortality? What bearing does the Scriptural answer to these questions have on the general subject of hope beyond the grave? These questions will be considered next month. (*To be continued.*)

THE TRUTH ABOUT HELL

There are still many who believe in the theory of eternal torture for the wicked; also large numbers who have rejected this superstition, yet suppose that it is taught in the Bible, hence you will find this booklet a valuable one to use in bearing witness to the truth. It is a slightly condensed edition of Pastor Russell's famous treatise on this subject. Single copies 10 cents, in quantities, 5 cents a copy.

THE DAWN, 136 Fulton Street, BROOKLYN N. Y.

The Christian Life

As We Enter 1937

What it Means to Know Present Truth in This Time of World-Wide Anxiety and Distress

* * *



THE New Year is frequently referred to as a milestone on the journey of life. These milestones cause us to reflect on the brevity of life's span, to consider the possibility of events that lie before us, to make a somewhat close inspection of the world and the movements of its rulers on the chessboard of the ages, and to take an inventory of our own mental and spiritual goods and effects—our adherence to high ideals, the soundness and durability of our altruism, our faith in a divine over-ruling Providence, and the strength of our purpose to press on in harmony with the great principles of honor, integrity and truth which we have espoused. In this connection we remember the poet's words:

"We live in deeds, not years, in thoughts, not breaths,
In feelings, not in figures on a dial.
We should count time by heart-throbs; he most lives
Who feels most, thinks noblest, acts the best."

Great action, strong action, is always in demand. But action must always be preceded by thought. Then as for thought, it needs something to regulate its motions. We think it was Milton who wrote, "In the mind of man are many baser faculties which serve Reason as chief." Ah, yes, to use our reason! How much that means in life! How many people are there who actually use their reason? How many know how to reason? If our reasoning were perfect, it would be always in alignment with truth; but, of course, as members of the fallen race we cannot reason perfectly. But we should do the best we can.

It is never too late to shovel out some of the debris of old, worthless thoughts from the chambers of one's mind. People sometimes speak of "reconstruction," but true reconstruction must begin in the thoughts in order to be of lasting value; and only the followers of the Master who are being guided by the Word of God, are now in a position to have their minds "renewed" so as to meet the divine requirements. (Rom. 12:2.) Not until the divine, Messianic Kingdom is established in the earth will mankind in general be trained to think and reason properly—upon the basis of truth.

The truth that is now being recognized by the church as revealing God and His divine plans and purposes is very different from what the world calls truth. The general conception of truth is that it is some policy or plan, entirely worldly, that will react beneficially to human affairs. Of course people also acknowledge manifest facts such as the operation of natural laws. But their minds work horizontally and

not vertically. It has not occurred to men to endeavor to find out what God would like them to do, or what He is doing Himself, or what He intends to do.

Verily, as Holy Writ declares, "The world by wisdom knows not God."

The truth—the real truth—that tells of creation, of divine prophecy, and of human destiny, assumed shape in the harvest period of this present age. That is when the "mystery of God" was made known to the church. The significant events of fulfilled prophecy showed just where we stood on the stream of time. The "chariots" that were to "rage in the streets and jostle one against another in the broad ways," could not be visualized until they appeared before our eyes. Nor could the airships, nor many other things. However, these are here now, and they bear witness to the fact that we are in the end of the age.

"Thy Word is Truth"

The things that God has revealed to us in His Word we call truth, and rightly so. This truth has shown us the loving and wise plan of God as it embraces humanity and points forward to a glorious future. The truth tells us that God has made no mistakes in the past, and will make none, either in the present age or in the ages yet to be. It sets forth the fact that the Lord permitted kingdoms and empires to arise in past time in order to prove the inability of man to establish anything actually worthy of permanent existence on this earth. It shows the failure of all human institutions today.

And others too are seeing the failure of the world. From *World Order* we take the following:

"Beset on every side by the cumulative evidence of disintegration, or turmoil and of bankruptcy, serious-minded men and women, in almost every walk of life, are beginning to wonder whether society, as it is now organized, can, through its unaided efforts, extricate itself from the slough into which it is steadily sinking. Every system, short of the unification of the human race, has been tried, repeatedly tried, and been found wanting. Wars again and again have been fought, and conferences without number have met and deliberated. Treaties, pacts and covenants without number have been painstakingly negotiated, concluded and revised. Systems of government have been patiently tested, have been continually recast and superseded. Economic plans of reconstruction

have been carefully devised and meticulously executed."

And the result of all this?—

"Crisis has succeeded crisis, and the rapidity with which a perilously unstable world is declining has been correspondingly accelerated. A common gulf threatens to involve in one common disaster both the satisfied and the dissatisfied nations, democracies and dictatorships, capitalists, and wage-earners, Europeans and Asiatics, Jew and Gentile, white and colored. An angry Providence, the cynic might well observe, has abandoned a hapless planet to its fate, and fixed irrevocably its doom. Sore-trying and disillusioned, humanity has no doubt lost its orientation, and would seem as well to have lost its faith and hope. It is hovering unshepherded and visionless on the brink of disaster. A sense of failure seems to pervade it. An ever-deepening gloom is settling on its fortunes."

The foregoing shows how one writer views the world situation. This writer is a thinker, and thousands of thinkers see matters in general just as he does. It is to this, the world's present outlook, that Jesus referred when He forecast that at this time men's hearts would fail them for fear as they looked forward to the things coming upon the earth. It is a gloomy picture, and one who describes it and fails to see and speak of the Biblical "rainbow of promise," or the "silver lining" behind the dark clouds, might well be called a "calamity howler." Yes, such an apparently hopeless outlook calls forth the questions:

Is there then no hope?

Is the world approaching the end of everything?

To be able to give the right answers to these questions one must have the truth as it is given in the divine Word. We are assuredly approaching the end of the *old-world system*, but not the end of *everything*. It has been said that "Man's extremity is God's opportunity," and so it will prove to be in the present world crisis. The world *has* certainly lost orientation. It will have to turn to the east, to the sunrise of the New Day in order to get its bearings. Its worship of Mammon is ruinous, its materialism is appalling, its selfishness is deep-seated and cruel. God's violated laws will demand payment in full; they will strike back with crushing effect; the old-world system must go down.

And who that knows Bible truth will be sorry for this? Who will regret the close of an administration of misrule. Compared with the future regime of everlasting peace and righteousness the world powers of today, with their oppressive rule of unrighteousness, are but a temporary blot on the face of the universe. Just think what the Psalmist says about that future reign: "He [the Lord] shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, He shall save the children of the needy. He shall break in pieces the oppressor. The Lord

knoweth the days of the upright, and their inheritance shall be for ever."

A Time for Christians to Rejoice

"When ye shall see these things begin to come to pass," said the Master, "then look up, lift up your heads [with hope and joy] for your deliverance draweth nigh." To what things did Jesus refer? In the various signs that He set forth as those that would mark the end of the Gospel age, Jesus made it plain that the age was to end with great trouble and distress of nations, "the sea [of human life, the social elements] roaring, and men's hearts failing them for fear and for looking for those things coming upon the earth." The very education that should have been a blessing to the world has been a cause of greater unrest, for it has been a powerful weapon in the people's hands. In the very nature of things the masses of the world's populace could not definitely serve the purposes of the rich, amassing treasure for a plutocracy that wields the chief power over men today. The upper and the nether millstones must come together with a crashing power that will cause them both to crumble. The darkest part of the earth's night is yet to come, and then, in due time, the great and wondrous morning will break for all.

And the true church of God is fully aware of that which is taking place. The church looked for some great event to mark the year 1914, and that event came. Several years before 1914 the church was led to believe that everything would not go down in 1914, but that it would be "the beginning of the end." The world's civilization was too powerful to be broken down in a few months by the natural means which the Lord had chosen to bring about its destruction. It was to be a gradual process of disintegration. And since 1914 the world has been surely going from bad to worse. The Bible speaks of some who would cry "peace, peace, when there is no peace"; but we are not of that company.

To us the Lord says, "Blow ye the trumpet in Zion; sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, it is nigh at hand."

Then the prophet goes on to call it a "day of darkness and of gloominess [and verily it bids fair to be just that] a day of clouds and thick darkness [so that people will not be able to see the way to go, there will be so many conflicting opinions and opposing counsels] . . . a great people and a strong; there hath not been ever the like, neither shall there be any more after it, even to the years of a thousand generations. A fire [destruction] devoureth before them, and behind them a flame burneth; the land is as the garden of Eden [something very desirable] before them, and behind them a desolate wilderness [nothing to go back to, so that they feel they must go ahead] yea, and nothing shall escape them. The appearance of them is as the appearance of horses [plans and purposes more or less clearly defined] and as horsemen so shall they run [driving their ideas and purposes forward]. . . . The earth shall quake before them; the heavens shall tremble, . . . for the day of

the Lord is great and very terrible, who can abide it?—Joel 2.

For God's people, however, the time of trouble has no terrors; nor has the year 1937. For years these watchmen of Zion's hills have beheld the mustering of the hosts to the "battle of the great day of God Almighty." While knowing that nothing can save the world-system from its certain doom, they have had their own work to do, and have been trying to carry on with it faithfully—and they will continue to do this until the time comes "when no man can work."

Christians Not to Support Selfish Misrule

The work of the church has not been to try to save an order of things which God has condemned. Their hope does not lie in elections, in presidents, in dictators, in kings, in oligarchies, or in world courts; so they do not give their support to these, save in the matter of being good, law-abiding citizens. Their hope is in the Lord and in His Kingdom, even in the great "Sun of righteousness to arise with healing in His beams," to forever dispel earth's long night and usher in the new day. That this is the world's one and only hope, they are fully assured by the Word of God. They do not have to guess at this, for they are fully informed as to the situation, being described in the book of Revelation as standing "on a sea of glass mingled with fire"; this picture reveals the fact that the world situation is transparent to them; that while there is trouble on every hand, yet they are able by the eye of faith to see through and beyond the trouble to the glorious age of blessing soon to come.

As we enter the year 1937 we do so with faith in the great, unfailing plan of the ages. Majestically, step by step, this plan has moved ahead. We have seen members of God's true church gathered out of various denominational systems. We have seen something of the trials and tests to which they have been subjected because they love righteousness and take their stand on God's side, which is not any earthly side, but simply standing with God and with His Word of truth. They recognize the fact that Jesus held up the only true and safe law, and that is the mighty law of love. They know that it is the violation of this law that is causing all the social unrest and trouble in the world; and it is very clear that when the controlling power of Christ puts this law into effect, world conditions will be **completely changed**. Love indeed is to become the chief glory of perfect man, even as it was man's chief glory when he was created. What love fails to do for man, nothing will ever do.

During 1937 we'll see many experiments in government, many strikes, many battles in the industrial realm, the growth of military power, and the increase of dissatisfaction and unrest. But in the meantime we know that we are one year nearer home, and nearer to the great change that is to take place in the world's affairs. This change cannot possibly be far away. Then let us press along faithfully toward the goal, standing by our responsibilities, embracing our opportunities for doing good and witnessing for divine truth, measuring up to the requirements of duty; with our faces turned toward the great sun of joy and blessing that has been revealed to us, and that is ere long to be revealed to all the families of the earth.

The Works of Faith



CHRISTIANS have spent much time and effort in seeking to ascertain the relative value of *faith* and *works* in the worship and service of God; whereas, when viewed in the light of the Scriptures there is no relative value at all between these two fundamental elements of Christian character; for the reason that neither justifying faith nor acceptable works can exist independent of each other. The only true relationship between Christian faith and Christian works is that which is suggested by the apostle in our text, in which he commends the Thessalonian church for their "works of faith."

These words of Paul remind us of that well-known expression of St. James which says that "faith *without* works is dead." (James 2:20.) James reasons the matter correctly for us when he says, "Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith *by* my works." (James 2:18.) Now just as there can be no vital, justifying faith without its being outwardly manifested in Christian works, neither can there be true works of righteousness which

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, and in the sight of God and our Father."
—1 Thes. 1:3.

* * *

are pleasing to God except as those works are produced by a living faith in God and in His Word, the truth.

When the Bible speaks of that faith which justifies one and puts him in a position of favor with God, it does not have reference merely to a faith which accepts as a fact the existence of God. James tells us that so far as this kind of faith is concerned, "the devils also believe, and tremble." (James 2:19.) Paul says that Abraham was a friend of God because of his faith; but note that Abraham's faith was a faith that prompted him to action with respect to the promises made to him. We quote, "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the *promise of God* through unbelief; but was *strong in faith*, giving glory to God. And being fully persuaded that, what He promised, He was able to perform. And therefore it was imputed to him for righteousness."—Rom. 4:19-22.

Works of the Law vs. Works of Faith

In Romans 4:2-4 the apostle says: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." Some have used this passage in an endeavor to prove that all God requires of a Christian is a simple faith in the redeeming blood of Christ, and that outward works of faith are not at all essential, and are many times a detriment to the Christian life. But let us examine this passage a little more carefully.

A critical study of the apostle's argument reveals that this particular statement was intended to be a help to certain Jewish converts in the church at Rome who evidently were insisting that in addition to exercising faith in the blood of Christ, it was necessary for Gentile converts to be circumcised before they could expect to have the full favor of God. To combat this erroneous theory Paul pointed out that even Abraham, the one to whom the great foundation promise of the gospel was made, became a friend of God upon the basis of his faith in that promise long before he was circumcised. Therefore, reasons the apostle, if the father of the faithful could be justified by his faith in the Messianic promise apart from the rite of circumcision, then it would follow that the spiritual "seed of Abraham" could be fully justified apart from any ceremonial works.

Thus it is seen that Paul is here merely calling attention to the ineffectiveness of ceremonial works as compared with the efficacy of a vital, results-producing faith in the promises of God; and he is not at all taking issue with the Apostle James, who argues, that "faith without works is dead." The fact is, as already noted, Paul himself, before he gets to the end of this same 4th chapter of Romans, points out that the faith which justified Abraham was a faith which enabled him to stagger not at the promise of God relative to a promised son, even though both he and his wife Sarah, were well past the normal age when such a blessing could be expected to come to them. Yes, Isaac was born as a result of the "works of faith."

"And Not by Faith Only"

It is interesting to note that when St. James (ch. 2) emphasizes the fact that the Christian is justified by his works, he makes it plain that these justifying works are the works of faith. Summing up his conclusions the apostle says, "Ye see then how that by works a man is justified, *and not by faith only.*" (Vs. 24.) James is not attempting to show that one can be justified by works apart from faith, but rather that vital, justifying faith is a faith that will produce works—the works of faith. And, appropriately enough, James cites the experiences of Abraham and the manner in which he reacted to the promises of God as an example of the works of faith. The apostle inquires, "Was not Abraham justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"—James 2:21,22.

The Old Testament account relative to Abraham's offering of his son Isaac as a sacrifice in obedience to the instructions of the Lord bears out the apostle's conclusions regarding this work of faith. After Abraham had fully demonstrated his obedience to the Lord in showing his willingness to make this costly sacrifice, the angel of the Lord said, "Lay not thine hand upon the lad, neither do thou anything unto him: for *now I know that thou fearest God*, seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12.) How essential indeed are the works of faith. From the first time that God appeared to Abraham and indicated He would use him in connection with the development of the promised Messianic "seed," this faithful patriarch obediently and gladly responded to all that the Lord required of him in connection therewith; but not until his works demonstrated his faith under this final test, a test that must have torn at the heart-strings of his father-love, did the Lord reveal Himself as being fully satisfied with Abraham's undivided devotion to Him—"now I know that thou fearest the Lord," were the reassuring and comforting words of the Lord's angelic representative.

Demonstrated Faith Brings Blessed Assurance

That these comforting words of the angel did not represent merely the angel's personal opinion of the matter is revealed in the fact that immediately following this was the time when God ratified the Abrahamic covenant with His oath. We quote, "And the angel of the Lord called unto Abraham out of heaven the second time, and said, 'By myself have I sworn, saith the Lord, for *because thou hast done this thing*, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.'"—Genesis 22:15-17.

Ah, how tremendously important to Abraham himself were his works of faith! And the point to be specially noted in the foregoing is that the justifying works of Abraham were those works only which reflected and demonstrated his faith in the promises that God had made to him. These works of faith on Abraham's part are manifested in three outstanding ways. First, he was called upon to leave his own people and his father's house, and to go into an unknown country. This meant the breaking of home ties and virtually the starting of life all over again in a new country and among strange people. Second, the great test of faith that came upon him in connection with the birth of Isaac at a time when both he and Sarah, his wife, were beyond the age when they might naturally expect to have a son born to them. And third, the final test of his faith when called upon by the Lord to offer up Isaac as a sacrifice. Abraham's works of faith in connection with these three outstanding tests that came upon him had to do with the genuineness of his faith in the promises that God had made to him.

The exercise of Christian faith in connection with

the promises of God as they have to do with the development of the spiritual seed of Abraham is found to be similar in character to the justifying faith of father Abraham. Christian faith, even as the faith of Abraham, must go beyond a mere mental assent to the existence of God, and to the fact that He sent His Son into the world to be man's Redeemer. The coming into action of justifying Christian faith is described by the Apostle Paul in 2 Corinthians 5:14, 15, which reads: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live *should not henceforth live unto themselves*, but unto Him which died for them, and rose again."

Faith in the redeeming love of God and of Christ that does not lead one thus to the point of full consecration to the Lord is not a justifying faith. The first "work" or result of faith is thus seen to be the unreserved dedication of one's whole being to God, to thenceforth do His will regardless of what the cost may be. It is this whole-hearted surrender to the Lord that is invited by the Heavenly Father in those beautiful poetic words of the Psalmist: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord; and worship thou Him."—Psalms 45:10, 11.

Yes, here is the first test of vital, Christian faith, even as it was the first test upon Abraham, the father of the faithful. We must be willing, in response to the revealed plan and will of God for us, to step out from the advantages and blessings of home and family ties, and to devote ourselves entirely to the accomplishing of the Father's purposes in us. God's oath-bound covenant to bless all the families of the earth would not have been made with Abraham had his faith not enabled him to separate himself from the people of the land, and trusting in the promises of God—and inspired by them—to step out upon an untried and uncharted course in life.

Faith Produces the Seed

The second great test upon Abraham's faith—the one which had to do with producing the typical seed of promise—also has its counterpart in the faith-life of the Christian. The spiritual seed of Abraham is brought forth through the begetting and nourishing power of the Word of truth, of which every true Christian is made a minister. This begetting power of the Word becomes operative through its dissemination to others. This is the underlying principle involved in the divine commission given to the disciples by our Lord, "Go ye into all the world and preach the Gospel," with the avowed purpose of "making disciples."

This does not mean, of course, that the spiritual seed of Abraham is brought forth merely through the efforts of each individual member thereof. No, no! Our privilege is merely that of being the channel of the spirit of truth. It is true of every Christian, even as it was of Paul and Apollos, that while one "plants"

the seeds of truth, another "waters," yet it is "God that giveth the increase." Indeed, our "works of faith" would amount to nothing unless God worked "in us to will and to do of His good pleasure." This fact too, is illustrated by the manner in which God rewarded the faith of Abraham relative to the promised seed.

Doers of the Word

This also, is a "work" which is to demonstrate the faith of every true Christian. It is not enough that we consecrate ourselves to do the will of God, but in addition to that we must actually ascertain what that holy will is, then faithfully perform it. In harmony with this, the apostle, after describing our consecration as being an agreement to live, "not unto ourselves, but unto Him who died for us and rose again," goes on to show that this unselfish, life-devotion to God is utilized by our Heavenly Father in our being made "ministers of reconciliation," "ambassadors for Christ," and "workers together with Him."—2 Cor. 5:14-20; 6:1.

Herein then are to be found the true "works of faith" in the Christian life. We are to "grow up into Him in all things" by "speaking the truth in love." Faithfulness in this Christian work becomes a severe test of our faith. The natural tendency is to receive the truth concerning the glorious Messianic purpose to bless all the families of the earth, and to enjoy it in a selfish way with no special thought of telling it out for the blessing of others. Abraham could have followed this same selfish course; but the Lord made it plain to him that he was to cooperate in the producing of the typical seed of promise. Just so with the Christian. To him also, when he receives a knowledge of the divine purpose to bless the world through a "seed," there comes the obligation to be "co-workers with Him" in the producing of that seed. If we do not perform this "work of faith" there is no evidence that our faith is of that vital sort which actually justifies us in the sight of God.

It is this identical kind of work to which the apostle refers in our text (1 Thes. 1:3). Paul is here commending the church at Thessalonica for their zeal in preaching the gospel. Note the apostle's reasoning in this connection: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the holy spirit, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us (in this respect), and of the Lord, having received the Word in much affliction, with joy of the holy spirit. So that ye were ensamples to all that believe in Macedonia and Achaia. *For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.*"—1 Thes. 1:3-8.

According to the foregoing words of the apostle there seems little room for doubt as to what constitutes the real "works of faith" on the part of the

Christian. As already noted, it is this dissemination of the gospel that, in the power and under the direction of the holy spirit, produces the spiritual seed of promise. Through faithfulness in this work of faith there comes to us the foretold trials and sufferings of the Christ company in which we must share if we are to participate with Christ in the glory of His Kingdom.

If our faith in the glorious Messianic gospel that has come to us is not sufficient to cause us to lay down life itself in the proclamation of it; if we receive it merely with a self-complacent and self-satisfied feeling of having been blessed with a pre-knowledge of things to come, and let it go at that, it means that we have no vital faith in the promises of God; and hence, no matter what our future status might be, we cannot now participate in the "joy of the Lord" which belongs to those who gladly, at the cost of self-sacrifice and suffering, demonstrate their faith by their works.

Inward Works of Righteousness

While we should not overlook the fact that true faith in the promises of God implies activity in proclaiming the message of truth for the blessing and upbuilding of others, yet we must remember also that the principles of righteousness exemplified in the truth must become effective in our own lives. That shopworn saying, "Do as I say, not as I do," should never be permitted to become true in the Christian life. Our publication of the truth is not to make a display of "great works," but in order that one here and one there, in the divine providence, may be brought into contact with, and built up into Christ, by it. And in order for that begetting and building up power of the truth, as proclaimed by us, to be effective in the lives of those to whom we minister, it must first of all be the controlling influence in our own lives. Thus by deed as well as by word, our works of faith will bring glory to God and blessings to others. On this point the wonderful exhortation of the apostle as recorded in 2 Corinthians 6, is convincing proof of the correctness of our conclusions.

It is a mistake however, to suppose that our ministry of the truth for the blessing of others in any way detracts from its upbuilding power in our own lives. Some seem to have developed the erroneous thought that when we are actively interested in bearing witness to the truth, we are as it were, taking time off from the real work of making ourselves ready for the Kingdom. Nothing could be more erroneous than a viewpoint of this kind. The fact is, that there is no way in which we can be more effectively engaged in making ourselves ready for the Kingdom than when we are actively engaged in the work of the ministry, either by means of the printed page, or privately among our neighbors and friends, or from the public platform.

Some seem to think that because the Lord does not bless their ministry in a phenomenal way, in the sense of interesting new people in the truth, that their efforts are wasted; but this is not the proper way to view the matter. It probably will be found when the

entire church is complete, that the greatest result which accrued from the efforts of any of its individual members to proclaim the gospel was the inward work of grace in the heart of the one who made them. It is because the outward results of the Christian ministry are always *apparently* small that it requires great faith to continue faithful in it. From the human standpoint it would seem foolish to suppose that a new creation of 144,000 kings and priests could be brought into being by the imperfect ministries of the weak and despised of this world. Similarly it would have seemed foolish to anyone except the faithful Abraham to suppose that he and Sarah, at their age, could produce a seed. As a matter of fact, even Sarah herself, while exercising sufficient faith to cooperate, laughed at the proposition.

An Analysis of Worldly Wisdom

Paul analyzes the wordly spirit of unbelief relative to the purpose and power of the Christian ministry as follows:

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of Christ is to them that perish foolishness; but unto us which are saved it is the power of God (that begets the promised seed). For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the *foolishness of preaching to save them that believe*. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God."—1 Cor. 1:17-24.

Paul doesn't here reveal the exact nature of the "signs" which the Jews looked for in connection with the apostle's ministry, but let *us* be careful that we do not at *this time* measure the blessing of the Lord upon the ministry of His truth upon the basis of any outward evidence or "signs" of successful results. Nor should we be like the Greeks, the majority of whom valued Paul's ministry from the standpoint of how much wisdom was displayed in the message he proclaimed. Too often indeed, we think of the truth from the standpoint, not of how we can use it for the blessing of others, but from the standpoint of how wise we can become by possessing it and continuing to study it. Paul puts the matter squarely before us by saying that the supposedly "foolish" activity of preaching the gospel, is in reality a display of the power of God as it operates on behalf of them that are called.

If we should spend our whole Christian life in active service without witnessing any apparent results in the lives of others, as many have done, let us still rejoice in the privilege we have of partaking in the general ministry by which, in its entirety, the spiritual

seed is ultimately produced; and be glad that our handling of the Word of God unselfishly has resulted in our own growth and perfecting as new creatures in Christ Jesus.

Faithful Unto Death

Abraham's third and final supreme test of faith was in the offering of his beloved son Isaac as a sacrifice. This reminds us of the apostle's words, "Ye brethren as Isaac was, are the children of promise." As a part of the antitypical Isaac class, we too are to be offered in sacrifice. Much the same thought is involved here as in connection with our faithfulness as ambassadors of the truth; except that it carries us a step further by emphasizing the fact that our works of faith will not be complete until we have been "faithful unto death." Nothing short of this full obedience to the will of God as expressed through His truth, even at the cost of life itself, will gain for us the victory of faith, and the full assurance of the Heavenly Father's love.

"Be thou faithful unto death and I will give thee a crown of life," is the divine method of dealing with and rewarding the heirs of this "great salvation"—the spiritual seed of Abraham. And whether we think of this as implying faithfulness in the face of death, or merely remaining faithful until we die, the test of faith is equally far-reaching and exacting; demanding works which display our full confidence in and appre-

ciation of the Messianic promises of God, and the blessed privileges that are ours in connection with those promises. "Who could faint when such a prospect leads us on to faithfulness?" asks the poet, but there is a grave danger of fainting. Human frailties, encouraged by inherited human selfishness, are constantly endeavoring to impress us with the thought that since we now know the truth the only important thing is merely to hold on to it, and to hope for a share in the work of blessing others in the next age. Such an attitude represents a lack of justifying faith. If we actually believe the truth, nothing will prevent us from being faithful ambassadors of it. If we are only half-hearted in our belief of present truth, then one or another of the misleading sophistries of this "evil day" will convince us that we can better serve and please the Lord by not participating in the active ministry of the precious gospel of Christ. May all of us consider well, and act upon the timely advice of the Apostle James: "Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2:18.) And the principle here set forth should be made to apply not only to our responsibilities as ambassadors of the truth, but to every single command of the Scriptures which has to do with our life of faith. Yes, let us be "doers of the Word, and not hearers only."

The Home Call

Human life has its lights and shadows, and one of its brightest lights is that of Home; and the Home Call is an inspiration to him to press on for the great prize of the high calling, while he continues to faithfully serve the Lord in anticipation of his approaching "change" to the divine nature.

* * *



WHAT a happy day is the day of Home Coming for those who have been separated from the hallowed scenes of the family circle! Verily it is one of the greatest of days to them. How the sailor thinks of home when he is on the rolling main, a thousand leagues removed from his loved ones. It is a source of satisfaction for the ship's captain when his vessel weathers the gale, or when he does some heroic deed of life-saving; but ah, what a day it is for him when, the voyage being over, he greets his dear old mother or his fond wife in the shelter of the old home! That indeed is when the sweetest joy fills his heart and mind. And with the soldier it is the same. Perchance he charges a fortress of the enemy, and thus wins renown; or saves some comrade from death upon the field of carnage, thereby winning a medal and his country's praise. But think of what it means to him when the war is over, when peace has been declared, and when he goes home to those

who have been longing for him and praying for him for many a long month or year!

Yes, there is a kind of magic in the word "Home"—the magic or lure of something we have known and have loved. Nor does this lose its power with the passing of years. It is perpetual in its character. It ever rings forth a pure note of music amid the many discords of the journey we are called upon to take. It calls to us across the country of a thousand sorrows; for, as the needle of the compass turns to the magnetic pole, so there is something in the heart of man to cause it ever to turn in the direction of home.

What Home Means to God's People

To the Christian the word "home" suggests chiefly something not of earth, but of the spiritual or unseen world. The follower of the Master knows that there is another land awaiting him, and that up yonder is a truer and grander home than any that he has known on this mundane sphere. He realizes that all the things that have made his earthly home so precious will be found in the home above, only in a higher sense. It is his faith in God that tells him that this is so; for God is good, God is love, and He will give the best to his children; nor will He ever disappoint them. So the Christian can say with the apostle Paul, "If the tabernacle of this earthly body be dissolved, we have a house not made with hands, eternal in the heavens."

That the Home Call was a real call in the life of the Master, there can be little doubt. Jesus must have longed for the time when His trials would be over and when He would be back in the heavenly home with his Father again. Therefore it was that on one occasion He prayed, "Father, glorify Thou Me with the glory I had with Thee before the world was." And many a time He must have thought of what that home coming would mean to Him, of the pleasure His Father would manifest in His faithfulness and in His obedience; and how all the angels would rejoice, even as the words of that good old hymn, "The Ninety and Nine," suggest:

"And angels echo around the throne,
Rejoice, for the Lord brings back His own."

Patriarchs' Visions of the Future

Long before Jesus came to earth there were those who heard the Home Call, although for them it did not mean the same as it did for the Master. Enoch was one of these, for he realized by prophetic vision that the earth had yet to be perfected as a paradise for man; so he prophesied that the Lord would surely come to do this work. Then there was Abraham who "looked for a city (a home for millions of the human family) whose builder and maker is God." And many like-minded ones had hope for a glorious future for the sons of men; and concerning them the apostle says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore, God is not ashamed to be called their God: for He hath prepared for them a city."—Heb. 11: 13-16.

Yes, indeed, God has a city, or a home, to which these men shall go in due time; for they were out of harmony with the selfish elements of the world of their day. They were actually God's representatives in a world estranged from Him, or as some may express it, His ambassadors at a foreign court; that is, they were not at home in a state of society where the great principles of divine law were not recognized as supreme. Yet, as an offset to their difficulties and trials, they were At Home with God.

And the Lord's people of this Gospel age are likewise At Home with God, but not so with the world. To them Jesus said, "You are not of the world, even as I am not of the world. If you were of the world, the world would love its own. But I have called you out of the world, therefore the world hateth you, and you know that it hated Me before it hated you." Ah, how true that here, "we have no continuing city, but we seek one to come"! As it must have caused sorrow to the heart of Jesus to see the sin, crime, selfishness and pride around Him on every hand, so it imparts a like feeling to the Christian today. He longs for the time to come when he will be privileged

to help renovate the world and give back to it the Old Home conditions of pristine Eden land.

Yet the Christian is surely At Home with God, for to him the Home Call has come from God. He has faith to believe that God has prepared a glorious Home for him in the spirit realm above, and he knows that he must do all in his power to prepare himself for that home. The first thing in the way of preparation is to come fully under the Head of the Home, to recognize the Lord's way as the best for us in every respect. To do this each day means to keep our consecration active, to keep it renewed, not allowing it to lapse to any degree. Indeed, our daily experiences should serve to constantly remind us of the immense advantage that we receive from keeping fully submitted to the Lord's will. When we do this, the divine providences can operate freely and bless us in the highest way. "Not my will, but thine, be done," should be the constant prayer of the consecrated heart.

Cultivating Home Relationships

Then we should prepare for the home life above by cultivating family relationships with the Lord's people. We should rejoice to meet with the other sons of God, all members of the same great family. Just as in the natural home, so in this spiritual home of ours, some, in fact none, of the members of the household are as good as we would like to see them. As we sometimes express the matter, "They have their peculiarities." The chief cause of our difficulties in this way is that we are all badly warped and twisted by the fall of the human race into sin long ago. Our first parents have left us all things very hard to get rid of; and we will not get entirely rid of these imperfections while this side of the veil. Therefore it is that we hear the apostle exclaiming, "Oh, wretched man that I am, who shall deliver me from this dead body?"

Realizing, therefore, the power of heredity, we should be very kind and sympathetic in our attitude toward other members of the family circle. The Home Call should make us not only willing to serve others, but eager to do so. Nor do we need to be officious or obtrusive. There are many kindly deeds that can be done in a humble way. The important thing is to be alive to our opportunities. Jesus spoke of a cup of cold water given to a disciple in His name as not failing of its reward. Surely such a gift would be a very simple act of kindness, yet in this saying is revealed the fact that the loving Heavenly Father is interested in such things even though they seem small. They are important in His eyes because they manifest the right heart qualities; and always it is true that "The Lord looketh on the heart."

When our friends come to visit us—especially in the summer season when the weather is hot—we like to offer them a cup of cold water, or perhaps some refreshingly cool lemonade. If they are warm and tired, they may be glad to have this refreshment. Or their hearts may be weary with life's stern battle, and they may be glad to have us bring forth the refreshing water of life from the Word of God and speak to them of the Father's love for them, and how He is leading His children "in green pastures and beside the still

waters" even though there are enemies lurking near to spring upon them. Oh, how sweet it is to speak of such things; for the gracious and beautiful story of divine love never grows old. It brings a song to our heart, and reveals to us the bright blossoms of joy even when the wilderness of the world looks barren and drear and the thunders detonate along the darkened skies.

The Story of the Meadow

The Home Call helps us to see more clearly the purpose of the Christian life and why God at times plows up some soil of the heart so that better growth and richer fruitage may result. One who wrote helpfully of the ways of God has given the following story for our consideration:

"One day in early summer I walked past a beautiful meadow. The grass was as soft, thick and fine as an immense Oriental rug. In one corner stood a fine old tree, a sanctuary for numberless wild birds; the crisp, sweet air was full of their happy songs. Two cows lay in the shade, the very picture of content. Down by the roadside the dandelion mingled its gold with the royal purple of the wild violet.

"I leaned against the fence for a long time, feasting my hungry eyes, and thinking in my soul that God never made a spot fairer than my lovely meadow.

"The next day I passed that way again, and lo! the hand of the despoiler had been there. A plowman and his great plow, now standing idle in the furrow, had in a day wrought a terrible havoc. Instead of the green grass there was turned up to view the ugly, bare, brown earth; instead of the singing birds there were only a few hens industriously scratching for worms. Gone were the dandelion and the pretty violet. I said in my grief, 'How could anyone spoil a thing so fair?'

"Then my eyes were opened as by an unseen hand, and I saw a vision, a vision of a field of ripe corn ready for the harvest. I could see the fine, heavily laden stalks in the autumn sun; I could almost hear the music of the wind as it would sweep across the golden tassels. And before I was aware, the brown earth took on a splendor it had not had the day before."

And so the busy days speak to us of preparation, for always the Home Call comes to our ears. If God does some plowing, we say that it is well, for we must not be too much at home here, too contented with the things of earth, or the Home Call will surely lose its charm for us, and by and by it may fade away, and be as a thing of the past, leaving our hearts bereft of joy, even as trees in winter are forsaken by the bird choirs of June.

What It Will Mean to See the Bridegroom

Another lure about the Home Call is that it means that some day the bride shall see the Bridegroom. What a wonderful thing it will be to actually behold Him who died for us, and has been the great head of the church through this age.

A story is told of a wedding that took place in England. A young man of great wealth and high social position, who had been blinded by an accident

when he was ten years old, and who won university honors in spite of his blindness, had won a beautiful bride, though he had never looked upon her face. A little while before his marriage he submitted to a course of treatment by experts, and the climax of the treatments was to come on the day of his wedding. Would he be able to see?

The day came, and with it the guests and presents. There were present cabinet ministers, generals and bishops, and other learned men and women of rank. The bridegroom was dressed for the wedding, his eyes still shrouded in linen. Thus it was that he drove to the church with his father. A famous oculist met them in the vestry. Then the bandages were removed, and suddenly the long night of gloom faded away; the young man could see for the first time in many long years. And what face was that which he first beheld? It was the face of his beloved. And the joy that came into his heart at that moment, no tongue can tell.

And so it will be when God's people enter into their heavenly home. Will their guardian angel be the first one they'll see? Or will Jesus be the first one? We do not know, but we do know that "When He shall appear, we shall be like Him, for we shall see Him as He is."

Inspired by the Promises

It is the great Home Call that makes the truth so precious to us. If there were no future Home for the Church, and no future Home for the world, what would the truth amount to? Thus, the apostle speaks of "the prize of the high calling of God in Christ Jesus." And what is that prize but the heavenly Home? He indeed was not ashamed to make that statement, not ashamed of the fact that he was on the Home trail. And it is the same with all members of the true church. God knows that they are weak and need something to give them hope and to spur them on to the highest endeavor; so He tells them that He has a crown of life awaiting them, and Home conditions that shall mean ineffable happiness and joy. So, when the way seems long, it is cheering to think of these things, remembering that of the Master it was said:- "Who for the joy that was set before Him, endured the cross, despising the shame, and is henceforth set down at the right hand of God."

And the greatest thing in the heavenly home will be love, even as it is the greatest thing with us on earth. It is something that shall never pass away. In fact, as the song says, "Love in heaven will shine more bright." And no one ever grows weary of true love, for the hearts of intelligent beings were made for it. It is the great power that makes heaven what it is. How the angels must rejoice in it, and how they must rejoice to know that God's great purpose is that all His creatures shall ultimately enjoy it. Ah, yes, when we think of the endless sunshine of love that shall flood that heavenly Home, it is little wonder that we have a desire to be there in God's due time. And in the meanwhile we are willing to patiently wait until the time of our transformation shall see us removed from the scenes of earth to enjoy all

the blessings of the Home above. And God's people can sing,

"The racing billows bear us on,
Our prow is headed sure;
Truth's gallant ship from stern to lip
Seems well to feel the lure;
The shining way is cleft with power,
Joy's light is on the sea.
O heart of mine, this seems divine,
For going home are we.

Soon all the longing of each soul,
And all our lonely hours,
Shall pass away; we'll reach the goal,
And those fair, waiting bowers.
The harbor light is now in sight,

We hear the shore-caught foam;
Heaven's bliss so dear is very near,
Thank God, we'll soon be Home!"

But until the day come when God shall call us hence, we'll be content to await His good time. And shall we not also try to prove more worthy of His love and grace manifested to us each day? Shall we not try to do more for His cause and for His people? Shall we not brace our resolution to be overcomers? And may we ever view this life in the light of divine promise, knowing that it is swiftly passing away, and that the morning-time of eternity is about to break for us! In other words, beloved of God—called to the highest of all callings, and favored with the greatest of all blessings—may we be found worthy of God's love, and of that great, sweet and wonderful thing—**THE HOME CALL!**

Following the Lamb

"These are they which follow the Lamb whithersoever He goeth."—Revelation 14:4.



THE Scriptural symbolism of the slain lamb as applied to our Lord Jesus, emphasizes the fact of the great sacrifice He made on behalf of both the church and the world; and it is primarily this thought of *sacrifice* that is involved in the matter of our "following the Lamb." When the Christian follows Jesus as the "Good Shepherd" it is with the thought of His tender, loving care for the sheep; but to follow Him as "the Lamb that was slain," reminds us of the privilege we have of being planted together in the likeness of His (sacrificial) death."—Rom. 6:2-6.

Each of the various titles applied to our Lord Jesus, such as "King," "Prophet," "Messiah," "Judge," etc., has its own particular significance, and so it is with the meaningful title "Lamb of God"—this being the one which particularly points out His sacrificial death for the sins of the world. Thus John declared, "Behold the Lamb of God which taketh away the sin of the world." (John 1:29.) Obviously, therefore, to "follow the Lamb whithersoever He goeth," implies that the Christian life is indeed a life of sacrifice, and that this sacrifice in some way has to do with the blotting out of sin in the world.

While we have the various sacrifices of the tabernacle services pointing forward to the "better sacrifices" (Heb. 9:23) of this Gospel age, this symbolism of the slain Lamb reminds us more particularly of the passover lamb, the blood of which afforded protection to the firstborns of Israel. And we remember also, that during the passover night the families of Israel ate the flesh of that lamb thereby being strengthened for their march out of Egypt the next day. God commanded that each year thereafter the Israelites should commemorate their remarkable deliverance from Egypt by continuing to sacrifice and eat the passover lamb. How full of significance

then, are John's words concerning Jesus, "Behold the Lamb of God." It is as though he were saying, "Here is the One in whom our hope for eternal deliverance from sin, Satan and death is centred, here is the antitype of the passover lamb."

"A Lamb Without Blemish"

God instructed the Israelites that the lamb they selected for the passover sacrifice must be one without blemish; and thus was prefigured the perfection and hence the acceptableness of Jesus as the antitypical Passover Lamb. The Apostle Peter alludes to this when he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." (1 Pet. 1:18, 19.) It was upon the basis of Jesus' absolute perfection as a human being, that His sacrifice was acceptable to God. Those called from the world to follow in His footsteps of sacrifice are very imperfect, hence their sacrifice is made acceptable through the merit of Jesus' shed blood. It is important, in this connection, that our faith lay hold upon the blessed fact that the merit of Jesus' sacrifice is sufficient to guarantee the acceptableness of our own; otherwise we will fail to grasp the full significance of what it means to respond to the Lord's invitation, expressed by St. Paul, when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy, acceptable* unto God, which is your reasonable service."—Rom. 12:1.

The thought of *sacrifice* in connection with the Christian life can only be properly accounted for and understood in the light of the divine plan of the ages—the great doctrinal facts of the "Gospel of Christ." Hence the necessity, in seeking to "follow the Lamb," of noting carefully the manner in which and the purpose for which we are invited to share with Him in both His suffering and His glory. Inasmuch as the death of the perfect man Jesus is all-sufficient to satis-

fy the demands of divine justice against the fallen race, then it would seem logical that those who accept of this loving provision should no longer need to suffer and die. Indeed, not understanding the divine plan whereby the church shares in the sufferings of the Christ, many zealous religionists of today mistakenly hold out inducements of present earthly advantages in becoming Christians. Only a correct understanding of the divine-plan doctrine reveals why true Christians are those only who "follow the Lamb" in sacrifice even unto death.

"As Sheep for the Slaughter"

There are some, even among those who profess to be in present truth, who insist that all the typical sacrifices of the Old Testament point forward only to the sacrifice of Jesus; but there is too much said in the New Testament about the *sacrifice* of Christians to permit of this thought. The words of Romans 12:1—"present your bodies a living *sacrifice*"—are an allusion to the typical significance of the Old Testament sacrifices. In Romans 8:36, the apostle says, "As it is written, For Thy sake we are killed all the day long; we are accounted as *sheep* for the *slaughter*." And in 1 Peter 2:5 we are told that the church is a priesthood to offer up "sacrifices acceptable to God by Jesus Christ." These, and many other passages, definitely establish our sacrificial relationship with Christ—our following the Lamb in sacrifice—and it is therefore highly important for us to have in mind both the doctrinal and practical facts concerning this blessed relationship with the Master.

Hebrews 12:1-3 is another passage which reveals our true relationship to Jesus as sacrificers. We quote: "Looking unto Jesus the author and finisher of our faith; who for the joy set before Him endured the cross, despised the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Here the apostle is clearly comparing the sacrifice of the church with the sacrifice of Jesus. He admonishes us to look unto Jesus as our example, and then tells us that the Master's suffering was brought about by the "contradiction of sinners against Himself." Then he concludes, "Ye have not yet resisted unto blood, *striving against sin*." To resist unto blood means to resist unto death, even as Jesus did. Jesus did not die as a result of resisting sin in His own body, because He had no sin, but he did die as the ransom feature in the great plan of God whereby sin was ultimately to be eradicated from the earth—destroyed. Not only did He die as a ransom for the whole world, but the "contradiction of sinners"—those under the influence of sin—was the direct cause of His suffering and death.

So it is with the church. As Christians we must also "resist unto blood, striving against sin." True, we have sin in our own bodies which we must strive against, but striving against our own sin will not result in our death. On the contrary, to the extent

that one is able to get above his imperfections he is more or less looked upon as a worthy example in the community. It is only when he becomes a positive, aggressive opponent of Satan's kingdom of sin and darkness that he brings upon himself, even as Jesus did, the hatred and opposition of Satan's kingdom. It is this positive aggression against the powers of darkness that results in ignominy, and suffering, even unto death; just as it did in the case of Jesus. Thus it is; that as co-workers with God and with Christ, our sacrifice is counted as part of the great offering that is being made—the "better sacrifices"—in the divine purpose of reconciliation.

Reasons for Delaying World's Blessing

Jesus' sacrifice alone constitutes the ransom, the corresponding price for the forfeited life of father Adam. It is this ransom that *cancels* the penalty for sin; but the *effects* of six thousand years of the reign of sin must be removed if mankind is to receive the full benefit of the ransom. The fact that Jesus died for the people has been quite generally known throughout the nominal Christian world for a long time—although grossly misunderstood. But because of the blinding influences of sin and selfishness, and because of the confusing "doctrines of devils" relative to the divine plan through the Redeemer, few indeed have as yet been blessed as a result of the redemptive work.

God knew that this would be so, hence He set aside the entire Gospel age as a period during which He would invite a "little flock" from among the world, to be joint-sacrificers with Jesus; and upon the basis of their faithfulness to His Word, and through their experiences of suffering, as they endeavor to follow the Lamb, be prepared to share with the Redeemer in the future work of enlightening and otherwise preparing the world to accept and receive the benefit from the sacrifice of Jesus' perfect humanity as the Redeemer. Thus it is seen that there are actually two phases of the atoning work. One is that of paying the penalty for sin, which is accomplished by Jesus alone; and the other is that of removing or "blotting out" sin and its results, and in this work the church shares with Jesus as joint-sacrificers in this age, and as kings, judges, etc., in the age of restoration—the thousand years of the Messianic Kingdom.

Clearly then, in "resisting unto blood," the life blood of the church is poured out in connection with and as a part of God's divine plan for restoring the fallen human race to harmony with Himself. In Hebrews 12:2-4 (already noted), the apostle presents the practical side of following the Lamb, and then, in chapter 13, verses 10-13, he points out how this was represented in the type. We quote: "We have an altar (a place to offer sacrifice), whereof they have no right to eat which serve the tabernacle. For (or as shown in the type) the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

"Dead Unto Sin"

Another interesting Scriptural passage bearing on the manner in and purpose for which we are privileged to be sacrificed even unto death in following the "Lamb to the slaughter," is that of Romans 6: 10, 11. Concerning Jesus the apostle says, "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." Jesus died "unto sin" as a sin-offering. The apostle continues, "Likewise (in the same manner) reckon ye yourselves to be dead indeed *unto sin* (as Jesus, who died as a sin-offering), but alive unto God through Jesus Christ our Lord." Yes, it is only through "Jesus Christ our Lord" that our offering is acceptable—"holy, acceptable unto God, which is your reasonable service." Ah, what an added incentive to faithfulness it is when we "Behold the Lamb of God that taketh away the sin of the world," to realize that we have the privilege of following Him in the sense of sharing in His suffering and death and upon the basis of this sacrifice, made acceptable through the merit of His shed blood, cooperate with Him in eradicating sin and establishing righteousness world-wide.

But this blessed privilege of "following the Lamb whithersoever He goeth," should mean more to us, as Christians, than merely that it is one of the precious doctrinal facts of the divine plan. The philosophy of our suffering with Christ will mean little or nothing to us in a practical way unless we endeavor earnestly to put the principle of sacrifice involved therein into actual practice in our daily lives. The Heavenly Father did not cause these things to be put into His Word merely as a "creed" for us to learn, but rather as a guide to what He expects to find in a sanctified Christian life. If we merely are "hearers of the Word," and not doers, it will profit us nothing so far as our standing before the Lord is concerned.

"The Sacrifice of Praise"

After admonishing us to "go forth unto Him without the camp, bearing His reproach," the apostle continues by explaining the practical manner in which this works out in the Christian life. We quote: "By Him (or through Him) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." (Heb. 13:15.) Yes, it requires sacrifice in order to praise the Lord. Many think of praising God merely from the standpoint of singing hymns of praise, or of testifying to His goodness in a congregation of Christians. Such opportunities of praise should of course be appreciated and used faithfully by every Christian; but these privileges do not require much in the way of actual sacrifice. True, it takes some effort to attend meetings, some cost of time and means; but the immediate blessings received from such efforts well repay for the cost. People of the world spend time, effort and means in order to attend social gatherings, or clubs or theatres, yet they do not consider that they are sacrificing anything in order to do this. The Christian's heart should be so filled with the love of God that it will prove to be a genuine delight to him to meet with those of like precious faith, and to join

with them in praise and thanksgiving to the Giver of every good and precious gift.

The "sacrifice of praise" which the apostle describes as the "fruit of our lips," includes the privileges which we have of participating in the "ministry of reconciliation." It would be wholly ineffective as praise to God simply to say, or to sing, "I praise the Lord." But when, at the cost of self-sacrifice, and in the face of almost certain misunderstanding and oftentimes ridicule, we continue faithfully to proclaim the length and breadth and height and depth of God's great plan, the Gospel of the Kingdom, thereby helping to remove from the minds of those to whom we minister the gross misunderstandings that exist concerning the glorious character of God, then we are really praising Him. Yes, such a sacrifice of time and means, brings praise to God, for the simple reason that it helps to put Him in a praiseworthy light before the people. However, in order for such a sacrifice to result in actual praise to God, it must be backed up by a life consistent with the message which we proclaim.

"To Do Good and to Communicate"

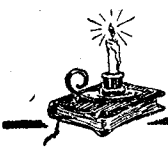
The apostle calls our attention to still other sacrifices in which we are privileged to participate as we "go to Him without the camp." We quote: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Here we are reminded of the fact that Jesus went about "doing good," and that if we, in following in His steps, "do well and suffer for it, . . . this is acceptable with God (as a sacrifice)." "For," continues Peter, "even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow in His steps."—1 Pet. 2:20, 21.

"And to communicate forget not," continues the apostle. The most important thing that the Christian has to communicate is the Gospel of the Kingdom. (Gal. 2:2.) Yet no true Christian will withhold from his brother in Christ *any* good thing which is in his power to give. In the great privilege which is ours of "laying down our lives for the brethren," we should be solicitous for the welfare of our fellow-Christians along all lines. Indeed, as we have opportunity we should do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

But those who are truly "zealous of good works," especially the good work of bearing witness to the glorious gospel of love by which our Heavenly Father is praised, will soon find that their course in life is misunderstood, and that they themselves will be reproached. Thus we "go to Him without the camp," and our sacrifice is counted in as a part of the divine plan of reconciliation. And if we continue to "follow the Lamb whithersoever He goeth," even unto death, ultimately we shall be with Him on Mount Zion.—Rev. 14:1-4.

But if we are to be with the Lamb on Mount Zion we are not only to follow Him now "whithersoever He goeth," but we must also walk in His footsteps in the same manner in which He walked; that is, in a lamb-like submission to the will of our Heavenly

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International Sunday School Lessons



NEW LIFE IN CHRIST

January 10—John 3:1-17

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with Him.

Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again he cannot see the Kingdom of God.

Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.

Nicodemus answered and said unto Him, How can these things be?

Jesus answered and said unto him, Art thou a master in Israel and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?

And no man hath ascended up into heaven, but He that came down from heaven, even the Son of man.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth on Him

should not perish, but have everlasting life.

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

GOLDEN TEXT: Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.—John 3:3.



EVIDENTLY Nicodemus had heard a good deal about Jesus, and perhaps had beheld some of His miracles. If Jesus was a King in any sense of the word, Nicodemus wanted to know as much as possible about the matter, and it was this desire that led him to come to our Lord by night.

Jesus knew that no man on earth but Himself knew about the spiritual phase of the Divine Kingdom at this time, for this was one of the "deep things of God" that was later to be revealed by the holy spirit. So Jesus replied to the question implied in the statement of Nicodemus by saying, "Except a man be begotten from above, he cannot see [Greek, *eidon*, know, or be acquainted with] the Kingdom of God."

In the foregoing quotation we use the word "begotten" instead of the word "born" because the Greek word *gennaō* is quite capable of this rendering: whether it be translated "born" or "begotten" depending entirely on the context. As a matter of fact, spiritual birth does not actually take place until the time of the first resurrection, for then it is that the Christian receives a spiritual body and enters into life in the spiritual realm. During the period of his earthly existence the follower of Christ is merely spiritually minded—walking "after the spirit"—as explained by the Apostle Paul in the eighth chapter of Romans; and while he may be said to have been

begotten to the new life in Christ, he will not be *born* into that new life until the resurrection.

The words of the Master were veiled in mystery to the Jewish ruler: "Begotten again"! He had never heard of such a thing. How could any one start life over again? He expressed his astonishment that such a thing could be.

But Jesus was talking about spiritual begetting and spiritual birth. He said, "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." Then, as for spiritual beings, He continued, "The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth—so is every one that is born of the spirit." The meaning of these words is that we cannot see spirit beings with the natural eye; they can come and go invisibly, like the wind.

But still Nicodemus did not understand the matter. Then Jesus said to him in substance, "Well, you are a master in Israel. How is it that you do not know these things? Have you never heard of the invisible presence of spirit beings? Such instances have been recorded by the prophets of Israel, hence what I am saying should not seem strange to you. Moreover, you are a Pharisee, and the Pharisees profess to believe in the existence of angelic beings. However, I have at different times told you about earthly things, and you have not believed Me. How then shall you believe Me if I discourse on heavenly things?"

And then Jesus makes a statement which shows that no one had gone to heaven up to that time, emphasizing this thought with the evident purpose of showing that being "born again" was a special phase of the divine plan available to the followers of Jesus, and had not been the common experience of man in previous ages. He says, "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which descended from heaven."—*Diaglott*.

Where then were all the millions of the people who had died in the previous four thousand years of the world's history? The answer is that they were all in their graves—where they still are—awaiting the glad day of the resurrection when the Lord shall call them forth. The Scriptures inform us that Christ came to "bring life and immortality to light through the gospel." Immortality had not been brought to light before this time. The idea that immortality is a principle inherent in man is entirely erroneous. It is not founded on fact, but on philosophy, and originally on Satan's lie told in Eden when he said to Mother Eve, "Ye shall not surely die."

The lifting up of the Son of man has as yet taken place only in a small way, and simply for the purpose of selecting the church from the world. The great, world-wide lifting up of Christ to where all can see Him and have a full opportunity to believe on Him is a matter of the future; when, as the prophet said, "The knowledge of the Lord shall cover the earth, as the waters cover the sea," and again, "All shall know Me, saith the Lord, from the least of them to the greatest of them." Verily, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." And this will assuredly take place in due time.

QUESTIONS:

What was the purpose of Nicodemus in coming to Jesus by night?

Is the Christian **born** or **begotten** of the spirit in this life? Why did Jesus compare spirit beings with the wind?

Had any one gone to heaven before the first advent of Jesus? How can you prove this from the Bible?

What is inherent immortality? Does any one now possess it? Will any one possess it in the future?

What did our Lord mean by the lifting up of the Son of man? Has He already been lifted up? How will He be lifted up in the next age?

JESUS THE WATER OF LIFE

January 17—John 4:7-26

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink.

(For His disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water.

The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.

The woman saith unto Him, Sir, I perceive that Thou art a prophet.

Our fathers worshipped in this mountain, and Ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe Me, the hour cometh when ye

shall, neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship, for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

God is a spirit, and they that worship Him must worship Him in spirit and in truth.

The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.

Jesus saith unto her, I that speak unto thee am He.

GOLDEN TEXT: Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.



JESUS evidently knew that in the woman of Samaria there was good heart-ground for the sowing of the seed of truth. This woman had been legally married five times, and presumably was now betrothed in preparation for a sixth marriage, for the man was not yet her husband. What Jesus said to the woman puzzled her very much, although subsequently she may have seen something of its deeper meaning. The expression "The gift of God" was familiar to her, for water is commonly called by that name in oriental lands. She asked Jesus for the wonderful water that would be permanent in its satisfying qualities, for she had never before heard of such water.

What wonderful truth there was and is in the words of the Master: "Whosoever drinketh of this water shall thirst again, but whosoever shall drink of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life!"

Among the people of the world a condition of dissatisfaction prevails in large degree. People try one thing after another, and still find discontent to be present with them. We remember the story of Solomon and how he tasted all the streams of

the world's pleasure, and was honored as the greatest of rulers, and then cried out in his weariness of life, "Vanity of vanities, all is vanity." There is something in the heart of man which requires that it go to the great fountain Head of life for real satisfaction and joy; and that is where millions of the human race will go in due time, when the great divine Kingdom is established and when there shall be available for all, not merely "wells" of water, but the great "river of the water of life, clear as crystal proceeding from the throne of God and of the Lamb."—Rev. 22:1.

But the members of Christ's church do not have to wait until the future for the water of life, the "wells" being already available for Christians. The Lord has sent the waters of truth to them and they have found that the words of the song are true: "It satisfies my longings as nothing else can do." It is indeed by means of the truth that we find God, and come to know Him in all the glorious qualities of His character. We realize that if He can carry out such a wonderful plan of the ages for the ultimate blessing of all, He can certainly take care of us now; and that the trials which He permits to come to us to test our faith and love will be regulated in their severeness so as to accomplish the greatest possible spiritual good in our lives.

What a great revelation came to the Samaritan woman! And what a great revelation has come to us today in the harvest truth message now due! Let us be duly appreciative of this, and let us show our gratitude to the great Giver of all good things.

QUESTIONS:

Why did Jesus ask a favor of the Samaritan woman?

What is the meaning of the term "living water"? To what special kind of water did Jesus refer?

Is it a fact that the real Christian will never thirst? Explain just how this can be.

How can we worship God in spirit and in truth?

What other lessons can be drawn from the story of Jesus and the woman at the well?

TWO MIRACLES OF MERCY

January 24—John 5:2-9; 6:8-15

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole?

The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another stepeth down before me.

Jesus saith unto him, Rise, take up thy bed and walk.

And immediately the man was made whole, and took up his bed and walked: and on the same day was the Sabbath.

* * *

One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

There is a lad here which hath five barley loaves, and two fishes! but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves, and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.

Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed into a mountain Himself alone.

GOLDEN TEXT: The same works I do bear witness of Me, that the Father hath sent Me.—John 5:36.



HE word Bethesda means "House of Mercy." This house was connected with a pool of medicinal water.

Here, according to tradition, certain gases were emitted from an underground reservoir, and these gases being forced into the bottom of the pool, would make the water appear to boil. Because people did not understand the cause of this phenomenon, it was attributed to a miraculous power, some believing that it was due to the operations of an angel from heaven. Cures were known to have been effected here, perhaps through the power of the mind, aided by the medicinal quality of the water.

The American Cyclopaedia says, "Medicinal waters are very common in many parts of the world, and people come to them from long distances to be cured. Priests, especially of Esculapius, placed their sanctuaries near them, as at the alkaline springs of Nauplia, and the springs of Dodora. Phylostricus says that the Greek soldiers wounded in the battle of the Caius were healed by the waters of Agamemnon's spring near Smyrna."

Jesus quickly healed the impotent man, not by placing him in the water, but by divine power, which power is capable of overcoming every form of disease, and which will heal the world in the coming age of the Messianic Kingdom. But Jesus did not miraculously cure Himself of His weariness, but rested when fatigued by His labors. Nor was Timothy healed, nor the Apostle Paul; for God's people of this age are under the law of sacrifice, and are required to undergo various sufferings and afflictions in the flesh, yes, to die with the Master.

As to the miracle of the loaves and fishes, it was indeed a remark-

able one; one that caused men to say, "This is of a truth that prophet that should come into the world." We are not told just how this wonderful thing was accomplished, but we do know that Jesus had access to all necessary power, even to the ministry of holy angels.

One great lesson for us to derive from this story is that under the divine blessings small things can be made to go a long way. We remember that in the days of Elijah the Lord caused the oil in the widow's cruise to go a long way. Indeed, the church itself has seemed a very small and insignificant thing in the eyes of the world; yet it has stood the opposition and the persecution that has been hurled against it during nineteen centuries. And our earthly vessels are small in which to hold truth, so that we cannot hold much of the spirit engendered by the Lord's Word. Yet by our using this spirit, it will increase, just as do all things that are used. Then the Master said, too, that we should pray for this spirit, it being something that the Heavenly Father is pleased for us to have.

As the disciples of Jesus ministered to the multitude, so should His disciples today be ready and willing to minister to hungry hearts, holding forth the bread of life to those who seek to draw near to God. It is a blessed privilege for any one to participate in such a service as this. And always it is the case that the more we give, the more we have for ourselves. The Lord's true followers are the servants and representatives of the truth, and blessed are they who are faithful to the trust that God reposes in them.

QUESTIONS:

Explain the matter of the pool of Bethesda and its troubled waters.

What was the healing power of Jesus? Did He need to use miraculous means to effect His cures?

What impression did the feeding of the five thousand make on the people?

Name instances where the Lord caused some small thing to be increased.

What have we that we can use for

the Lord today? Will using the truth cause its supply to run out? Are there still hungry hearts on earth desiring the bread of life?

* * *

THE FINANCIAL COST OF ALCOHOLIC BEVERAGES

January 31—Prov. 21:17; 23:20, 21; Matt. 24:45-51; John 6:26, 27, 35.

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

Be not among winebibbers, among riotous eaters of flesh:

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

* * *

Who then is that faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant whom his Lord when He cometh shall find so doing.

Verily I say unto you, that He shall make him ruler over all His goods.

But and if that servant shall say in his heart, My Lord delayeth His coming;

And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

* * *

Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed.

Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.

GOLDEN TEXT: Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?—Isaiah 55:2.



MODERATION in all things is counselled in the Bible. Drunkenness—whether indulged in literally or figuratively—is condemned. The drunken man is not in control of himself, and during the period of inebriation his reason is dethroned. In this abuse of their bodies men have squandered their hard-earned money and have wrecked their homes. Some have eventually found themselves in dire poverty and distress and have gone down to miserable graves.

The financial cost of alcoholic beverages is tremendous, and still greater is the cost in health, in happiness, and in life itself. We think it was Portia in "The Merchant of Venice," who said of a certain person, "When he is sober, he is a little worse than a man; and when he is drunk, he is a little better than a beast. But beasts do not deprave themselves by 'putting an enemy into their mouths to steal away their brains.'"

There is another kind of drunkenness referred to in the Bible, and that may be termed spiritual intoxication, a state of unsteadiness caused by partaking of the beverage of false doctrine—doctrine which calumniates and misrepresents the Almighty. Probably this is the kind of wine mentioned in Matthew 24:49, and in Isaiah 56:10-12. We quote the latter: "His watchmen are all blind [spiritually]; they are all ignorant [of the true plan and purpose of God]; they are all dumb dogs [which cannot bark and give a warning regarding the approaching time of trouble and the end of the old-world system]; sleep, lying down, loving to slumber [spiritually indolent, not awake to the signs of the times and to prophecies being fulfilled before our eyes]. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his own quarter. Come ye, say they, I will fetch wine [intoxicating doctrine] and we will fill ourselves with

strong drink; and tomorrow shall be as this day, and much more abundant."

Our Lord spoke of a faithful and wise servant who would set before the household of faith meat in due season, and the context indicates that this would be at the time of the second coming of Christ. In this dispensational feast there would be no stale meat and no wine of false teaching. Over nineteen centuries ago Jesus Himself brought forth the meat that was then seasonable, and His disciples, receiving it from Him, gave it forth to others. And Jesus is giving the dispensational truth to us today, having used a special servant to gather this food from God's Word, the great storehouse of truth.

When the Master was on earth, there were some who followed Him because of the material advantages derived thereby. Jesus condemned this attitude of mind, saying, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." There are many today who reap considerable worldly gain because of their claim that they are Christians and God's representatives in a special sense. However, we know that in His own good time the Lord will expose all such false claims, for all the "tares" (counterfeit wheat) will ultimately be shown in their true light.

Those who come to Christ in true humbleness of mind and in faith will find in Him a portion calculated to satisfy all their spiritual longings, so that they will hunger no more, neither will they thirst. Such viands will cause no inebriation, but will impart steadiness or resolve and the strength of faith, making those who partake thereof valiant soldiers of God, servants of His truth, and wise unto salvation.

QUESTIONS:

Wherein lies the value of moderation to the Christian? Can we become intemperate in other things beside the use of alcoholic beverages?

Where is wine mentioned in the Bible in a figurative sense. What effect has the wine of false doctrine had on Christendom? Is this wine responsible for many unsteady Christians?

What "meat in due season" is the Lord giving us today? Did He raise up a special servant for this work?

Can many read the signs of the times today? What is the reason for the world's failure to do this?

What is the full meaning of the words, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst"?

* * *

JESUS THE LIGHT OF THE WORLD

Feb. 7—John 8:12, 31, 32; 9:1-11

Then spake Jesus unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

Then said Jesus to those Jews which believed on Him, if ye continue in My word, then are ye My disciples indeed;

And ye shall know the truth, and the truth shall make you free.

And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of Him that sent Me while it is called day; for the night cometh when no man can work.

As long as I am in the world I am the light of the world.

When He had spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay.

And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbors therefore, and they which before had seen him that he was blind, said, is this not he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

GOLDEN TEXT: I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.—John 8:12.



WE ALL know something of value of light. To be deprived of light would be terrible punishment. While we fertilize our gardens and weed them and water them, we must always see to it that they have the benefit of the sunshine, else our labors will be in vain. In these modern times, by means of electricity, we have our cities and towns well lighted by night, and we have only to touch a button and our own homes are also flooded with light. If we were deprived of such a boon for even a few days, it would subject us to annoying inconveniences and discomfort.

Those who are blind have to live perpetually in the dark. In our Bible story for this week a certain man was born blind. He had never seen the flowers, the trees, the green grass, the blue skies, and the faces of his friends. He had to grope along as best he could and try to get a living by begging a few coppers from the passers-by. There was just one thing he needed more than money, and more than anything else in the world, and that was his sight. But his case was considered hopeless. The fact was recognized that there was no such thing as healing for those that were born blind.

But help was coming to this poor man from an unexpected quarter, just as it came to many another at that time. Jesus and some of His disciples saw this man, and the question was put to Jesus, "Master, who hath sinned, this man, or his parents, that he was born blind?"

In replying to this question, Jesus said that neither had sinned, but He did not mean by this that either the man or his parents were perfect in the sense of being without sin altogether; but rather, that they had

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CHILDREN'S HOUR



37

Adventures of the Apostle Paul

SAID Uncle Eb, as we found ourselves comfortably grouped together in our story circle, "Were any of you ever in prison?" "Why, Uncle Eb," replied John, with a tone of resentment in his voice, "do you think we are bad enough for that?"

"Oh, I don't mean as an inmate, being punished for bad conduct," Uncle Eb explained, with a smile, "but as a visitor. Have you ever been in a prison to see what it is like?"

"Why yes, Uncle Eb," said Peter. "Don't you remember that you and I went to see a man who was in prison for a year for stealing something? The prison didn't look very bad to me, though of course I'd much rather live in this nice home."

"I had quite forgotten about our visit to that prison," said Uncle Eb. "As you say, however, modern prisons are not so bad. They are usually kept clean, and if the prisoners behave themselves they get along pretty well. Also they are taught to do some useful kind of work. The prison reform of modern times has been a great thing indeed. But there were no such prisons as these in the days of the apostles. Back there people who were arrested for crime were thrown into places where they had very few privileges. In fact, sometimes these places were nothing but dark dungeons, damp and unhealthy. Today the world—even the criminal world—enjoys many blessings that were unknown in olden times."

"Joseph was put in prison, wasn't he?" asked Ruth.

"Yes," replied Uncle Eb, "and we remember that Joseph called the dungeon a 'hole.' One who travelled in the East, has this to say about the prisons:

"We have seen many prisons here. We have seen vermin, want of ventilation, and the unmerciful stocks in which the feet are made fast. We may well pity virtuous Joseph, who was indeed as claimed by tradition, put into the prison dungeon of the present city of Cairo, which is composed of dark, loathsome passages where the prisoners are chained to the wall."

"However," continued Uncle Eb, after quoting his friend's description of Eastern prisons, "my present story is about a prison experience in the life of the Apostle Paul. One time Paul and another man named Silas, set out on a journey to visit some of the early Christian churches. At a place called Troas,

Paul had vision in which he saw a man standing and saying to him, 'Come over into Macedonia and help us.' Now Macedonia lay across the water in the country of Greece, so Paul and his companions had to embark on a ship and do some sailing. Then, after their sea voyage, in due time they found themselves in a city called Philippi.

"On the Sabbath day the two travellers went down to the riverside where they had heard there was some sort of meeting house. A number of women had assembled, and Paul talked with these, trying to prove to them that Jesus was the Son of God and that through Him was the one and only way of salvation. One of these women listened to Paul's preaching very attentively and gladly received the good news of the gospel. She and all her household were then baptized, after which she asked the two missionaries to go to her house, where she was glad to entertain them."

"One day as Paul and Silas were on their way to the meeting house, a slave girl came toward them. This poor girl was a fortune teller who made large profits for her owners by telling people what would happen to them in the future. When she saw the two missionaries, she followed behind them, crying out, 'These men are the servants of the Most High God who are telling people the way of salvation.' After she had kept this up for some time, Paul became tired of it, and turning round, he said to the evil spirit that was in the girl, 'I command you in the name of Jesus Christ to come out of her.'

"Well, the evil spirit came out, and the girl was now in her right mind. She could not tell fortunes any more, which did not please her owners. No, indeed. They could no longer make money by using this girl as they had been accustomed to do. So they were very angry, and they caught hold of Paul and Silas and dragged them before the magistrates and accused them of making a disturbance in their city and of teaching customs that were unlawful to practise. Of course all this was false; but a crowd of people had gathered, and this crowd now cried out against the two men. So the magistrates ordered God's servants to be beaten; and after this was done, Paul and Silas were thrown into jail, and the jailor was commanded to keep them safely. He therefore put them into the inner prison and fastened their feet

in horrid, torturing, wooden frames called stocks.

"Now this was not a very pleasant condition for any one to be in, was it? However, these two heralds of the cross did not bemoan their hard lot, nor did they seem unhappy, for in the middle of the night they were singing praises to God. Then, while they were thus rejoicing in the Lord, something happened. No, it wasn't a fire, it was something much more exciting than that—it was an earthquake. It did not wreck the prison, but it did throw all the prison doors wide open. Now wasn't that a strange thing to take place right there in the middle of the night? Indeed it was. And when prison doors are opened, naturally prisoners who want to escape, have a good chance to do so. It would be a temptation to almost any one to want to run away when such an opportunity presented itself.

"Well, now, perhaps you think that Paul and Silas tried to escape. But, actually they did nothing of the kind. They stayed right where they were. No doubt they knew that it would get the jailor into trouble if they were not found in the morning. In fact, to let a prisoner escape was a crime that was punished by death. The jailor himself knew the dangerous position he was in, for he felt sure that the prisoners were gone; so he drew his sword and was about to kill himself, but Paul cried out to him and said, 'Do thyself no harm, for we are all here.' Oh what a relief that must have been to the mind of the keeper of this jail! At first he felt astonished; for why had not these men escaped? Why were they so noble? Why were they so different from other people? It must be their religion, thought the jailer. He had heard them talking about Jesus and about salvation. Then he called for a light, and came in and fell down before Paul and Silas, and said, 'Sirs, what must I do to be saved?'

"And Paul soon told him what to do, for he said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' Then Paul preached the gospel to both the jailer and his household. And that very night these people were all baptized and became followers of Jesus. When the morning came, the magistrates sent messengers to the prison with orders to the keeper to let the prisoners Paul and Silas go free.

"But Paul said, 'No, they have beaten us openly, and that is unlawful, for we are Roman citizens, now then let them come themselves and bring us forth from the prison, for it is not right that we should be sent away privately.' So then the magistrates came and brought the missionaries forth, and begged them to depart out of the city. So the two men went to the home of a woman called Lydia, who was one of the disciples, and when they had seen the brethren, they departed from that place.

"On another occasion Paul was taken into custody by his enemies, and was to sail to Italy on one of the sailing ships of the time. When they drew near the island of Crete, a great storm arose and the vessel could not sail against the wind, so they had to let her drive ahead. Well, it was a wild time they had.

The sky was not visible by day, nor were the stars by night; and this danger lasted fourteen days. Of course none of the soldiers or the seamen expected to ever see land again. They just gave themselves up for lost. But Paul spoke to them. He told them that if they had taken his advice, they would not have come into this peril, but he assured them that they would all be saved, though the ship would be destroyed. And all this came to pass exactly as he said it would.

"The reason why Paul knew what would happen was that God's angel had stood beside him and had told him that he must appear before Cæsar, and that for his sake all in the ship would be saved from the sea. And the whole ship's company were two hundred and seventy-six persons, and when the front part of the vessel grounded, the soldiers wanted to kill the prisoners, but the Centurion would not permit this, for he thought that their salvation was due to Paul; so he told them to get to shore as best they could. So they began to jump overboard, and some by swimming, and some on broken pieces of the ship, they all reached the shore in safety.

"These shipwrecked people then found themselves on an island. The natives of the place were kind to their unexpected visitors, and made a big fire so that the wet clothing might be dried and the cold people might be warmed up by the genial heat. And while the company were sitting around drying themselves, suddenly there came a serpent called a viper and fastened itself on Paul's hand. Now this serpent was very poisonous, and its bite meant certain death. So the natives expected to see Paul overcome by the poison and fall to the ground. They thought that he was a criminal who was trying to escape, and that vengeance was thus overtaking him. But when Paul did not even turn pale, and nothing whatever happened, they changed their minds and came to the conclusion that Paul was a god.

"Now among the chief men of the island was one named Publius. This man took very ill with a fever, and it seemed that he would not get well. However, Paul was told about this matter, and he went in unto the sick man and prayed, and laid his hands upon him and healed him. And when a number of other sick people found out about this miracle, they also came to Paul, and he healed them as well. And they were very grateful to him and brought him many presents of such things as he could find use for, and when he was ready to depart from the island they said good-bye to him, and he took leave of them and sailed away from their coast."

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THE FACT FINDER



How Is Jesus the Prince of Peace

QUESTION: In Luke 12:51 we read: "Suppose ye that I have come to give peace on earth? I tell you, Nay; but rather division." How do you harmonize this passage with other Scriptures which describe Jesus as the "Prince of Peace"?

ANSWER: Matthew's account of this same discourse by Jesus, quotes Him as saying, "I am come, not to send peace, but a sword." This makes it even more emphatic that the world could not expect that the immediate result of His first advent and ministry would be that of establishing peace on earth and good will among men; even though the prophets had foretold that He was to be the "Prince of Peace." This apparent contradiction, like many others in the Bible, is easily understood when viewed in the light of the divine plan of the ages.

Jesus is, ultimately to be the "Prince of Peace," the One who will establish a world-wide Kingdom of peace and happiness. This coming era of universal peace is to be brought about upon the basis of a true understanding of God; when the knowledge of His glory shall fill the whole earth. (Jer. 31:34; Isa. 9:6,7.) It will be during that future Kingdom age that the message of the angels to the shepherds on the night that Jesus was born, will be fulfilled. The testimony of the Scriptures is abundant to the effect that at that time the nations shall learn war no more. We quote:

"But in the last days it shall come to pass, that the mountain [Kingdom] of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we shall walk in His paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. 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 sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4.

Notice that the foregoing description of peace on earth is said to be a condition of things that will be established upon the earth beginning with the "last days." This is a period of time that follows the second advent of Christ, hence the blessings here described could not be expected as the immediate out-

come of Jesus' first advent. This foretold condition of universal peace is said to be brought about largely through the dissemination of the true knowledge of God during the Kingdom period. (Micah 4:2.) Not, however, until Satan is bound, and the blinding influences of his many deceptions are removed, will the people in general be able to come to a knowledge of the truth; and Satan will not be bound until the beginning of the reign of the Prince of Peace.—Revelation 20:1-3.

In this "present evil world," where the Satanic influences of darkness and deception are still dominant, those who espouse the Gospel of Christ are hated and persecuted—many times by members of their own households. It is for this reason that the results of Jesus' teachings thus far can properly be likened to a "sword." Or, as Luke puts it, "division." In Luke 12:53 Jesus explains further, saying, "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her mother-in-law." Many Christians from Jesus' day down to the present time can testify as to how true these words have proved to be.

While the precious promises of the Bible, made yea and amen through the death and resurrection of Jesus, have brought peace to the hearts of all true Christians, yet outwardly every true Christian has found himself out of harmony with the world and its spirit, and because of this has learned, even as Jesus foretold, that the world hates him, even as it did the Master. "Darkness hateth the light," is the Scriptural way of explaining the matter, and to the extent that any Christian lets his light shine, he will feel the pressure of the world's hatred. But all this serves to prepare the Christian for future joint-heirship with Jesus in the Kingdom that is to dispel all darkness and hatred, and establish peace and love as the lasting heritage of mankind—when Jesus shall indeed be "The Prince of Peace."

Eating His Flesh

QUESTION: Just how is one able to eat the flesh and drink the blood of the Son of man, as suggested by Jesus in John 6:54?

ANSWER: At first thought this would seem to be a difficult matter to understand, but when we take the Master's dissertation on the subject as a whole. His meaning is very apparent—easily understood. By a careful comparison of verses 40, 44, 47, 54, 56 and 59, it will be seen that Jesus is showing us that believing on Him and in His teachings is that which

He is here symbolically describing as eating His flesh and drinking His blood. This, of course, would imply a *full* acceptance of His redemptive work on our behalf and *full* obedience to the conditions upon which the merit of that work becomes available to us.

Those who heard Jesus thus speak of the necessity of eating His flesh and drinking His blood in order to have life, found it difficult to understand what He meant—it was a “hard saying.” Even His own disciples “murmured at it.” Jesus said to them, “Doth this offend you?” Jesus did not wish to see His disciples offended by this hard saying, so He proceeded to explain to them more definitely exactly what He meant. He said, “It is the spirit that quickeneth”—or giveth life. Then He adds, “The flesh profiteth nothing”; that is, to paraphrase Jesus’ words, “It would not do you any good to actually eat my literal flesh, no more than it would give you everlasting life to eat the flesh of any other human being; but what I mean is, ‘The words that I speak unto you, they are spirit and they are life.’”—John 6:53.

Thus it is clear that the only way in which we can eat the flesh and drink the blood of the Son of man, is by accepting the great gospel truth concerning His sacrificial work on our behalf, and ordering our lives in harmony therewith. This reminds us of Jesus’ words to the Tempter, “Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.” As imperfect beings we cannot render perfect obedience to the law of God, hence could not gain life thereby, but through the merit of the redemptive sacrifice, our obedience to the revealed will of God, even though imperfectly expressed, keeps us in the way of life; and will ultimately result in *everlasting* life if we continue faithful to the end of our earthly pilgrimage.

Praying For Kings

QUESTION: What does Paul mean in 1 Timothy 2:1, 2 where he exhorts Christians to pray for kings? In what way could a Christian conscientiously pray for a non-Christian ruler?

ANSWER: The text cited in this question reads as follows: “I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” Paul seems to explain what he has in mind as the objective in praying for kings, by the words, “that we may lead a quiet and peaceable life, in all godliness and honesty.”

Conditions were much more uncertain for Christians in Paul’s day than they are in America today. Those who espoused the cause of Christ then were in constant danger of mob violence at the hands of both Jews and Gentiles, who might at almost any time decide that believers in Nazarene were a menace to the best interests of the community. The influence of these prejudiced opposers of the gospel was often exerted upon the civil rulers with a view of obtaining their aid in stamping out Christianity. In view of

this, Paul’s exhortation for prayers on behalf of these rulers, “that we may lead a peaceable life,” seems quite appropriate.

This reminds us that while as Christians we must expect to suffer for righteousness’ sake, yet that it is not our duty to deliberately walk into trouble, nor to commit overt acts in violation of the laws under which we are protected, in order to bring persecution upon ourselves. The thought here is, rather, that we should endeavor to lead peaceable lives—be “peace makers”—so far as possible, even to the extent of praying for those in authority over us, that such laws and regulations be put into effect as would make for peace and quietness to whatever extent it may be the Lord’s will for us to enjoy such blessings.

No Christian, of course, should compromise the truth in order to avoid persecution. The apostle expresses the proper balance of thought in this matter, when he says, “If it be possible, as much as lieth in you, live peaceably with all men.” (Rom. 12:18.) Yes, if it is possible, consistent with full loyalty to God and to His truth, we should live peaceably; but if such is not possible, and many times it will not be, we should rejoice in whatever privileges we may have of suffering for the cause of truth. But let us not bring unnecessary trouble upon ourselves by deliberately flouting the laws of the land, most of which are made for the general welfare of all the people.

Waiting For God

QUESTION: In what sense has the world of mankind been waiting for God, as suggested in Isaiah 25:9, which reads, “And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation”?

ANSWER: This text is a part of a prophecy descriptive of the rich blessings of life and happiness coming to the world of mankind as a result of the establishment of the Kingdom of Messiah. The Kingdom is here symbolized by the term “mountain,” and concerning this mountain the prophet says, “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.”—Isa. 25:6-8.

Then follows the passage on which the question is based, “Lo, this is our God, we have waited for Him.” It is evident that this expression comes as a hearty appreciation and full acceptance of the blessings described in the preceding verses. These blessings, in plain language are: Economic security—“a feast of fat things”; the dispelling of ignorance and superstition through the general enlightenment of all mankind—destruction of the “vail that is spread over all nations”; the conquering of disease and death

—"He will swallow up death in victory"; an abundance of happiness for all—"the Lord God will wipe away tears from off all faces"; and the end of unjust practices against the righteous—"the rebuke of His people shall He take away from off all the earth."

Generally speaking these are the blessings that all mankind have been seeking but unable to obtain ever since sin entered into the world back in the garden of Eden. All sorts of schemes have been resorted to in order to obtain these blessings, but all human efforts have failed. While the people have been waiting for and desiring these blessings they have been almost totally ignorant of the God whose love has provided them. But, when through the enlightening influences of the Messianic Kingdom, they come to understand from whence their desires have been satisfied, they will gladly acknowledge the true God as being their God.

So far as God Himself is concerned, the world has been waiting for Him in their ignorance, analyzing their longings merely in the terms of the temporal blessings which they would like to possess and enjoy. Nevertheless they have been waiting for Him. A somewhat similar passage to this is that of Romans 8:19, where the "creature," or creation, is said to be "waiting for the manifestation of the sons of God." The "Sons of God" here referred to are the members of the church of this Gospel age; and until the church class is completed and associated with Jesus in the heavenly phase of the Kingdom, the promised earthly blessings of life and happiness cannot flow out to the world of mankind, so the world is said to be "waiting" for the completion of this preparatory work; although the people have no knowledge of why they are waiting, nor of the extent to which they are actually to be blessed when the period of waiting is over.

There are many other passages which show clearly that the people of the world are to become the people of God following the establishment of the Messianic Kingdom. For example, Zechariah 13:9. This is a prophecy concerning the devastating effects of the great "time of trouble" with which this age is to end, and which will prepare the way for the establishment of the Messianic Kingdom. Jesus said that unless those days were shortened no flesh would be saved; and Zechariah indicates that possibly as many as two-thirds of the earth's population will lose their lives in the dreadful carnage of selfishness, national and international debauchery, that will destroy this "present evil world."

Of the third part that passes through the symbolic fire of trouble and destruction, the prophecy reads, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, *It is My people*; and they shall say, *The Lord is my God*." Notice, however, that these are said to be purified and refined before the Lord acknowledges them as His people.

That the world of mankind will have an opportunity to learn of God and to obey His law, following the great time of trouble, is also clearly shown in Zephaniah 3:8, 9. Here the same symbolic fire of

destruction upon Satan's empire is described, and that following the destructive work of the fire the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent." Thus the people of the world will be purified through obedience to the pure message of truth that will then fill the whole earth; and "it shall come to pass that the soul that will not hear that prophet shall be destroyed from among the people."—Acts 3:23.

And not alone will those who pass through the "fire" of trouble receive the blessings of the new Kingdom, for the Bible clearly says that all those in their graves shall also be blessed by being raised from the dead to share in the feast of divine blessings then to be spread. Yes, they shall "hear the voice of the Son of man and shall come forth."—John 5:28.

Thus the golden-age dreams of the poets and sages of all time shall be realized more fully and on a grander scale, than any of them had dared to hope or think. How natural it will then be for all the obedient of mankind to heartily acknowledge those wonderful blessings by saying, "Lo, this is our God, we have waited for Him, we will be glad and rejoice in His salvation."

Why the Italics

QUESTION: Why do some of the words in our English Bible appear in italic type?

ANSWER: In the King James, or Common Version of the Bible, italics are used to indicate the words that do not appear in the Hebrew or Greek text, but added by the translators with the thought of making the meaning clearer. Sometimes these italicized words do help to clarify the meaning, but at other times they hide the real thought of the text. An instance of where, in a single text, the translators have clarified one part and obscured the meaning of another, by the arbitrary addition of words not used by the Lord's mouthpiece, is found in Psalms 46:4. We quote, "*There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the Most High."

In this passage the words "there is" have been added by the translators to make the text clearer, and the addition of these words do indeed make the text read better. The word "place" has also been added for this purpose, but by its use an entirely wrong thought is given. The tabernacle in the wilderness, to which this text is an allusion, contained two compartments, called the "holy" and the "most holy." The "holy *place*" was the outer court surrounding the tabernacle proper. David, in this text, is referring to the symbolic significance of the "holy" or first compartment of the tabernacle; but with the word "place" added by the translators, it would lead to believe that the prophet was speaking of the outer court. Close students of the Bible should note well the use of these italicized words, making sure that they do not give the wrong thought where used, rather than clarifying the text, as they are intended to do.

Talking Things Over



"Come Out of Her, My People"

WHEN God gave the commandment to natural Israel, "Thou shalt have no other gods before Me," He laid down a most fundamental principle for the guidance of all those who desire to worship and serve the true God. The Israelites' failure to adhere faithfully to this principle had much to do with their being cast off from divine favor at the end of the Jewish age. Time and again God warned them against becoming contaminated with the religious worship and customs of their heathen neighbors; yet at different times during the Jewish age this typical people of God gave themselves over almost entirely to idolatry.

Jesus forecast that a similar tendency would become manifest among spiritual Israelites during the Gospel age: that they too would depart from the worship of the true God; and would embrace, to a greater or less extent, the religious concepts of the non-Christian world. In the parable of the Wheat and Tares, the Master shows that there would be a sowing of tares among the wheat. St. Paul forewarned that there would come a great falling away from the faith once delivered unto the saints; and in the book of Revelation we have described a great religious system of iniquity, called Babylon, from which the people of God are called to separate themselves.

The call to come out of Mystic Babylon seems clearly to coincide with the time of harvest mentioned by Jesus, during which the wheat was to be separated from the tares and finally gathered into the heavenly garner. Bible Students generally have been convinced that for many years past we have been living in this foretold time of harvest, and that the Master Himself, as the Chief Reaper, has been present supervising the harvest, using present truth as the sickle to accomplish this separating work. And whether this work of separation from nominal Christianity is looked upon from the standpoint of the harvest illustration, or whether we view it as a call to come out of Mystic Babylon, we nevertheless must concede that if our conclusions on this subject are correct it must inevitably follow that those who are blessed with a knowledge of the truth today and who have permitted its hallowed influence to set them apart to a life of separation from the spiritual pollutions of the nominal churches, are indeed a *separated people*.

Just as God tests His people along all other lines of faithfulness and obedience to Him, so He is now testing them along this line of remaining separate from nominal churchianity. In times past we may

have thought that once we obeyed the call to "Come out of her My people" by resigning from the nominal church, there would be no further tests along this line, but now it is evident that the saints need to be tested as to whether they will *remain* separated from Babylon, or whether, like typical Israel, they will decide that after all there are probably some very helpful elements of religion in nominal churchianity which we should gladly recognize and use; hence, that we should not carry this separation thought to too great an extreme.

And that's exactly the test that is now upon the Lord's people. Today, one of the important questions confronting every true Christian is this, Having come out of Babylon in response to the Lord's call, are we still determined to stay out? We cannot be looking longingly back, like Lot's wife, and expect to maintain our keen appreciation of the truth and continue to rejoice in the rich blessings of the Lord which come to us only through the truth.

We do not mean to imply that the friends in any great numbers are actually rejoining the nominal churches; although a few have, but there is a very marked tendency among some Bible Students today to ignore the fact that through obedience to the message of present truth, we have become a separated people. So pronounced has this attitude become that those who still insist on "touching not the unclean thing" are looked upon by some as being narrow-minded, intolerant, egotistical, and lacking in love for all of "our brethren."

Natural Israel's departure from the worship of the true God, to the worship of idols, was never sudden. All deflections from the true course of faithfulness to the Lord must first be preceded by the conclusion that there are *good things to be enjoyed* in the forbidden paths. Then there must be a sampling of those reputedly good things. And finally, when through the darkening influences of error, one loses his sense of spiritual direction, the conclusion is reached that it is a gross mistake to suppose that a loving God would forbid us to enjoy such wonderful blessings as are available in what we had at one time supposed was unholy ground.

When natural Israel finally bowed down in worship of Moloch it was in the belief that they were doing the right thing, and that they had made a mistake in supposing that God actually wanted them to keep away from something that had so many elements of good in it. Surely, they probably reasoned, God knew that there were many good things in the heath-

en religions, and certainly He didn't intend that they should refrain from enjoying these good things—that He would be pleased, rather, for them to look around and find all the good they could, gladly accepting and rejoicing in it, from whatever source it might come.

There is no better way to get a general, cross-section view of the trend of thought among Bible Students today than to read the letters that come from all over the world; letters in which the friends express their reactions to the various articles published in a truth magazine. It is this opportunity that we have to thus feel the spiritual pulse of a large number of the Lord's people throughout the world, that has revealed the importance of the foregoing remarks concerning our present separation from Mystic Babylon.

A portion of one of these letters will suffice to illustrate the point we are making. It comes from a brother whom we know to be heart and soul in love with the Lord and with His truth; one who is enthusiastic about every effort that is made to defend present truth and to keep the glorious doctrines of the plan before the Lord's people. Viewpoints expressed by loyal brethren like this cannot be looked upon lightly by any of us. Surely there is no better evidence of real brotherly love than that of a willingness to offer a criticism where it is thought to be needed. After highly complimenting *The Dawn* for its stand for present truth, and expressing appreciation of various articles, this brother continues:

"Yet there is room for criticism. In some of your articles, although the subject matter is well handled, there still runs a strain of Bible Studentism. This is not so good, as it fosters a spirit of sectarianism which I find in many of the brothers and sisters who are unwittingly subject to it, and who reveal it in their conversation and attitude."

Perhaps we do not get the proper thought from this brother's observation, not being too sure of just what he means by "Bible Studentism." But, for the sake of argument, we will conclude that his thought is that when one insists that the Lord has actually carried on a harvest work for the past half century, or more, and that through the medium of present truth has really, as we have all claimed to believe, separated a people unto Himself, freeing them from the doctrinal pollutions of nominal churchianity, that he is thereby being sectarian.

As we say, perhaps we do not get the brother's thought, but apparently he would have us take the view that Bible Students are merely one of the many groups of Christian people in the world today; and that while we may have a little more truth than some others, yet we should view all of them as our Christian brethren, fellowship with them as much as we can, take and feed upon what ever they may have of spiritual food that is good—seeking as best we can, of course, to avoid the error. His thought evidently is, that to take any other viewpoint than this would be "Bible Studentism," or sectarianism.

As we have already remarked, this criticism comes from a friend, hence it cannot be ignored, nor laid aside lightly. It is sincere, and comes from a heart

filled with love for us and for all who are seeking to serve the Lord as best they know how. But the question arises, Is he wrong in his viewpoint, or is he right? First of all let us say that we do try to reflect the thought through *The Dawn* that there has been a harvest of wheat from tares; that the Lord has blessed His true people with a knowledge of present truth in this end of the age; that if there still be any true Christians in the nominal churches the Lord will see to it that they too will yet come to a knowledge of the truth. Yes, if this is "Bible Studentism," then we are glad to plead guilty of reflecting such an attitude.

In order that we might have this whole matter before us for consideration at one time, we will mention a further criticism in this brother's letter. Some time ago an article appeared in *The Dawn* in which the writings of a Mr. McIntosh (familiarily known as "CCM") were referred to, and the statement made that through the reading of these works some had accepted radically changed views with respect to the typical teachings of the tabernacle and its services. Referring to this, the brother reminds us that there are many good things in the writings of Mr. McIntosh, and that he thought our criticism of his writings was somewhat unfair. This suggestion by the brother is much appreciated; so in talking this matter over, let us seek to do it in a spirit of helpfulness to all concerned.

Some years ago one of the pilgrim brethren used a subject for his public talks, entitled, "Untying the Tangles." In discourses on this subject he pointed out that most of the major tangles in theology were due to the fact that the final thousand-year period of the Lord's plan was seldom taken into consideration. He showed that when we left the Millennial age out of God's plan it was impossible to harmonize election and free grace; that we had place for the heathen; no room for the judgment day, etc. We are wondering if this same thought might not be properly applied to the matter we are now considering.

Now Mr. McIntosh had no idea of a future age of blessing for all mankind; and having no knowledge of so important a part of the "good things to come" that were foreshadowed in the tabernacle types, he could not, in the very nature of things, understand very much about those beautiful symbolismes. Unless one's spiritual vision penetrates into the Millennial age and beholds the glory of the Messianic Kingdom as it will operate for the blessing of all the families of the earth, all his studies and expositions of the tabernacle types must inevitably lead up a blind alley. This being true, how could those who do understand the plan of God be specially benefited by sitting at the feet of one so manifestly immature in spiritual perception?

This does not mean that we are to indulge in caustic criticism of those who have failed to grasp the beauties of the truth; nor does it mean that we are lacking in love for them. It simply implies a willingness to humbly acknowledge the fact that we have "been called out of darkness into His marvelous light," and that we should insist on giving honor to

the Lord for this blessed favor by continuing to feed on the truths that have so effectively anointed the eyes of our understanding, enabling us to see the beauties of His plan and to intelligently cooperate with Him in that plan.

If there were no future age of blessing for all mankind, then, if we had any love in our hearts at all, we would most certainly take a viewpoint that would make possible the admitting into the church of all who make any pretense whatever of being Christians; yea, we would feel justified in admitting also all the devout religionists of heathen lands. We could then properly reason that if a man *desires* to worship the true God, and is hindered only because of his ignorance, he should be saved in his ignorance. This is the viewpoint of most nominal church folks today. But Bible Students, who know about the future age of enlightenment and blessing, do not need to take this viewpoint in order to be charitable towards all; but we do not need to conclude that all good people are necessarily Christians.

There is another important fact that we should take into consideration with regard to this matter. It is this: that we should differentiate between the natural, inherent spirit of devotion possessed by millions of noble people in the churches and in the world, and the intelligent worship and service of God that is made possible through the truth. The spirit that prompts one to worship a higher power is possessed to a greater or lesser degree by millions, the manner in which this spirit of devotion finds expression depending upon the mental concepts one may have concerning God and His purposes relative to the world of mankind.

It is a fundamental of most religious beliefs that God cares for His faithful people. The Bible, in its revelation of the true God and of His plans for His people, is no exception to this rule. Thus, when a nominal church writer of ability confines himself entirely to those portions of the Bible which have to do with God's promised grace to help in time of need, and those passages which point out the necessity for a full devotion of one's will to God, he is able to express many thoughts that are indeed inspiring. Or, at least they would be inspiring were it not for the doctrinal errors which Bible Students know are underlying this expressive phraseology. When we know that a writer is urging full devotion to God with the thought that a failure to be thus devoted will result in eternal torture for the unfaithful ones, such writings lose their appeal for many of us. Let us learn to make a distinction between true spirituality which results from the influence of divine truth, and a mere spirit of devotion which is inherent in a large portion of the human race, even in its present fallen condition.

In many of these nominal church books we find much about being "saved through the blood." Without serious thought one might conclude that the writers had a clear appreciation of the ransom; but actually this is not so. Most of these writers really had no better conception of God than to suppose that He in-

tended to eternally torture all of His enemies—the unsaved. To them, salvation is an escape from the traditional fires of hell; that one is safe from the horrors of such a terrible eternity of doom, while abiding "under the blood." Now it is manifest that such an understanding of the ransom is entirely erroneous.

We can look this matter thus squarely in the face, without the necessity of being unloving or unsympathetic toward these earnest souls who are "seeking after God, if happily they might feel after Him and find Him." We believe that God loves these good people, even as He loves the earnest heathen worshippers. God loved Abraham's heathen neighbors, too, but only to Abraham did He reveal His loving purpose to bless all mankind; and only Abraham did God then invite to cooperate with Him in that purpose—and that cooperation was invited upon the basis of the knowledge revealed to the faithful patriarch. So it is with God's people today.

There is another important point which should be considered in this connection; namely, that many of the doctrinal theories of the nominal churches have been borrowed from the heathen. This is particularly true of the Catholic Church. But even in the nominal protestant churches there isn't a single doctrine but what has been warped by the influence of heathen theories; hence, are out of harmony with the divine plan of the ages as we find that plan taught in the Bible. True the name *Jesus* is used in the churches, but the importance of that name is in the significance we attach to it. To attach the name of Jesus to a system of pagan religion does not make it a Christian religion, any more than it would make one the king of England simply to call him George.

An ardent belief in the error that one called Jesus—being a third part of a trinity of gods—assumed a body of flesh, gave an exhibition of suffering on behalf of the world, and feigned to die on the cross to save believers from eternal torture, does not make a Christian. There isn't the slightest semblance of Christianity in such a belief, except the use of the words *Jesus* and *cross*, and this is a gross misuse. It is from this system of doctrinal pollution that the Lord has called us to separate ourselves in order that we may now cooperate with Him intelligently and freely in His plans relative to the end of the age.

Shall we then dishonor the Lord by looking back to Babylon and insisting that in order not to be narrow-minded we must continue to sample some of the supposedly sweetmeats of her talented writers, even at the risk of being gradually drawn into heathen customs and worship, as did the Jews of old? Nay, verily, but rather, having heard and obeyed the call to "come out of her My people," let us resolve not to "touch the unclean thing," having the assurance that if faithful in such a determination, God will receive and bless us. (2 Cor. 6:17.) Not that God would necessarily be displeased for His people to read books written by nominal church writers, but rather, once having left Babylon's doctrinal pollutions, let us not return to her spiritual feeding grounds with the thought of finding something more nourishing than present truth, the "meat in due seas-

on" which the Lord has provided. Surely we would not for a moment consider it advisable to elect nominal ministers to serve as elders in our classes, so why should we put ourselves under their influence by making a practice of searching through their printed teachings with the hope of finding an occasional morsel of spiritual food that may have partially escaped the defiling effects of the error with which it is surrounded? Let us seek to exercise the same caution in selecting the literature we read, as we do in electing those who are to serve us as oral teachers.

National Advertising

THE following letter from the Phoenix, Arizona, Ecclesia, will be of interest:

"Dear Friends: Some of the brethren of the Phoenix class have been very much interested in the results and possibilities of advertising truth literature in national magazines. After comparing the cost of putting on one public meeting, and the results obtained, with the replies reported from just a small advertisement in a leading magazine, the thought suggested itself to us that perhaps we could sponsor such an advertisement; and thus reach out with the message of truth beyond our own borders.

"We have worked Phoenix and the surrounding territory pretty thoroughly; and all of us have been richly blessed by seeing some increase. Then too, our participation in the preliminary work for public meetings has been a means of grace in all our hearts. So while we do not intend to neglect the pastures at home, we do want to help reach some afar off. With this thought in mind we are enclosing a contribution toward the payment of such an advertisement, in any magazine you may think best.

"It occurs to the writer that larger advertisements are usually much more effective than small ones. Also the most successful advertisers are those who do not advertise spasmodically, but keep pegging away at it regularly. In this connection we wonder, if other classes and individuals knew of such an opportunity to serve, if a number of them might not wish to join hands, as it were, thus making possible a good-sized advertisement in some leading magazine every month.

"There are many friends that are scattered throughout the country who cannot be reached by the small local classes, but who would recognize such advertisements as a call from their 'first love,' and thus be refreshed and brought in contact with other friends for comfort and encouragement. This is just a suggestion.

"Your brethren in the Lord, Phoenix (Ariz.), Class."

We fully concur in the thought expressed by the Phoenix friends, that by comparison with other methods of spreading the truth and the results obtained, national advertising has proved to be one of the most efficient. It is our hope that it may be the Lord's will to carry on with this form of ministry more extensively during 1937 than heretofore. We appreciate the enthusiastic cooperation of the Phoenix brethren in sponsoring an advertisement, and wish to announce that arrangements have been made for its insertion in the

Literary Digest, issue of January 9. We pray that the Lord may richly bless this advertisement, to His glory and to the blessing of many of His people.

Judging from past experience, we are confident that if advertisements of this kind, or larger, could be inserted in some one or another well-known national magazine each month, it would result in a wide distribution of the truth; and at the same time reach many of our brethren who are at present out of touch with truth friends. It would also furnish names of interested persons which the various classes could use in announcing their public and semi-public meetings, and in pastoral work. In addition, it would reach territory which now, due to the long distances between many of the classes, is not being served with the truth at all; thus, through cooperation, a comparatively few friends, even though widely scattered, could give an effective, general witness for the truth.

Upon the basis of distribution, the cost of national advertising is far less than that of publishing tracts. But more important than the comparative costs of these two methods of spreading the truth, is the fact that an advertisement in a national magazine goes into the home under much more favorable circumstances, hence stands a far greater chance of being read and appreciated than do tracts that are left under doors.

The Divine Plan of the Ages

CONSIDERATION is being given to the advisability of publishing a standard, cloth-bound edition of *The Divine Plan of the Ages*; and we will appreciate hearing from the friends as to how many of these books may be required within the next few months. Do not send orders, but if you would like to see such an edition of the *Divine Plan* published, and will be in a position to use one or more copies, let us know.

3-Months Trial Subscriptions

Have you been blessed through the ministry of *The Dawn*? If so, you will be glad to pass this blessing on to other Bible Students. You can do this by listing the names and addresses of all the Bible Students you know and mailing the list to us. We will check the names you send against our list, and all those not already in our files we will enter for a 3-months trial subscription to *The Dawn*. It is not necessary to send money for these trial subscriptions, as they are paid for out of our Trial Subscription Fund. Why not take advantage of this opportunity to serve your brethren while it is fresh in your mind?

The Passing of Brother H. R. Riemer

Many of our readers will probably remember Brother Dr. H. R. Riemer, of St. Joseph, Missouri, and will be interested in the following letter concerning him, from Brother Gray, of Cincinnati, Ohio:

"Brother Riemer became a Christian at an early age and because of this stand was forced to leave his father's home. He studied for the Christian ministry and was faithful as a minister in the Methodist Church until he was privileged to see the light of present truth

as a result of reading Pastor Russell's booklet, "Food for Thinking Christians, or Why Evil Was Permitted," published in 1881. With a family of young children to support he withdrew from the Methodist ministry, studied Medicine and was successful as a medical doctor until his retirement late in life. His third and final stand for Christian principle came when he, in company with others of like precious faith, discerned the errors of the Society, and withdrew therefrom in 1928. Up to the last moments of his life he gave evidence, though with failing memory along most lines, of clearness in his understanding of the fundamental doctrines of present truth. He finished his earthly course on Thursday, October 29th, 1936, at 90 years of age.

"His living children are, H. H. Riemer and M. E. Riemer, pilgrims for the Society under Brother Russell; A. W. Riemer, O. F. Riemer, Miss Dora Riemer and Mrs. Emily Riemer Gray.

"With Christian love, I remain, your brother in the Lord,
—Julian T. Gray"

FOLLOWING THE LAMB

(Continued from page 18)

Father, humbling ourselves under His mighty hand, that He may exalt us in due time. Concerning Jesus the prophet wrote: "He was oppressed and He was afflicted, yet He opened not His mouth; He is brought

as a Lamb to the slaughter, and as a sheep before His shearers is dumb, so He openeth not His mouth."—Isaiah 53:7.

From the foregoing it is apparent that we are not following the Lamb acceptably unless we too are humbly submitting to the reproaches which we are privileged to share with Him. For us to render evil for evil when persecuted for righteousness' sake would mean that we are not actually and fully following the humble Lamb of God. Jesus Himself gave us inspired advice on this point, saying: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:44.

Truly the life of the one who endeavors faithfully to "follow the Lamb whithersoever He goeth" is a very circumscribed one; in which the selfish desires of the flesh must be kept under as we walk after the spirit. It is a very narrow way for the flesh, but one in which the new creature will find full liberty to do the will of God; and in doing the will of God the Christian will have abundant opportunity to sacrifice and suffer as Jesus did, in "doing good unto all men," and in offering the "sacrifice of praise," through the faithful use of the Word of God, as ministers of reconciliation.

(To be continued)

Jesus the Light of the World

(Continued from page 23)

not committed any gross sin for which the son's blindness was a special punishment.

This is the only meaning that can be attached to the Master's words, for the Scriptures contain the clear and positive statement, that, "There is none righteous, no, not one," also that, "All have sinned and come short of the glory of God." Truly Jesus was teaching His disciples many things, and the miracle that He was about to perform was calculated to set a great truth before their eyes, especially when the time came for them to fully understand.

It may be asked, Why did our Lord use clay, and then send the blind man to the pool of Siloam to wash in order that his sight might be restored? Probably He did so for the purpose of teaching a spiritual lesson. The blindness of this man may well illustrate lack of perception—blindness to the truth—which is a general condition among men. Likewise the Lord's method of healing the blind man may serve to point out His way of dealing with spiritual blindness.

The secretions of our Lord's

mouth may well represent His grace and truth, while the earth used may represent the earthly talents of His followers. Who are we, that we should be made the instruments of God in opening the eyes of the blind—we who are imperfect, blemished, fallen? But the spirit of the Lord's lips coming upon us so transforms our energies and talents as to make them useful in His service. By the grace of God, as His mouthpieces, representatives. His followers have opened the blind eyes, not of all people, but of many, nevertheless, even now; and eventually all the blind eyes will be opened.

Also we must direct people to the great fountain opened for sin where they may wash and be clean, experiencing that blessed standing called justification, whereby their inherited imperfections are no longer reckoned against them. Every true Christian knows what this great fountain has done for himself. He realizes that he too was born blind, or nearly so, as respects his ability to behold the glorious character of his Heavenly Father, for the whole world has been blinded by the great adversary of the truth. How glad and thankful those should be who

now find that they have the boon of spiritual sight.

While Jesus is the great light that is to shine throughout the earth, He will also have the church associated with Him in this work. In due time then, the Sun of Righteousness will arise with healing in His beams, as the prophet foretold, and then, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing."—Isa. 35.

QUESTIONS:

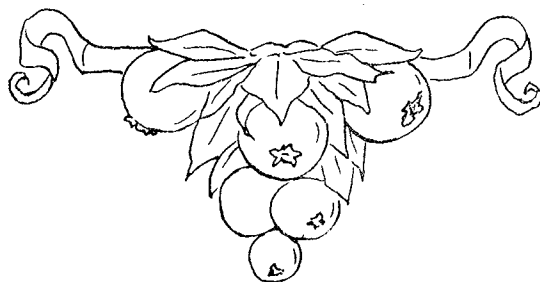
Why is truth called light? What other Scriptural names are applied to truth?

Explain what Jesus meant by saying that neither the blind man nor his parents had sinned.

Can you give any reason as to why Jesus used clay, and why He sent the blind man to the pool of Siloam?

What is spiritual blindness, and how does it manifest itself? How many have been born blind spiritually?

Jesus embraced His opportunities of doing good. What opportunities have we, and how may we embrace them?



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.

