

DAWN

Christian Goes to Calvary

The Current World Dictator

China Progress Real and Fancied

CONVENTION ANNOUNCEMENTS

WARRINGTON, ENGLAND, General Convention, April 11-13. We are pleased to have received the following announcement which will be of interest to all, and particularly to those of our readers residing in Great Britain:

"A General Convention of Bible Students will be held in Warrington, Lancs., England, at Easter time, April 11, 12, 13, 1936. The friends extend a very warm welcome to the brethren who are able to come and share with them in the precious things of the Lord. Fuller details may be obtained from the Secretary, Mr. David Stanley, 140, Knutsford Road, Grappenhall, Warrington, Lanc., England."

NEW HAVEN, CONN. Italian Convention, April 19. For full details concerning this gathering of Italian brethren, address, Vincent Di Rienzo, 385 Poplar St., New Haven, Conn.

CHICAGO, ILL., May 3. This is the semi-annual convention sponsored by the Chicago Bible Students. Sessions morning, afternoon and evening—all at 910 No. La Salle Street, Chicago. There will be an advertised public meeting at 3 o'clock in the afternoon. Those desiring further information may address the class secretary, Mr. I. C. Foss, 5944 No. Knox Avenue, Chicago, Ill.

PITTSBURGH, PA., May 24. This will be an all day convention, all sessions being held in the O. of I. A. Temple, 610 Arch Street, N. S. Pittsburgh, Pa. The Pittsburgh friends advise us that luncheon will be served in the hall and that all are cordially invited to join with them in this day of spiritual blessings. Outside speakers will be on the program. For additional information address the class secretary, J. C. Jordan, 247 Greenwood Avenue, Emsworth, Pittsburgh 2, Pa.

CINCINNATI, OHIO, May 30, 31. Meetings both days will be held at 24 East 6th Street, Cincinnati. The Cincinnati brethren write, "We are striving to make this gathering Cincinnati's best convention. . . . It is already taking on the appearance of a general convention, which we hope and pray will be productive of much good in the advancement of the spiritual interests of God's dear people. We are contemplating an immersion service at that time, and should like to have the names immediately of any who desire to avail themselves of the privilege of symbolizing." All inquiries should be addressed to the class secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

WASHINGTON, D. C., June 20, 21. The Washington friends have selected for their convention a season of the year when a visit to the Capital City is most enjoyable, as the city then presents some of its most beautiful aspects of bud and bloom. All are cordially invited to join in this two-day convention. Rooms as low as \$1 a day can be obtained in the immediate vicinity of I. O. O. F. Hall, 822 Twentieth Street, N. W., where the convention meets. For further information and programs address the class secretary, C. E. Stiles, 3718 Brandywine Street, N. W.

DETROIT, MICH., July 3-5. The Detroit brethren are arranging for a general convention on these dates. It is expected that a cool, quiet hall will be obtained and it is believed that this will be an ideal time for a gathering of the consecrated in Detroit. Additional announcements will be made later. Meanwhile, further information may be obtained by addressing the class secretary, H. N. Nelson, 216 Elmhurst Avenue, Highland Park, Mich.

(See page 33 for General Announcements)

SPEAKERS' APPOINTMENTS

BROTHER C. P. BRIDGES Boston, Mass. April 12	BROTHER R. C. MITCHELL Passaic, N. J. April 19	Halstead, Kans. 28
BROTHER DAVID DINWOODIE Easton, Pa. April 12	BROTHER N. M. MOLENAAR San Bernardino, Calif. . . . April 12	Topeka, Kans. 29
BROTHER W. F. HUDGINGS Hartford, Conn. April 19	BROTHER A. L. MUIR Vancouver, B. C. April 1-3	Kansas City, Kans. 30
BROTHER HENRY KRUEH Wilmington, Del. April 26	Victoria, B. C. 5	St. Louis, Mo. May 1
BROTHER J. G. KUEHN Springfield, Mass. April 26	Port Angeles, Wash. 6	Chicago, Ill. 3
BROTHER OSCAR MAGNUSON Philadelphia, Pa. 3 P. M. April 19	Los Angeles, Calif. and vicinity 12-17	BROTHER WALTER SARGEANT Passaic, N. J. April 5
Wilmington, Del., 7:30 P. M. 19	Phoenix, Ariz. 19	BROTHER J. H. L. TRAUTFELTER Wilmington, Del. April 12
BROTHER C. W. McCOY Cheney, Wash. April 12	Flagstaff, Ariz. 20	BROTHER W. N. WOODWORTH Baltimore, Md. 3 P. M., April 5
	Albuquerque, N. M. 21	Wilmington, Del., 7:30 P. M., 5
	Oklahoma City, Okla. 23	New Bedford, Mass., A. M., 19
	Wichita, Kans. 24	Providence, R. I., P. M. 19
	Neodesha, Kans. 25, 26	
	Hutchinson, Kans. 27	

The DAWN

A Herald of Christ's Presence

Vol. 4 No. 7

APRIL, 1936

One Dollar a Year

THIS MONTH

NEWS AND VIEWS:

- DIALOG: The Hope of Future Life**—Sidney Blair, of an agnostic turn of mind, claims that there is nothing in the realm of science to justify the hope of a resurrection. Fred Bowes, a Christian, reasons the matter out with him and Sidney is more than half convinced. 4
- EVERLASTING GOSPEL: The Coming World Dictator**—The return of Christ and the establishment of His Kingdom is shown to be the only adequate solution for present world distress: an old story with an up-to-the-minute application. (Will be in tract form later) 7
- CHRISTIAN LIFE: Blessings of the Saints in Glory**—a meditation, based on the suggestions of the Bible, of what the blessed conditions and associations beyond the veil may be like: inspiring but not dogmatic. 9
- Contrasts**—A contrast of Jesus' virtues with the degradation of His enemies: brief and to the point. 12
- Christian Progress, Real and Fancied**—A straightforward discussion of a vital issue confronting every sincere Christian today, making plain the fact that new or revamped theories are seldom genuine light of truth; that when we are properly concerned about holding fast to what we know to be the truth we will be safe-guarded against the flood of error now threatening to engulf Christians; yet will not be opposed to bonafide progress. 13
- Christian Goes to Calvary**—A review of some of the important lessons of the tabernacle and its services, as seen in the light of Calvary: a reminder that the true Christian life is one of sacrifice. 18
- SUNDAY SCHOOL LESSONS: God, the Forgiving Father. The Rich Man and Lazarus. Jesus Teaches Forgiveness, Faith and Gratitude. Effectual Prayer.** 21
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- CHILDREN'S HOUR: The Story of Job**—Job's experiences, both in his reverses and also in his ultimate blessings, are seen to be similar to those of the world of mankind. 25
- THE FACT FINDER: Casting Pearls Before Swine; A Heavenly Hope For the "Little Flock"; Jesus Answers the Sadducees; A Heavenly Country; Was Abraham Fleshly Minded?** 27-29
- BEREAN STUDY: Dispensations in the Divine Plan.** 30
- TALKING THINGS OVER.** 31

NEXT MONTH

ZIONISM IN PROPHECY

The processes of disintegration are now at work almost everywhere in the world, gradually weakening and bringing about the collapse of all the great bulwarks of what men have been pleased to call civilization. There is one exception to this universal rule of decay and chaos, and that is Zionism. Under the leadership of the Zionist movement the Jewish people are forging ahead in the land of their fathers, reclaiming and rebuilding that country as God's prophets said they would do at this time.

Beginning in the May issue, we will present a series of articles dealing with this most interesting fulfillment of prophecy. These articles will be timely and encouraging to Bible Students; and written in a way not to prejudice the Jews themselves in the event you may wish to pass them along to such to read. These articles will appear in at least four successive issues.

This series, in addition to examining many of the prophecies relating to the subject, will also present the latest data concerning the progress of Zionism.

SPIRITUAL BALANCE

The baneful tendency to assume an extreme position with respect to almost every phase of the Christian life is one against which every follower of the Master must be continually on guard. The article, "Spiritual Balance," which will appear in the May issue, calls attention to many of these pitfalls of "spiritual radicalism" and should be an assistance to all of us in the battle we have to exercise the "spirit of a sound mind."

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NEWS AND VIEWS

Hasn't Found God in the Sky



DOUTBLESS the oddest, or most ludicrous, item of recent news is that of the Russian woman pilot, Nina Kenmeva, who solemnly informed the "Society of Militant Atheists," of Russia, of her repeated but vain attempts to find God or some of His angels in the air or stratosphere. She declared, according to the report of her speech as it appeared in the *Daily News*, of Los Angeles, and other papers, that she had been carefully exploring the heavens but had not yet found any trace of a divine being! A translation of part of her statement says, "I've flown high in airplanes and balloons, and soared through space in parachutes, but I have never yet seen a trace of an angel."

It is difficult to believe that any sane adult in this enlightened age could have such a crude conception of God as to suppose that He could be located by flying through earth's atmosphere in an airplane. This brief item, though coming from atheistic Russia where systematic effort is being made to crush out every idea of a Supreme Being, helps us to realize the general dense darkness of superstition that still hinders a bewildered world from actually knowing Jehovah the true God. There is really not much difference between the ignorance of this unfortunate Russian girl and that of the white and black followers of our American colored "Father Divine," who sincerely shout, "There goes God!" when he flies over them in his private airplane.

But the average church member has no better idea of God than they. He may say that "God is love," yet he really imagines Him as a demon of dark-age tradition, who has prepared a literal lake of fire in which He will eternally torment nine-tenths of the human race. Perhaps that was the kind of God that Miss Kenmeva was looking for among the clouds—a God of fury and tempest. Others look for a trinitarian "Godhead," or three-headed being, who is supposed to return to earth some day and blow a literal trumpet so loud and long that every human being on earth will hear it; and they imagine He will have a nail-scarred body, so bright and dazzling that every human eye, on all sides of the earth, will be able to gaze upon Him simultaneously, with awe-inspiring fear, whilst they hear Him pronounce the dread sentence of fiery destruction upon the planet, and doom to eternal torture nearly all of earth's inhabitants.

It is against this superstitious notion of God, and other crude conceptions of the Creator, that Russia's "Society of Militant Atheists" are directing their efforts, seeking to instil in the minds of the people that belief in such a God is ridiculous—and of course it is. Who can blame them? The atheists of Russia and other countries are not directing their efforts against the true God of the Bible, for the simple reason that they know nothing about Him. These atheists are fighting superstition, but are laboring under the mis-

understanding that the grotesque theories to which they are opposed are taught in the Bible and represent true Christianity. Some day they will learn better than this, and may be glad then to recognize and worship the true God of the Bible—in the coming day when the knowledge of His glory shall fill the whole earth; during the thousand years of Christ's Kingdom, now near at hand.

Methodist Laymen Want More Religion

AT A CONFERENCE of Methodist laymen held recently in the middle west, a definite stand was taken toward ousting politics and radicalism from the church, especially from the pulpit. Wilbur Telm, of Chicago, secretary of the Laymen's group, said, as he made the plan plain:

"The church will kill itself unless it tends to its own business of teaching men religion instead of sociology and economics. If the church is going to be a mere economic institution, it had better quit. We are going to demand settlement of the status of the Communist-influenced Methodist Federation for Social Service, and of clergymen and church officials who use their positions to preach Socialism and Communism."

Although these Methodist laymen may not succeed in ousting radicalism or politics from the pulpits of their churches, we must give them credit for thus voicing their protest against the tendency of their clergy. In some ecclesiastical circles this bold action on the part of laymen may seem like a case of the tail wagging the dog. But why not? Yet it would be difficult to imagine a group of Catholic laymen thus laying down the law to their priests, bishops, cardinals or pope!

These Methodist laymen are quite within their rights in seeking a voice in what shall be preached to them. It would be still better if they went a step further, and insisted that the *religion* that is taught in their church should be purged of the superstitions of the dark ages, and that the pure truth of the Bible be proclaimed. But this, perhaps, is too much to expect at this time. The precious truths of the divine plan are as yet appreciated only by the few—"One here, one there."

But these Methodist laymen are too optimistic in supposing that they can save their church by purging its pulpits from radicalism; because the Lord has decreed that all earthly organizations must perish in the impending "great time of trouble." To His faithful people in these systems, who love the truth and are willing to pay the price of faithfulness to it, the Lord says, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Perhaps the much-bemoaned radicalism is one of the foretold "plagues" that is helping to bring about the destruction of these pseudo churches of Christ.

Religion Changing in India

WRITING IN *Scribner's*, Sam Higginbottom says:

"As one who has many friends among the followers of the two greatest Indian non-Christian religions, Hinduism and Islam, I would say that the most outstanding fact of the present situation is that the intelligent followers of these religions are less content with their ancestral faiths today than ever before in their history. What is the meaning of the many reform movements within the folds of those two great religions? Is it not profound dissatisfaction with things as they are? Reform is not born of content, but of discontent. So hopeless and skeptical with regard to their ancestral faiths are some of the great political and social leaders of India today that they question whether their ancestral religion is any help to them; so that many have repudiated publicly all religion as being an opiate to the people, as being a bar to progress. They quote with approval the repudiation of religion in Turkey and in Russia; yet in private conversation some of them have said that there is something about the undiluted teaching and example of Jesus that helps men to a better, fuller, richer life.

"Twenty-five years ago, in public meetings in India, the mention of Jesus was often followed by hissing and booing. Today non-Christians do not hesitate to quote Jesus with approval or appeal to His teaching. In the various legislative assemblies of India the Bible is more frequently quoted than any of the religious books of the non-Christian faiths. An apt Bible quotation is regarded as the final word to clinch an argument."

The foregoing bears out the suggestion already made, that what the anti-religionists of the world are fighting against is superstition. Whether this superstition is found in the grotesque religions of the orient, or in the equally obnoxious creeds of a paganized church misnamed Christian, they are opposed to it. Some day they will all have the opportunity of knowing more about what this writer refers to as the "undiluted teachings and example of Jesus." The Apostle Paul says, "God hath highly exalted Him [Jesus], giving Him a name that is above every name, that at the name of Jesus ever knee shall bow, both of things in heaven and of things on earth, and things under the earth [dead people in their graves], and every tongue confess, that Jesus Christ is Lord to the glory of God the Father." This future confession of Jesus as Lord of all will involve much more than quoting selected phrases from His sayings to prove preadopted creeds and theories.

"Lost World"

THE BIBLE has much to say about the "end of the world," meaning the passing of Satan's empire to make way for the establishment of the Kingdom of Christ. The period in which this takes place is styled the "day of the Lord"—the time of Christ's second presence; when, the symbolic earth passes away with a "great noise." One of the foretold conditions which was to mark this day of the Lord, is the lack of coordination among the various elements that go to make up this "present evil world." This tendency toward chaos is described by Bishop Gilbert,

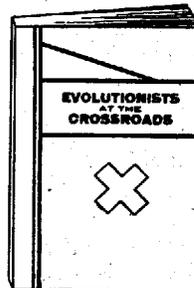
in "*The Churchman*," as follows:

"There are many signs which would seem to indicate that man is today becoming aware of his lostness. The evidence is that of a sort of mental panic—a desperation that finds expression in clashing counsels, in bitter recriminations, in the outburst of resentments and hatreds that set class against class, race against race, nation against nation. What does it mean, for example, when we see the spirit of revolt manifesting itself in the attitude of business toward the government? What does it mean when honest efforts to confront the weakness of our present social order are indiscriminately branded 'Communistic,' when the term 'Red' is hurled as an epithet against every loyal and conscientious citizen who would 'make no peace with oppression'? In all these things we have symptoms of a state of panic. . . . Such is the 'lost world.'

The "Great Noise" in Poland

NEWS DISPATCHES indicate that Poland saw 192 cases of rioting in the last four months of 1935. From Warsaw comes the following information:

"The Nationalists have organized a nation-wide conspiracy against the regime, and to attain their ends they have succeeded in inciting the Polish peasantry against the police under cover of an anti-Semitic campaign. In January the anti-Semitic activities had reached such alarming proportions that the government ordered the arrest of the National Youth Organization."



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OUR BIBLICAL DIALOG

The Hope of Future Life

Is It Reasonable?



"YOU see," said Sidney Blair, as he stretched back in his big easy chair and fixed his eyes on the ceiling, "your theory about a *resurrection* is utterly untenable, from any scientific point of view. But I think I know just what you will say to that. You will remind me that the annual return of springtime preaches a great sermon on revivification, and that every seed is an undeniable example of the transference of life. Isn't that your thought?"

"And suppose it is, what then?" retorted Fred Bowes, as he too looked at the ceiling as if to gather some inspiration from that lofty part of the room.

"Well," replied Blair, "there's nothing in those things to teach resurrection. In the springtime all perennial plants—and biennials too, for that matter—put forth leaves, and later produce flowers—that is, if they happen to be phanerogamous plants. But they do this because they were not dead, but merely in a dormant state during the winter season. And as for the seed and its work, of course that merely speaks of propagation, which is a general law of nature. Resurrection is a different thing altogether; and, as I have said, it is not to be accepted into the realm of science. I think you will agree with me."

"But it is not the way of science to dogmatically deny an hypothesis simply because it cannot prove it," replied Bowes. "Rather it is better to hold it in abeyance till the proper evidence is forthcoming. Therefore true science does not deny the resurrection, but is merely skeptical on the subject. Scientific men say, 'We cannot prove it by natural laws'—and they let it go at that. And these men are puzzled at many things in nature. Ask them what ultimately causes the process of degeneration to begin in nerves, muscles and brain as old age comes on; and they'll give you the answer, 'Senility.' Ask them what lies behind senility, and they'll reply, 'Nature.' Then further question them as to why nature acts in the peculiar way it does, and they'll say, 'Because it is subject to law.' And beyond that they cannot go."

"Well, why should they?" mused Blair.

"For obvious reasons real truth seekers should go further than that, whether they be scientists or not. Why, Sidney, any intelligent being should arrive at the conclusion that there is something behind natural law. The question is, who ordained these laws of nature? Did the law of electromagnetic energy make itself? Did this planet of ours decide that it should rotate on its axis once in twenty-four hours, and

make a law to that effect? Did the grass of the fields decide that the proper color for it was green, and not scarlet or blue? Did our migratory birds make a law that they should come north in the springtime and go south in the fall? Did man make the laws that govern his existence? Before you answer me I'd like to read you a few verses entitled, 'The Autographs of God,' by William Stidger."

"Go ahead," said Blair; "I am fond of poetry if it is good."

"I stood upon a hill one night,
And saw the great Creator write
His autograph across the sky
In lightning strokes; and there was I
To witness this magnificent
Tumultuous, divine event!

"I stood one morning by a stream
When night was fading to a dream.
The fields were bright, as fields may be
At spring, in golden mystery
Of buttercups—then God came on,
And wrote His autograph in dawn.

"One afternoon long years ago,
Where glacial tides did ebb and flow,
I found a cliff which God had smitten;
I scanned its breast, where He had written,
With some great glacier for pen,
His signature for time and men.

"One night I stood and watched the stars;
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The story of His tall desire
Had writ in rhyme and signed His name,
A stellar signature of flame.

"Creation's dawn was deep in night,
When, suddenly, 'Let there be light!'
Awakened grass and flower and tree,
Chaotic skies, the earth and sea;
Then to complete creation's span
In His own image God made man,
And signed His name with stroke most sure.
Man is God's greatest signature."

"Very good," commented Blair. "In fact, quite a sermon packed in a nutshell. But it seems to me that we are getting rather far away from the subject of the resurrection; and for the sake of getting some more light on that matter—that is, if you have any

to give—I'll admit for the time being that there is a God. In fact, I am inclined to believe there is, anyway, although it may be impossible to prove. Now then, give me your reasons for believing that I'll live again when this life is done."

"Intelligent reasoning all leans in that direction," replied Bowes. "The present life is spent in acquiring knowledge of ourselves and of the forces around us. When we come into the world we know nothing, and we are simply learning a few things all the way along life's road. Now what is the value of all this knowledge if we don't live in some future state in order to derive some benefit from all that we have gleaned from experience and observation now?"

"Well, we receive some benefit from it now, don't we?"

"A very small amount. It takes us the whole of our lifetime to learn the things really worth knowing. The squirrel spends time gathering nuts and acorns, because there is coming a long winter when he'll need them. Man spends seventy years, or more or less, learning things about this world, because he'll need the knowledge of those things sometime in the future. Another thing, man *wants* to live and not die."

"Oh, I'm not so sure about that; not always."

"Oh yes, you are. When people are happy, well and strong, they want to live, and not at any time do they want to die, unless reverses of fortune should chance to come—and that's another argument for future life."

"Now look here, Fred, suppose I do live again; which man of me is to experience this phenomenon of resurrection?"

"I don't understand what you mean," said Bowes, quizzically.

"Why, I mean this. Physiologists tell us that this body of ours entirely changes every few years. Now I am twenty-eight years old. During that period my body has been completely changed at least four different times. In other words, I have been four different men in my short life. Now, which one of these men would I be in the resurrection?"

"The man you will be in the resurrection will be Sidney Blair, with all the knowledge and experience he has acquired throughout life. All through the course of these physical changes of which you speak, your identity has been preserved. All the new cells formed in your body are stamped with the character of Sidney Blair. You are just one man after all: that is, unless you are a Dr. Jekyll and Mr. Hyde."

"According to that argument, I don't see that God would need to bring back this body of mine in the resurrection at all. Why couldn't He stamp up new cells with my identity, and form a new body and have Sidney Blair here in existence once more?"

"Why, of course He could; and that is exactly what He will do. Look at that Hudson River, which we can see from this window. There is not a drop of water in that stream today that was there yesterday; and yet it is still recognized to be the Hudson. Phonograph records can be molded, melted up

and changed from one material to another, and yet preserve the same voice. So will it be in the resurrection. The apostle says, 'Thou sowest not that body that shall be.' Just reflect on that for a moment. When death has done its work these bodies crumble to dust, and go back to their elements—becoming simply hydrogen, carbon, oxygen, etc. Therefore, if God brings men back in the resurrection, He will have to create new bodies for them, out of earth's elements."

"And you admit that in the meanwhile they are dead and know nothing?"

"Certainly. The only way we are preserved and carried over is in the memory of God. And that is a very good way. If you had made a wooden model, it may be destroyed by fire; but you could reproduce it because you were the original creator of it, and its every feature would be preserved in your mind. Just so with Jehovah and the resurrection of the dead. It is interesting to note that when Jesus said, 'All that are in their graves shall hear His voice and shall come forth,' the Greek word for 'graves' in that text is *mnemeion*, which signifies 'remembrance.' God knows exactly what all the people of this world have been like, and He has the power to bring them back into existence as they were before death took them away. But when He creates new bodies for these people, certainly He will not implant in them the germs or effects of virulent disease; nor would He bring forth people crippled, deaf and blind, such as we see on earth today. On the other hand, evidently He will not bring them forth perfect in every respect, for the Bible indicates that the Millennial age is for the purpose of gradually lifting people up to perfection, through a process of development that will depend on their keeping the divine laws."

"Well, if those people all come forth at one time, the earth would be over-populated, would it not?"

"No, not at all. It has been demonstrated beyond doubt that there is plenty of room on the earth's surface for all who have ever lived, and land enough for each one to make a living on. So there need be no worry on that score. But of course the people will not all come forth in a day, or in a week, but will gradually come forth as the world becomes prepared for them. And during that reign of Christ a vast improvement will be taking place in the physical earth. Such things as pestilential weeds and thistles will be banished, and the earth will gradually come to bring forth the full measure of its increase; and with no one then to corner things; no profiteering systems to commercially enslave humanity."

"Well, according to your theory, there is absolutely nothing in all this preaching about people going to heaven or to hell. It is merely a matter of living on the earth or of being destroyed. But it certainly looks more reasonable than the weird things I heard preached in my boyhood days."

"As to going to heaven," said Bowes, "while there is no such promise made in the Bible to the world of mankind in general, yet some persons are invited to follow Christ in this world so that they may be accounted worthy to be taken to heaven. In fact, they

are promised the divine nature, which is the nature of God. When Jesus left this world, He went to heaven; and one of the precious promises He made to His followers was: 'Him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.' The Bible's teaching is clearly and unmistakably to the effect that the church of Christ will go to heaven, and it will constitute the 'new heavens,' or new powers of control over the earth. So, then, people will not be taken to heaven merely to be saved. In fact, God will save millions right here on the earth, and give them everlasting life on this old planet."

"I attended a funeral service the other day," said Blair, "and the minister read something from the Bible about one star being different in glory from another star. Then he went on to say that the resurrection of the dead would be like that. Do you know what he meant?"

"The minister was reading the words of the Apostle Paul, found in the 15th chapter of 1st Corinthians. The apostle is saying here that the resurrection may be compared to stars of different magnitude and brightness. First of all will come the resurrection of the elect of God, called in the Scriptures the 'bride' of Christ; and this resurrection will be to immortality, in the heavenly Kingdom. Then there will be beings of less glory than these, called in the Scriptures 'a great multitude that no man could number,' who are said to be before the throne, but not IN the throne. Then on the earthly plane of existence will be the glory of those men of God who lived in Old Testament times, and to whom God gave the promise that they should be 'princes in all the earth.' It seems clear that they will have an advantage over the rest of mankind, in that they will be raised to human perfection immediately because they had proved their faith and loyalty when on earth. Finally will come the resurrection of the world, which will be accomplished during the thousand years of Christ's reign. This resurrection will include not merely their coming forth from the grave, but also their progress in virtue until finally they arrive at perfection of character."

"Earthly beings will have earthly bodies, of course. But I'd like to know of what kind of material the bodies of heavenly beings are composed. They must be made out of something, or they wouldn't be bodies. According to the common belief, there may be angels right in this room, yet invisible to us. Do you suppose their bodies are made of some mysterious elements like radium?"

"Well," observed Bowes, "of course radium is an earthly element, subject to earthly laws; whereas angels are heavenly beings. Hence the 'elements' in their composition must be heavenly or spiritual in character. Since no man has ever entered into the spirit realm, we can't know what that domain is like. Writing on this subject, St. John said, 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He [the Lord] shall appear, we shall be like Him, for we shall see Him as He is.' John is here saying that we, the members of the church, don't know what our

future spiritual bodies will be like. But we are assured that we shall be like our Lord's present body; hence, when we see Him, we'll be spiritual too, and have heavenly bodies; for otherwise we could not see Him as He is."

"The bodies of those ethereal beings must be made of some exceedingly light substance," said Blair. "I don't suppose they really have wings. But I wonder what propels them? Do you think it may be the power of thought? It would seem that they can get around very rapidly. It may seem strange for me to be asking you these questions; since I am not qualifying to be a member of the church, and know that if I receive future life at all it will be on the earthly plane. But yet, one can't help wondering about these things."

"Quite natural to think about them," said Bowes; "but I can't answer your last question, for the Bible says nothing about it; and where the Bible is silent I haven't anything to say. But we know that those beings in heaven can travel, all right; and they don't need express trains or airplanes either. Their bodies must be marvelously beautiful."

"Your whole theory sounds reasonable as well as alluring," remarked Blair. "There's one thing about it that I especially like, and that is that you give other folks a chance for salvation besides yourself—I mean those people who believe differently from you. You seem to have found four classes who will have a resurrection; and practically all humanity will be in one class or another. Selfish religions don't appeal to me; I like something that gives the other fellow a chance. And I don't blame the people for not believing in the Bible as at present understood by most folks; for its teachings were certainly mixed up. Between hell-fire, and worms that don't die, and being 'elected' to be saved or lost, and having to be immersed in water to escape torture, and purgatory, and 'transubstantiation,' and a hundred and one other things, the people are all confused and don't know where they are at, so to speak. Now you really have something that sounds sensible, and if it only comes out as you expect, or approximately that way, it will be a grand thing. Even I may pop up somewhere in the resurrection. Wouldn't you be surprised if you saw me knocking about this world in that future age of which you so confidently speak?"

"No, Sidney, I would not be surprised, for I feel quite sure that you will be there. Not only that, but you will have an excellent chance to win everlasting life on earth, for you have noble principles; and better still, you live up to them. Oh, it's a wonderful thing to contemplate what God has in store for the human race. All the things that good men desire today, they'll really have after awhile. But there will be more trouble for the nations before the divine Kingdom is ushered in. In fact, there is to be a general upheaval, so great that all the present systems will fall; and then God will lay a new foundation and establish His own glorious regime."

"Well thanks, Fred, for giving me some light," commented Blair, thoughtfully. "All I have to say is that that Kingdom of which you speak can't come any too soon to suit me."

THE EVERLASTING GOSPEL

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17 That in blessing I will 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;
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22:15-18 Gal. 3:8
8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
Lu. 2:10
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
Gal. 3:26,29
26 For ye are all the children of God by faith in Christ Jesus.
27 And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.
20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3:20,21
8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
6 And all flesh shall see the salvation of God.
10 For he looked for a city, which hath foundations, whose builder and maker is God.
Heb. 11:8,10
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21:2-5

The Coming World Dictator

We are in the midst of a world-wide condition of distress which the best statesmen seem unable to alleviate. Many government officials are doing all that humanly can be done to assist; but this present distress is greater in scope and more baffling than has ever before been experienced by the world at large; and it calls for a Ruler with world-wide power—a World Dictator—to successfully cope with the situation.

It is this coming World Dictator that we wish to tell you about. He is not another Mussolini, or a Kemel Pasha, or a Stalin, or a Hitler. Some of the things which these dictators have done seem commendable to their subjects, and some things are not so praiseworthy. But taking them at their best, they would not be satisfactory to all nations and peoples; neither would any other imperfect man who has ever lived. But the World Dictator whom we look for, is one whom we all can trust—for He will "lay justice to the line, and righteousness to the plummet"; and to Him "every knee shall bow, and every tongue confess," for He is none other than the world's coming Messiah.

You may say that's an old-fashioned, visionary religion; but it is no more visionary than were all the holy prophets, and no more old-fashioned than were Jesus and the apostles. It is really this thought that is contained in the Lord's prayer, which some day will be answered. Every true Christian man and woman believes in this prayer, hence must believe that God's Kingdom is coming; and that when it arrives, God's will shall "be done on earth as it is done in heaven." But we know that it is not that way now.

Certainly we all can agree also that such a Kingdom is greatly need-

ed on this earth. Indeed, never was it more true than it is today that the whole creation groaneth and travaileth in pain together, waiting for the manifestation of the Kingdom of God. Man has tried every conceivable human scheme of government, from Adam's day until now; only to find that each successive attempt has been unsatisfactory. He has tried patriarchy, monarchy, oligarchy, feudalism, democracy, republics, bolshevism and fascism. The modern trend to facism or dictatorship is but an admission that democratic and representative forms of government have proven inadequate in the face of emergencies—and today the world faces such an emergency as has never been known before since there was a nation.

Never before has there been such a situation as now confronts the people of the earth. Statesmen and economic writers are at their wits' end as they comment on the appalling existence of want and misery in the midst of plenty; of millions out of employment in the midst of billions of hoarded wealth and frozen credits; of mills and factories deteriorating for lack of use while the people want work and certainly need the goods which these factories are able to produce; of widespread hunger in all lands while farmers are forced to let their crops rot on the ground because it doesn't pay to gather them and haul them to the market. And on top of this economic distress is the dread spectre of war which is now casting its shadow over all nations—war in the far east, war in Europe; and even now, war actually being waged in the north of Africa.

We mention these things, not by way of criticism. Many statesmen are trying frantically to prevent and al-

leviate human suffering and fear. No doubt they are doing their best. But the fact is that imperfect man is unable to properly govern himself in this complex, fast-moving age—or in any age, for that matter. Perfect government calls for perfect leadership—and where shall we find it among this imperfect, fallen human race? We shall not! That is why we now need a Ruler from on high, such as the prophets tell us will be provided. But when, and how?

When Will the World be Converted?

You as Christians may believe in the Lord's prayer. You may be able to say, with utmost faith: "Thy Kingdom come, Thy will be done on earth as in heaven." Yet you may feel that such a Kingdom, if it is to be established on earth some day, must be a long way off—that it couldn't possibly be near at hand. But why do you say that? Why do you think of it as being in the illimitable future? Do you have any reason for thus putting it afar off? "Well," you may say, "I can't believe the Lord's Kingdom is near, because the world is not yet converted to Him."

But what does the conversion of the world have to do with this matter? There are no Scriptures which say that the world would be converted before Christ comes to establish His Kingdom—His dictatorship, or universal rule. The world is to be converted and sin abolished during His rule, not before it begins. "For He must reign till He hath put all enemies under His feet." (1 Cor. 15:25.) Jesus, then united with His bride, the glorified church, shall say, "Come . . . and whosoever will, let him take the water of life freely." (Rev. 22:17.) The apostle also explained that the Lord, during this

age, would first select His bride; and then He says: "It is written, After this I will return . . . that the residue of men might seek after the Lord."—Acts 15:14-17.

That will be the time when He will "turn to the people a pure message, that they may all call upon the name of the Lord to serve Him with one consent." (Zeph. 3:9.) And then, saith the Lord, "they shall all know Me, from the least unto the greatest." (Jer. 31:33.) These promises have not yet been fulfilled, but the time is nearing when they will be.

Jesus said that the world would not be converted before He came. He explained that in the days of His second presence the people would be faithless and unbelieving, just as they were in the days of Noah. (Matt. 24:39.) The Apostle Paul also said that "in the last days . . . men shall be lovers of their own selves . . . lovers of pleasure more than lovers of God." (2 Tim. 3:1-4.) That doesn't sound much like the people would be in a converted condition in the "last days" when Christ comes. These Scriptures definitely dispose of the absurd argument that we cannot now be in the last days 'because the world is not yet converted.'

But do we have affirmative proof that we are now in the "last days"? Yes, plenty of it. We shall mention some of these proofs in brief. Jesus, in Matthew 24, answered the question of His disciples, "What shall be the signs of Thy coming, and of the end of the world (age)?" (Matt. 24:3.) He did not dodge the question, but proceeded to give His disciples a number of signs. Among other things He cited the prophecy of Daniel, and especially the great "time of trouble" that the prophet had mentioned.

"Signs of the Son of Man"

Turning now to Daniel's prophecy, which has the Master's own stamp of approval, we find him saying that in "the time of the end [1] many shall run to and fro, and [2] knowledge shall be increased . . . [3] and there shall be a time of trouble, such as never was since there was a nation." (Dan. 12:4, 1.) Each of these three things mentioned by the prophet is now in evidence. Some have tried to interpret this prophecy so as to destroy its meaning; but to real Bible students the meaning is clear as day. Much is here said in few words.

The running "to and fro" is amply fulfilled in our modern inventions of travel, all of which are peculiar to these "last days." Up to

50 or 75 years ago there was little travelling done by the masses; for they had no ready means of quick conveyance. But in this day of automobiles, railways, ocean liners, and airplanes, everybody travels as a matter of course. Is not this ample proof that we have come to the time predicted by the prophet—"the time of the end"?

"Knowledge shall be increased" in the last days, says the prophet. Do we not see this also amply fulfilled on every hand? Up to 50 or 75 years ago there was no phenomenal increase in knowledge; many could not even read or write. But today, with our marvelous free school systems, compulsory education laws, free libraries, daily papers, magazines, telephones, telegraphs, cables and radio, everybody keeps informed. This remarkable increase in knowledge is peculiar to our day. It is the "time of the end."

The third thing mentioned by the prophet is equally convincing. In 1914 there began "a time of trouble such as never was since there was a nation," and we are still in it. True, the war ended; but that did not end this great "time of trouble" that had been foretold. The war was but the first spasm, merely "the beginning of sorrows." The Apostle Paul had foretold that "the day of the Lord" would be as "travail upon a woman with child." (1 Thess. 5:2, 3.) That means that the world-wide trouble of this day would come in successive spasms, with periods of easement in between.

The war came suddenly and was worldwide; and it was followed by an "easement" of temporary prosperity, when stocks mounted sky high. Then came the crash—the second "spasm" or birthpang—just as suddenly as the first, and on the same worldwide scale. This present spasm of trouble still affects all nations: it is as universal as was the World War. It may be that we are now nearing the end of this second spasm of trouble, and that we shall see a little period of easement, but only to be followed by another that will be worse than the one we are now in. Let us hope that it will be the last one, if that be the Lord's will.

The Birth of the New Order

Beyond the final spasm of trouble will come the "birth" of the new order. Then all shall hear "the still small voice" speaking Peace. Then "they shall beat their swords into plowshares, and their spears into

pruninghooks; and nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:3.

The new World Dictator then will be at the helm, and He will enforce His righteous edicts. It will not be necessary for Him to appear on earth as a man, in order to rule the world. Satan now rules the world (2 Cor. 4:4), and he is invisible. So the Lord can remain invisible and yet exercise His great power and reign.

But His reign will be none the less effective by reason of that fact. He will do what no Mussolini could possibly do for the people. He will end war, remove selfishness and hardness from the human heart, eradicate disease, cause death to cease, beautify the earth, resurrect the dead, and return all men to the plane of perfection from which they fell in the Garden of Eden—except the incorrigibly wicked, who, after a full, fair trial, will be cut off in the second death—not preserved and roasted alive, but punished with "everlasting destruction."

Then the divine Dictator shall wipe away all tears from human eyes, "and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain"; for the former unsatisfactory conditions, such as now prevail, will have passed away under that wonderful, righteous, World Dictator, for whom we pray, each time we offer the Lord's prayer.—Rev. 21:4.

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"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."—Ephesians 2:6,7.



ALL devoted Christians are consecrated to do the will of their Heavenly Father, and their reward is a share in the glory of Christ Jesus in His Kingdom. Hence they love to meditate upon the manifold joys and blessings of that Kingdom—both for themselves and for all who ultimately shall come into harmony with God.

But first, let us consider the character which, according to the Scriptures, is required to fit one for that blessed association with the saints in glory; and, indeed, for happiness in any place or sphere in the ages to come. Though the basic elements of an endless life of happiness must be within ourselves—within the moral faculties or character of our own minds—yet there must be things external to us upon which our minds may act and toward which our affections may flow. The eye must have diversified beauties upon which to gaze, the ear must be able to hear the voices of love and the harmonies of sound; and each of the other senses must likewise have its appropriate external objects of appreciation and pleasure.

Our love must go forth and find answer to its call in others. In all respects an aspiring, inquiring and growing mind must have free room to act and react upon external objects, and enjoy unrestrained intercourse with the works and ways of the great Creator. Hence in heaven, as well as on earth, there must be an external realm or objective universe, upon which minds may reflect and derive constant happiness. And what an infinite diversity of objects and scenery there must be, to provide the heavenly family with endless employment and enjoyment in the exercise of all their great powers throughout eternity!

Importance of Association

Shut up a person in utter seclusion, away from all natural objects of his affection; let his mind be deprived of its liberty to receive its normal sensations of sight and sound, or to range and study amid God's wondrous works; that man, though he may never feel the goadings of a guilty conscience, yet

A Meditation Upon the Heavenly Prospects of the Glorified Saints, and How They May Occupy Themselves Throughout the Ages

* * *

would droop as a plant shut out from light, and his mental powers and graces would decay as one buried in a tomb. Inward holiness would not be enough to render him entirely blessed. A holy mind, such as the Scriptures require, is one that is acquired with God's Word and works, and is but a preparation for the eternal happiness yet to be revealed. In order to develop, it must be subjected to varied experiences, and placed amid scenes and associations of other beings. It must see or sense such a display of the creation of God as will draw out and give full expansion and gratification to all its holy desires, promptings, aspirations and unselfish love.

The "exceeding great and precious promises" given in the Scriptures, refer to things beyond the veil, but which can be appreciated by our consecrated senses even now. God has promised to the saints immortality, unending life on the divine plane—a glorious, happy realm which is to be a home peculiarly our own forever. We may infer from John 14:3 that this future abode of the saints has a definite locality somewhere in the universe. While the Bible does not enter into any formal discussion of the question as to whether heaven is a mere state of mind or a *place* of happiness, yet it everywhere employs language intended to convey the idea of a glorious, happy place which is in a peculiar sense the abode and throne of God. Note, for example, such passages as the following:

"Rejoice and be exceeding glad: for great is your reward in heaven"; "Take heed that ye despise not one of these little ones; for *in heaven*, I say unto you, their angels do always behold the face of My Father in heaven"; "Lay up for yourselves treasures in heaven"; "In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a *place* for you. And if I go and prepare a *place* for you I will come again and receive you unto Myself; that where I am, there ye may be also."

No very definite description of heaven is given in the Scriptures, evidently for the good reason that no existing language could convey to our finite minds a correct idea of its exceeding beauty and

glory. From the clear intimations given, we may infer that it must transcend all human conception. "Many beautiful forms pass before us, as we journey through life, entrancing our senses; and there are in earth, and in the visions of fancy, many of exquisite loveliness," observes a writer; but we may well suppose that heaven immeasurably transcends them all.

"Time doth not breathe on its fadeless bloom;
'Tis beyond the clouds, and beyond the tomb."

Mortal Eye Hath Not Seen Heaven

What could be more attractive to the consecrated Christian than the hope of such a heavenly abode! "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." (Isa. 64:4.) Paul uses similar language to this in 1st Corinthians 2:9; and then explains that God hath revealed these things to the Christian by His spirit—not that the Christian is able to understand what heaven is actually like; but he does have a heavenly hope.

But where is heaven? Though we cannot answer yet this in no way disproves that it is a place and has locality somewhere amid innumerable orbs that revolve above us. Even if we knew exactly where it is, that would be of no essential benefit—only to satisfy curiosity. We do not know where heaven is; but it is pleasing, and beautiful, and sublimely glorious. It may be at the very centre of the entire universe—who can tell! Science reveals that our sun and its system of planets is only one of a grand galaxy of suns and systems. And far off in the distance are seen, by the aid of the greatest telescopes, other galaxies as beautiful and resplendent as our own. It is considered by astronomers to be highly probable, if not certain, that all the systems of the universe revolve around one common centre; and that this centre may bear as important a relation to the universal assemblage of systems as the sun does to its surrounding planets.

It would seem plausible that this great centre of the universe may be the throne of Jehovah, around which all else moves in grandeur and harmony. The Savior said, "In My Father's house are many mansions." And perhaps "heaven" is composed of an assemblage of many world's, each fitted by the glorified Son and adapted to the various orders and societies of the saints who may fill His "house"—and between all these there may be easy communication and delightful intercourse.

"Fair, distant land, could mortal eyes
But half its charms explore,
How would our spirit long to rise,
And dwell on earth no more.
No cloud those distant regions know,
Realms ever bright and fair!
For sin, the source of mortal woe,
Can never enter there."

As regards heavenly associations: The minds of the glorified saints, having been trained and fitted

for enjoyment, will need full exercise for every faculty and affection. And heaven, we are assured, will be composed of a glorious assembly or society of associated minds. But who will compose the society of heaven? The apostle, in the twelfth chapter of Hebrews, tells us: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

What an assemblage of glorious persons is here presented! What a society, composed of the choice spirits of the universe! Let us think them over, one by one. Conspicuous above all others is God, the Judge of all—He whom we have been invited to call, "Our Father in heaven." In view of the mystery and the infinitude of His being, our minds often have been confounded and overwhelmed as we meditate upon Him. His judgments, too deep for human comprehension, have filled us with amazement and awe. His wonderful perfection has humbled and caused us to tremble; while His love, beaming through all, has kindled the most lively and animating hope. Think what it will mean to be with Him; to see Him as He is; to look up and meet the smiles of His face; to dwell "in His presence" where there is fullness of joy, and at His right hand where there are "pleasures forever more!"—Psalms 16:11.

And also, in association with and next to the Father, will be Jesus the Mediator, who loved us and redeemed us by His blood. As Christ is now the brightness of the Father's glory and the express image of His person, so also He will constitute the glory and attraction of the society of heaven. Our solar system would not lose more of its glory were Jesus not there. As He is now the medium through which the love and mercy of God flow down to men, so we are assured that it will be through the Lamb slain, that the blessing of the world to come will be bestowed.

Heaven's Chief Attraction

Both the Father and the Son constitute the chief attractions of heaven. They are one and their honors are inseparable. Then the apostle mentions as a part of the society of heaven, that "innumerable company of angels." These evidently are the angelic sons of God who have never sinned—the "morning stars" who sang together when earth's foundations were laid. They are God's faithful messengers, and the executioners of His will in connection with certain phases of His plan. From the days of Adam down to now they have humbly and joyfully ministered to God's people here on earth, in sorrow, in temptation, and danger; and at each successive step undoubtedly have been deeply interested in the unfoldings of the mighty plan of God. And would not we all love to see and con-

verse with these guardian angels, who have long watched over us as God's "little ones"? Who would not love to hear them tell how solicitous they were for our welfare, and how they rejoiced when we yielded to God's influence and theirs, and turned from sin to the love and obedience of God?

Then there will be the "spirits of just men made perfect." The church, of course, and the "great company," who formerly were "just men"—justified—will then be perfected. But this may be a reference to the ancient-worthy class, who, while not on the spirit plane, will be very closely associated therewith. These indeed will be "made perfect." See Heb. 11:40.

And also, adds the Revelator, "I beheld, and lo, a great multitude whose number no man knows, of all nations, and kindred, and people; and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb."

Thus we see clearly revealed in the Scriptures that the demands of our spiritual nature will be fully met. External to ourselves, in that heavenly abode, will be an assemblage of choice and holy beings, "such as earth saw never," united in love and obedience to God, and bound to each other by ties of the tenderest affection. To this society, so congenial and adapted to our purified minds, undoubtedly we shall have constant and pleasing access; and in communion and association with them we shall perform the high and enrapturing services of that heavenly Kingdom; which for a thousand years will be that of "blessing all the families of the earth."

This contemplation is in harmony with the affections and promptings of our consecrated hearts, and is deeply and fondly cherished in our very nature as "new creatures." Nor is it without its practical influence. Since, according to the Scriptures, only sanctified friendships and affections can exist in heaven, only those which bear the impress of the Holy One, and are enstamped with the love of God and of the Lamb—an incentive, as high and strong as the joys above—are effective in leading us to consecrate our all to God, and cause us to seek, by all the means and agencies within our reach, to attain that blessed union in heaven. Yes, we shall have "eyes" in the world to come, and these will have objects of beauty, of grandeur, and of endless instruction, upon which to feast forevermore.

"We Shall Be Like Him"

It has been questioned, by some, whether we shall ever actually see God in heaven. But the Savior said, "Blessed are the pure in heart, for they shall see God." And we shall certainly see Jesus Christ: "For we know that when He doth appear, we shall be like Him; for we shall see Him *as He is*"—not as He *was*. Our Lord also prayed, "Father, I will, that those whom Thou hast given Me, be with Me, that they may behold My glory." Here the thought is distinctly brought out that a part of heaven's happiness will consist of seeing—of beholding—the

glory of Christ. But something more is meant by this expression than that we shall see merely His beauties with which He is surrounded in heaven. The glory of Christ is also the glory of His character of infinite perfection. The glory of omnipotence, of omniscience, of wisdom, and of love, is now His; for "all power" is given Him, in heaven and in earth.

And these powers in the world to come will be displayed in the works of His hands—in the wonders He will yet perform throughout this boundless universe. "The heavens declare the glory of God, and the firmament showeth His handiwork." Even this is a part of the glory of Christ; for He made them, and for Him they were created. To behold the glory of Christ, then, will be to behold His works—the manifestation of His boundless perfections and attributes, as they will be displayed in the future Kingdom, and through all the created beings whom He has formed. The entire boundless universe, evidently will be open to our vision, subject to our investigation, from the smallest ultra-microscopic objects up to the most distant and most glorious orb which spins in yet undiscovered space; for all these are the glory of Christ, and the glory of God.

There may be higher, more perfect, and more beautiful forms of existence in other worlds than there are here. Perhaps there will be others created in the future. Even now we know there are many planes of spirit life—which, when we see them all, will fill us with admiring wonder. But realizing the majesty, the unlimited power, the skill and resources of Jehovah and of our blessed Redeemer; our souls even now are raised to highest adoration and devotion at the mere thought that the Creator and Ruler of all this universe should stoop to raise us from sin by His own Son, and let us behold and participate in His celestial glory.

Ever-Increasing Knowledge of God

The Savior, when on earth, pointed to bird and flower, to things animate and inanimate, to illustrate the wisdom, power, and goodness of God. Why may He not in other worlds, and amid higher scenes, likewise portray the divine attributes? It is admitted that the mind of man is capable of indefinite development, of constantly increasing knowledge. This suggests to us its future destiny, in the "times of restitution." But still more wonderful will be the glory of the Bride class. It would be a sad and gloomy prospect for the future were we to have to remain through an endless life as ignorant as we now are, and as narrowly contracted in our views.

To be truly happy, one must make progress in knowledge and wisdom; hence we may expect to grow in understanding forever. That which is here suggested as essential to our future blessedness, by satisfying the demands and ever-enlarging capacities of the mind, is fully confirmed by the Scriptures. Our Lord said to His disciples, "What I do thou knowest not now; but thou shalt know hereafter." (John 13:7.) This Scripture seems to suggest a

vastly increased knowledge in our future state, even a perfect and satisfactory knowledge of those dark and mysterious things which are now but feebly connected, in our present understanding, with the character, and government, and works of Almighty God. The mysteries of God will then be finished for the church; and through that long day of eternity there will be such unfoldings of His infinite mind in His revelations and works, as will fill all

His creatures with admiration, joy and praise. It will take eternity to fully know Him. "And this is life eternal, that they might *know* Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3.) We are justified then, by the Scriptures, in reckoning upon the pleasures of increasing knowledge concerning God and His works, throughout the endless ages of eternity.

(To be continued)

CONTRASTS



IN THE proper application of contrasts the artist exhibits the skill of interpreting things of beauty. Many art collections may be the application of only black and white, ranging from the faintest to the most intense blacks; yet, due to the contrasts thus produced, we have a picture with meaning and intelligence. If one studies such pictures, and particularly if one attempts to engage in their production, even to a limited extent, one comes to appreciate the subjects more and more; and particularly does one learn thus to appreciate the work of a real master.

In like manner we may, by the use of contrasts of truth, have impressed on us a greater appreciation of some aspects of the Lord's dealings and plans.

In Matthew 27:35, 36, we have brought together the contrast of the GLORY OF HUMAN PERFECTION, as exemplified in our dear Redeemer; and the DEPTHS OF HUMAN DEPRAVITY, as manifested in those responsible for His crucifixion. On the one hand, we find qualities in our Lord, in their highest and grandest forms, which lead us to a better appreciation of Him and His sacrifice; which deepens according to the measure of the holy spirit with which we are filled; and which leads us to a greater determination to copy Him, in full submission to the divine will. In Him we have the heroism of perfect self-denial in order to accomplish the will of His Father, and a benevolence for the world of mankind which is unsurpassed; even submitting to death, yea, the ignominious death of the cross. Here we have exemplified a devoted loyalty to God and a complete ignoring of self.

On the other hand, we see the depths to which humanity can sink; as we see three groups directly responsible for the crucifixion of our Master. The Pharisees, outwardly leaders of the people in truth and righteousness, inwardly the lowest of hypocrites, and as our Lord labelled them, "whited sepulchres, full of dead men's bones." In the personalities of Judas and the mob, thoughts of self only, willing to advance in any way at whatever cost to others, willing to receive puny temporary rewards of thirty pieces of silver, or the favor of popularity, regardless of the interests of others. Here we have the lowest form of cowardice in a cringing mob, prodded on to

do the bidding of self-interested leaders. In the Roman soldiery we see humans ruthlessly fulfilling their "business" or military obligations, regardless of the subjects.

At Calvary we find the meanest, vilest, most selfish hypocrites, filled with pride and conceit, delivering to the ignominious death of the cross the fairest flower of virtue that ever bloomed on the earth. Wicked hands and fiendish hearts executing the dark designs of envy and hatred, taking morbid pleasure in the dying agonies of the Son of God; while He, "as a sheep before its shearers is dumb," opened not His mouth in self-defense, but meekly submitted to the terrible ordeal of suffering and death for the world of sinners, none of whom could then appreciate and understand His motives or His work. Truly, the contrast of such virtue in comparison with such depravity, encircles the cross of Christ with a halo of transcending glory, the broken rays of which, falling upon us, express all there is of character, excellence and worth.

Even as there were three classes responsible in the crucifixion of our Lord, so there have been these same three groups all through the age; the pompous leaders cloaked in their own righteousness, covering their inward hypocrisies; the cringing hangers-on, and those who, for paltry present rewards, give the cruel rulers an excuse to glory in the pleasure of seeing the righteous suffer. The same condition still exists, although usually in a more refined manner.

As we "bear the reproaches of them that reproached Thee," let us see to it that we bear them as Christ bore them—with pity and prayer for the erring and depraved, if perchance God may grant them repentance; and with humble fortitude, esteeming it a privilege to prove our devotion to the Lord by enduring hardness in His service as good soldiers. He was not surprised by the exhibitions of human depravity; He knew that He was in an unfriendly world, bound by sin and largely under the dominion of the prince of darkness. Therefore He expected reproaches, taunts and persecutions, all of which He endured patiently; while His great loving heart, almost unmindful of its own sufferings, was full of pity and loving concern for others.

Christian Progress, Real and Fancied



HE word "progress" is a very popular term among all classes of people in this advancing age. Everyone these days feels that he should be moving forward to ever greater attainments of knowledge and experience in his particular field. This urge to go forward—a laudible one if not over-indulged—grips also the followers and professed followers of the Master; with the result that from almost every hand there now comes the cry, "Let us not stand still, as Christians did in the past, by refusing to go beyond what was taught by their favorite leader. Let us not tie ourselves to a sectarian stake."

This suggestion is one to which every sincere Christian can and will say, Amen! If we have learned anything at all from the lessons of Church history, we today should be deeply conscious of the stagnation that results whenever any group of professed Christian people egotistically decide that they have learned all that is worth knowing about the Bible. However, let us not be so fearful of "standing still" that we will be quick to repudiate anything and everything that we have learned in the past, lest otherwise we may become "sectarian."

Progress is a vital necessity in the Christian life; but very seldom, if ever, does real progress result from a restless craving or "itching" for "new light." Nor is Christian progress born of fear of standing firmly by one's reasonable convictions. The mere changing of one's mind with respect to either minor details or fundamental features of Biblical truth, does not necessarily signify that the mind of such a person is progressive or progressing. It is not enough that our minds be simply "on the move"; let us be very sure, before we move, that we are traveling forward instead of backward. Amid the hue and cry of those brethren who would direct attention to the baneful lessons of sectarianism from the past, in their efforts to warn us against similar spiritual stagnation, it should also be remembered that the lessons of history concerning "progress" in the *wrong* direction are equally outstanding and impressive. It was this latter kind of alleged "progress" that was really responsible for the Dark Ages. If all early Christians had stood firm for the things they had learned in apostolic days, we never would have had that long period of darkness and superstition.

In the writings of the apostles there is very little said about "progress" in the truth—at least the kind of progress that some would make popular among Christians today, which involves the insidious error that we shouldn't be very sure about *anything* we

A Proper Balance Between a Restless Craving for New Light on the One Hand, and Sectarian Bondage and Stagnation on the Other, Is Not Always an Easy Thing for the Christian to Find. This Article Attempts to Help the Reader Along This Line and also Shows that a Constant Changing of One's Religious Convictions is Not Always an Evidence of Real Christian Progress.

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the danger of being "blown about by every wind of doctrine," and of the fact that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." We also are warned against turning away from the truth and accepting "cunningly devised fables." All of these various warnings and admonitions to "continue in the things which we have learned, and of which we have been assured," while not barring the way to true Christian progress in knowledge, certainly should cause us to be on the alert concerning every new idea presented to us; realizing that merely because a proposed interpretation of any given passage of Scripture is new, is not in itself a valid reason to believe that it is *true*, or that it is more nearly accurate than that which we already believe.

Paul had forewarned the church that there would come a great falling away from the faith, which would make possible the development of the man of sin, or antichrist system. Satan's master mind of course was back of all the flood of false doctrine that was introduced into the church after the death of the apostles; but he used human agencies to accomplish his ends. And those human representatives of Satan undoubtedly claimed to have new light. They were the very ones the apostle forewarned the church against, when he said that men would arise right in their midst and, through false doctrines, would draw away disciples after them. These were the ambitious leaders or would-be-leaders in the early church who wanted to make "progress" beyond the simple gospel that had been given them by the Lord and the chosen apostles.

To Differ is Not Necessarily Headiness

But right here let us guard ourselves against another false conception of what it means to be loyal to God and to His truth. Just because a brother, or a group of brethren, may explain some of the truth differently from what we do, is no proof in itself that they are "heady" or "ambitious," nor that they are seeking to become leaders in the church. Too often a slight difference of viewpoint, either of doctrine or of practice, is improperly made a test of fellowship, or becomes the basis for a wholesale campaign of unscriptural judging and condemnation. Too often a

may believe. On the contrary, the admonition is repeatedly found in the apostolic writings to be "rooted and grounded" in the faith, to "stand fast in the faith," and to "mark them that cause divisions among you, contrary to the doctrines which ye have learned."

Paul warned the early church, and us, about

favorite method of interpreting the Scriptures is to conclude that all who agree fully with us are heaven's favorites, the "little flock"; while all others, if they are saved at all, of necessity must occupy a much lower position than ourselves in the divine arrangement. Let us, dear brethren, zealously guard ourselves against any such unchristian attitude as this, which is the product of spiritual pride.

On the other hand, let us not close our eyes to the fact that Satan has always been the vicious deceiver of God's people; and that, even as at the beginning of the age, so also now, he is advancing all sorts of banefully false doctrines, always in the name of truth and Christian progress, for the purpose of alienating our minds and hearts away from the really vital issues of the Christian life. Satan knows, better perhaps than some Christians, that what we believe has an important bearing on what we do; hence, if he can induce us to believe error, he knows that in the very nature of things it won't be long before we will be acting in harmony with that error; therefore, no longer feel concerned with the service of God—no longer be sanctified by the truth.

The incessant and often abnormal urge to progress in Christian knowledge is frequently due to a failure to keep clearly in mind just why God has given us His Word as a revelation of His plans and purposes. All Bible study becomes wasted effort, so far as the Christian life is concerned, unless the motive prompting that study is a sincere desire to know God's will, and a resolute determination to perform it when we learn it—regardless of the cost. Jesus said, "If any man will do His will he shall know of the doctrine." (John 7:17.) This is the only true formula for safe progress. If we come to the Bible for any other purpose whatsoever than that of learning God's will concerning us, and to be strengthened in the doing of that will, we are certain to err in its interpretation, no matter how much progress we may appear to make in the understanding of that sacred Word.

One Important Test of Truth

Jesus said that the narrow way—the way in which the Christian walks—is "strait" or difficult, and "few there be that find it." It is the narrowness of the way that makes it so difficult to find. It is a way of sacrifice, of suffering, of ignominy, and finally of death. It is the way of the cross; the way in which Jesus walked. It is only in this kind of a way that true Christian progress is made. Contrariwise, it is away from the path of sacrifice and suffering that all retrogression in the name of "progress" is made. If, dear brother, the new light that you have discovered, or that someone else has discovered for you, makes the way less narrow, less difficult; if it offers you an excuse to relax your efforts to sacrifice yourself in the service of God, to shirk the responsibilities of Christian discipleship; beware, lest in following such light you be led out of the narrow way entirely and forfeit your chances of becoming a joint-heir with Jesus Christ in His Kingdom.

It is the motive back of our Bible study that makes the difference between true followers of the Master and mere "Christian" philosophers. There have been

thousands of the latter in the world, and still are; but during the entire span of the Gospel age only a "little flock" have qualified as being really worthy to have revealed to them the true doctrines or teachings of Christ. These study to show themselves approved unto God, rather than to merely see how much they can learn. Their study is sincere, in that they are willing to pay the price of cooperating with God in this age of sacrifice. If we keep this fundamental fact before us it will help us greatly in keeping a proper balance of heart and mind with respect to the matter of making progress in Christian knowledge.

As already suggested, there is a great deal more said in the Bible about being *established* in the faith than there is about making *progress* in knowledge. Yet we are not justified in assuming that God would be pleased to have us ignore anything that the Scriptures may have to say on either subject. Nor should we conclude that it is necessary to close our minds to all progress in knowledge, in order to "stand fast in the faith." If we seek to get God's viewpoint of what it means both to be "established" and to "*grow* in grace and in *knowledge*," we will certainly find that both are not only possible in the Christian life but absolutely necessary, if we are to maintain the full favor of our Heavenly Father.

Absolute Truth Does Not Change

There are certain definite and fixed items of knowledge even in material things concerning which there can be no progress. Mathematics, for example, is an exact science. Hence two plus two always equals four. There is no way that it can be changed—by further study—it is a matter on which no "new light" is possible. The same is true with respect to the fundamental facts of God's great plan for us and for the world. Its simple outline and essential features are so clearly pointed out in God's Word that there is no rational basis for changing them. True, our study of the precious Word will lead to further corroboration even of the fundamentals of the truth; tending to further rejoice our hearts and increase our zeal; but this additional confirmation does not alter any of the facts as we have learned them, and as they are so plainly set forth in the Word.

True Christian knowledge is that information which enables us to know and serve the Creator acceptably. It shows us the manner in which we, as imperfect sinful creatures, may be reconciled to God and be assured of His favor toward us. The great foundation of this vital, saving knowledge, is the information concerning the vicarious sacrifice of Christ as the Redeemer—the ransom. That fact is set forth so clearly in the Bible that it becomes as fixed as the matter of two plus two equals four. At least it is clear to those who "will to do God's will." To others it is a matter of speculation, doubt and uncertainty.

The ransom feature of the divine plan was perhaps the first one attacked by the adversary. The ambitious leaders who arose in the early church, and after the death of the apostles, soon developed philosophies that made void the Word of God on this subject. True, they erected images of Christ on the cross, and worshipped those images. They had much

to say about the "cross of Christ," but the adherents of that great antichrist system had no accurate knowledge of how the ransom sacrifice of Jesus was efficacious. In fact, their doctrine of the mass was a tacit repudiation of the vicarious sacrifice of Jesus on Calvary.

No Progress if the Foundation is False

That even the most devout adherents of the Papacy did not understand the ransom, is evidenced by the writings of that outstanding Catholic mystic, Madam Guyon. This Madam wrote, in all, about forty books on Christian philosophy. Since in all of her writings she has much to say about the "cross," one would suppose that she really believed in the ransom as it is taught in the Bible. But a close study of her writings reveals that all she understood by the "cross" was that God, being one and the same person as Jesus, incarnate as a man, came down here to earth and simply gave us an exhibition of suffering, and that this somehow expiated the sins of the world—yet not fully, either; else she would not have adhered to and enthusiastically advocated the doctrine of the mass.

Now this theory of expiation is not even Christian; it is of oriental heathen origin. It is the unchristian belief of the ascetic—that sins can be cancelled by suffering austerities. The whole Catholic scheme of religion is impregnated with this false theory of asceticism. The doing of penance is based upon it. The supposed suffering of purgatory is a carrying out of the same idea. All the "holy" men and women of the Catholic church, even as in heathen lands, make much ado of this matter of suffering. To read the writings of these people is to be impressed mainly with the thought of how much they suffered.

This is the devil's counterfeit of the doctrine of the ransom; and, to whatever extent the average nominal church adherent should attempt to philosophize on the ransom, it would be about the only explanation he could give. How could one who believes in the trinity, and in the inherent immortality of the soul, expound the ransom in any other way? According to each of these "doctrines of devils," Jesus did not and could not have actually *died* as a ransom, or corresponding price, for Adam and his race.

The repetitious suffering involved in this Catholic theory is also of heathen, or devilish origin—as represented in the theories of soul-incarnation and transmigration. According to these heathen theories the individual keeps returning to the earth, time and time again, until he finally learns through suffering, to do right. This is not basically unlike the modern theory of universal reconciliationists, who would have the wilful sinners of the Millennial age die only to return to life, repeatedly if necessary through the aions of the aions, until they are finally "purged" of their sins.

The various reformers in the Protestant movement made noble attempts to strike off the shackles of ignorance and priestcraft, with which they had been bound by the old mother system; some of them, such as Luther, boldly denouncing the doctrine of the mass as blasphemous. But these sincere men did not make

any great amount of progress in arriving at a true knowledge of the Bible's teachings. True, the reformers got rid of purgatory along with the mass; but this left them with no place else except eternal torture, for the millions whom the Catholic theory would finally have landed in heaven. They gained freedom from the church-state system centered in Rome, only to set up similar "holy" empires of their own, making the ruling sovereign of each nation the head of some new ecclesiastical system. In fact, a careful study of the history of the reformation gives one the impression that it was more of a struggle for power among leaders than a sincere desire to know and serve God more acceptably—with, of course, noble exceptions here and there. But on the whole it was really more political than religious.

One of the important things to remember in connection with the revelation of divine truth is the fact that God has a "due time" in connection with it, and His own way of doing it. When His due time came, God revealed to Abraham that He intended to bless all the families of the earth. This was a simple truth; yet Noah, for example, could never have learned about it in his day, by any amount of philosophizing—simply because it wasn't God's due time to reveal it. There have been other outstanding steps of progress concerning the knowledge of God's plans. Jesus Himself brought life and immortality to light—"through the gospel." Yes, it was through the same "gospel" that was revealed to Abraham (Gal. 3:8); but Abraham didn't see this feature of it. What Jesus brought to light, however, didn't contradict what God had revealed to Abraham—the fundamental fact as to His objective still was the same, namely, that God intends to bless all the families of the earth.

"Meat In Due Season"

Real progress in spiritual knowledge has not been a gradual or constant one, in any age. The revelations of divine truth always have been periodic, and specific. Usually a single individual, or at the most a small group of individuals, such as the apostles, have been the instruments used by God through whom He has granted these special revelations for His people. In this end of the age we are privileged to be living in one of these illuminating periods during which God has again spoken to His people. The prophecies of the Bible had foretold that God would do this, and that it would take place early in the second presence of Christ—that the returned Lord would then specially serve His people with "meat in due season."

Has God not fulfilled these promises? Yea, verily. First and foremost in his great banquet of present truth has been the clarification of the doctrine of the ransom. With that doctrine made plain, the way was opened up for elucidating all those other wonderful features of the divine plan, which in their entirety we have learned to refer to as "present truth." One of the most outstanding things in connection with this truth that has come to God's people in this end of the age, is its simplicity. To grasp it and to rejoice in it, has not been so much a matter of learning a lot of philosophy, as it has been to *unlearn* the

traditional humbug theories that have long beclouded the plain truths of the Bible.

No one man, in the space of a few years, could have shaken off all these shackles of error, as did Pastor Russell, unless God was with him and using him. After nearly half a century of faithful service this self-sacrificing man of God was removed from the scene of action. Now, twenty years have elapsed since his death; and in that time, exhilarated by the great feast of truth already supplied, many have been searching feverishly through the Bible in the hope that God may bless them with further unfoldments of truth; and not a few of these are convinced, and have been able to convince others, that they have found "new light." But what is the net result of this alleged and much paraded increase of light?

"New Light" May be Darkness

A great deal of the supposed progress that is being made is merely insidious attempts to prove that what we have already learned is wrong. Then there are others, who, claiming to be special servants of the Lord, have advanced wierd interpretations of types and prophecies, in which they see themselves as a special messenger, and those who agree with them as being the "little flock," the "anointed company," the "priestly class"; while all others are at most but the less favored of the Lord. Each one of these self-acclaimed special messengers naturally "interprets" the prophecies of the Bible to fit in with his particular scheme of things, with himself usually playing the leading role among the "faithful." Strange as it may seem, quite a number of sincere brethren have come readily under the spell of such "advancing light"; largely perhaps, because it rather appeals to one's vanity to feel that the group with which he is associated has been given such prominent and favorable mention in the Bible.

Each of these brilliant interpreters of the Bible, together with the groups who so religiously sponsor such views, seem not to realize that fundamentally their particular "new light" is about the same as that of others—except that they may have reversed the viewpoint, as it were, so as to make themselves the "saints" of the prophecies and their "opponents" the sinners; whereas from the other fellow's viewpoint *they* are the sinners. Dear brethren, such vain imaginations do not represent real progress in the light of truth; but on the contrary, are mere vagaries, which, while they may appeal to one's pride, will sooner or later leave him without any sure foundation for his faith. One is in a dangerous position before the Lord when he begins to acclaim himself as occupying such an important position in God's plan as to be specially pointed out in the prophecies.

Fundamental Features of Truth

In addition to these vain imaginations that are being set forth as "new light," there are a number of other theories being circulated as advanced truth; such as the Universal Reconciliation doctrine, the British-Israel vagary, and others. But do these represent real progress in the light of truth? One does not need to analyze these theories in all their details in order to determine whether or not they are really

advanced light. There are certain fundamental principles of truth by which all interpretations of the Bible may be accurately judged. If a theory does not square fully with these fundamental principles of truth it is useless to spend much time studying it.

First, and most important: If a theory is true it will be in full harmony with the doctrine of the ransom. A teaching does not need to openly oppose the ransom in order to tacitly deny it. For example, the theory of inherent immortality makes void the doctrine of the ransom, although millions who believe it may have much to say about the "cross of Christ." Likewise, any teaching that claims that one who has been fully enlightened and who then "tramples under foot the Son of God, and puts Him to an open shame", will, in the aions of the future, have further opportunities of salvation, even though there is "no more sacrifice for sins," denies the ransom—that is, it denies that intelligent belief in, and acceptance of, the ransom is the *only* means of salvation. Besides, this is merely one of Babylon's ancient theories. It does not represent progress, but retrogression.

Another fundamental principle of truth is the fact that the Gospel age is the age of sacrifice and suffering for the church, and not the age of Kingdom honor and glory. "If we suffer with Him" faithfully unto death, we "shall reign with Him"—but not otherwise. Even before the death of the apostles, ambitious ones in the church sought to run ahead of the Lord in this respect, and began to claim that they were already reigning. Paul condemned this in his day. But soon afterwards the thought-germ of "progress" took root and flourished to excess; with the result that before long there was established what was falsely claimed to be the Kingdom of Christ—"Christendom."

Anglo-Israel Human Channel Fallacy

The theory of human "channelism" is closely allied with that of the present exercise of Kingdom power and authority. The British-Israel theory, now being fluttered before some of the brethren as "advanced light," is based upon both of these unchristian and Babylonish dogmas. It claims that the Anglo-Saxon race constitutes the "ten lost tribes of Israel," and that this race has been the human channel through which God has been dispensing most of His blessings down through the ages. Furthermore, it insists that the prosperity of the British Empire is due to the fact that God has specially protected it and has been using it to His glory.

To really accept this, must mean that the British church-state union has God's approval; that the Bishops of the English church are, as they claim, the successors of the apostles, therefore the real channel of spiritual truth; that the trinity and all the other Babylonish doctrines advocated by that alleged Kingdom of God, are the pure truth of God's Word; or else they must believe that God has winked at all this corruption of doctrine and practice, and has been using an unholy, blasphemous, and counterfeit kingdom arrangement as a channel through which to dispense His blessings.

This theory, of course, does violence to the princ-

iple of sacrifice and suffering on the part of those with whom God has been actually dealing down through the age. The Lord may use the British empire, and other nations, to accomplish certain purposes which He has in mind; not in the sense that they are His chosen people, but because He is able to make even "the wrath of man to praise Him." But let us remember, and remember well, that this is the age during which God is preparing for His Kingdom; and those with whom He is now specially dealing are the ones who are following faithfully in the footsteps of Jesus—"suffering with Him" and not attempting to spread Kingdom power and authority over the earth before their glorification.

Besides, the British-Israel advocates hesitate not to flirt with the various Babylonish systems of the earth; one of their writers claiming that there is nothing in their great "truth" but will fit into the doctrines and practices of *any* church in the world. If this be really so, then it is very definite proof that the British-Israel theory contains very little truth; because the real *truth* will not mix with the teachings of the nominal church, nor are its advocates long welcomed in those systems. Evidently then, this is another "flash" of supposed advanced light which, instead of representing real progress in the narrow way, is in reality but one more of Satan's attempts to lead God's people back into the darkness and confusion of nominal churchianity.

The Gospel is Everlasting

We might go on at length mentioning various other attempts that have been made to make "progress" beyond the simple outlines of the divine plan; but the few illustrations will suffice to show that the real truth, the satisfying portion that stands the test of reason and the Scriptures, is the same today as when we first learned it. True, we are able to understand more clearly the meaning of the prophecies relative to the "last days," as those prophecies are being more and more fulfilled. Years ago, for example, we learned something of the meaning of the prophecies concerning the "gathering of the nations"; but who could see twenty or thirty years ago the tremendous scale on which these particular prophecies would ultimately be fulfilled? All Christians should be glad to watch the march of events fulfil prophecy, but this does not mean that the Lord will continue to give new fundamental truths which will make necessary the discarding of old and proven doctrines. Truth never contradicts truth—all truth is harmonious; and usually it is not complex, but easily understood.

But, someone may ask, What about that text—Proverbs 4:18—which says that the light will increase "unto the perfect day"? Surely we have not yet reached that perfect day? Quite true, we have not reached the perfect day, nor does this text say that we are to expect "*new light*" to shine upon our pathway continuously. The text speaks about the "*path of the just*," and not about increasing knowledge. But on this "*path of the just*" the light of divine favor shines more and more, like the beam from a lighthouse.

The "*path of the just*" at the present time is the "narrow way." It is the road that leads to "glory, honor and immortality." The increasing clearness of this pathway means that the Christian should daily have a clearer conception of what constitutes God's will for him, and have a more resolute determination to do that will. It is, in other words, a more brilliant illumination of our Christian pathway, through an increased ability to apply the principles of the divine-plan doctrines in our daily lives. There has been marked progress along this particular line during the last twenty years.

God Leads Us Individually

The important fact that God deals with His people as individuals, and not as members of some earthly organization, is another fundamental principle of Christianity; one that Brother Russell sought diligently to impress upon the hearts and minds of all who read his writings. Many of us learned this in theory, and preached it to others; but very few of us learned it for ourselves, personally, until the fiery trials of the past few years have brought the matter prominently and effectively to our attention. The Christian today, who has come safely through these fiery trials, and who is now actually standing free in the Lord, has made real progress in the narrow way. His pathway is indeed brighter, because this "earth-born cloud" of human channelism has been swept away; and he now has a clearer vision of God and of His blessed will.

True, many have not yet been able to break through this "cloud" that so effectively obscures one's vision of God. Many who have left the main "channel," as it were, are seeking now to make smaller channels of their own. Let us not condemn these, but rather, seek to help them if we can; the while, making sure that we ourselves are actually standing free in Christ; that our allegiance to the divine will is not influenced in the least by the actions or wishes of some earthly leader, whether it be an individual or an organization.

We did not all see present truth and come out of Babylon at the same time; so now, as the Lord is leading His people another step forward in this "*path of the just*," not all are able to take the step at the same time. For this reason we should be kind and patient toward all our brethren, regardless of their present affiliations. This does not mean that we should compromise the truth; but it does mean that, holding firmly to the truth ourselves, we will do all in our power to help our brethren to see the way of the Lord more perfectly; and will always keep hoping the best for them.

To be actually free men and women in Christ Jesus means that we will be just as zealous for the Lord, the truth and the brethren now as when we were being carried along by the impetus of mass action. It means that in applying the principles of the truth in our daily lives as individuals we will do all in our power to bear witness to that truth—just as much so as when we felt that we were a part of a worldwide movement. It means that as individuals we will

seek to be kind, patient, forgiving and helpful toward all. It means that as individuals we will exercise as great a faith in God and in His truth today as when we were being buoyed up by the enthusiasm of the crowd.

If, dear brethren, we have learned thus to apply the principles of the truth in our own lives, and find

that today we have a more vital faith, a more inspiring hope, a more consuming love for God, His truth and the brethren, than at any time in the past, then indeed have we made real progress; the "path of the just" for us has become brighter, as thus in the footsteps of Jesus we walk onward toward the perfect day.

Christian Goes to Calvary

A View of Typical and Antitypical Sacrifices as Seen From the Vantage Ground of Calvary.



CHRISTIAN'S first visit to Calvary was made when he realized his great need of God. He saw himself a member of a fallen human race. He knew that if he were weighed in the balances of perfection he would come very far short of the divine requirements. He realized that even as the serpent was lifted up before the people of Israel, so Christ has been lifted up before our gaze. Thus, mentally and in spirit, on the highway of divine truth, Christian journeyed forth to Calvary.

Christian found at Calvary all that he sought to know at that time—he found the cross! "Towering o'er the wrecks of time," it still stood there, red with salvation's light. Through nineteen centuries it had lost nothing of its power. It had spoken peace to the hearts of many of the poor and afflicted of the world who had looked to it for help. It had cheered the martyr at the stake and the prisoner in his cell. The things it signified would have broken down all false social distinctions in the world had its message been received; for some of the great truths it proclaimed were, "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God."

Before Christian visited Calvary again he went to Sinai. He believed that there was much knowledge to be gained there, and he was right. He wanted to hear God speak in the lightning and the thunder. He wanted to know what it meant to be spoken to in terms of strict justice and divine law. And some knowledge of this was soon borne in upon his mind; for in vision, as presented by the Scriptural record, Mt. Sinai was all on fire, and it shook, and the ground trembled all around, and the people cried out to God that He would spare them such awful wonders and signs.

Christian pondered much on the things that he heard and saw. He came to know that in the giving of a righteous law God was speaking in terms of justice and right, and that the appalling manifestations at the mount revealed the character of divine justice as it appeared to those condemned thereby. He approached near to the mountain. Then he heard the mighty law as it was made known.

Then Christian enquired of other things. He beheld a day when animals were killed and sacrifices made to God. He asked why this was so, and was

told that it had something to do with atonement for sin; that God's law is a righteous law, and cannot be kept perfectly by members of the fallen race; that animals were slain to picture the future atonement work, and the great truth that "without the shedding of blood there is no remission of sin." Christian marveled much at this, for how could the blood of bulls and of goats take away sin?

Consecration—Leviticus 8, 9

Christian next beheld the priesthood of Israel—the great High Priest, and also the under-priesthood—and the people gathered unto the door of the tabernacle of the congregation. Then he saw the ceremonial washing of the priests. He saw Moses clothe Aaron with garments of glory and beauty, and place a golden crown upon his head; after which he took the holy anointing oil and anointed the tabernacle and all that was therein, and sanctified them. He sprinkled the oil upon the altar seven times, and anointed the altar and all its vessels; he also anointed the laver where the priests had washed. Moses now poured the anointing oil upon Aaron's head, and it ran down even to the skirts of his garments.

Then Moses brought a bullock for a sin offering; and Aaron and his sons laid their hands upon it. Then the bullock was slain; and Moses took of the blood and put it upon the horns of the altar with his finger, and purified the altar; then poured the blood at the bottom of the altar, thus sanctifying it. Then the fat of the animal, the caul above the liver, and the two kidneys were burned upon the altar; while the hide and the flesh were consumed outside the camp.

Then Christian beheld a ram slain and burned upon the altar. And another ram was brought and likewise slain. Then Moses took of its blood and applied it to Aaron's right ear, to the thumb of his right hand, and to the great toe of his right foot. And the same thing was done to all the sons of Aaron. Then upon certain portions of the fat were laid an unleavened cake, a wafer and some oiled bread, and the whole was then waved before the Lord by Aaron and his sons, until finally Moses took the offering from their hands and burned it with fire. Christian was deeply interested, and wondered what all these things might mean.

Israel's great day of atonement arrived, and Christian saw a bullock killed; and its blood was carried into the Most Holy by the High Priest and sprinkled

on and before the Mercy Seat of the sacred Ark of the Covenant. Likewise a goat was slain; and its blood also was carried within the Most Holy and applied as had been done with the blood of the bullock. There was a fire on the brazen altar in the court, to consume the fat; and a fire outside the camp, to consume the hide, hoofs and horns. And in connection with the first sacrifice there was precious incense consumed. Also there had been a casting of lots, to determine which of two goats was to be slain; and the goat that escaped the sacrifice was sent away at the hands of some man, into the wilderness.

Atonement—Leviticus 16

While Christian was marvelling greatly and wondering about all these strange rites, someone advised that the key to their solution could be found only at Calvary. Thus it was that he once more found himself at the blessed scene of the cross.

From this vantage ground Christian looked back to Jordan, where the first preparation for the cross had taken place. There he beheld the baptism of Jesus, and began to sense that the great reality of those types and pictures of the past was here due to begin.

Even as the Apostle Paul later explained that the Law was a "shadow of good things to come," and that the High Priest of Israel typified Jesus, so Christian could now see that Jesus had become the Head of a new priesthood. Before this greater reality, Christian recognized that Aaron and his sons were but pictures of better things to come. It was Jesus and His household of the Gospel age who now stood in the place of the bullock and the goat, and were willing to be offered up in sacrifice. As Moses killed the bullock and goat, so God sacrifices Jesus and the church, in the divine intention and plan, and actually brings to bear upon us those influences that cause the destruction of the flesh. Jesus was the first of this class to suffer. Consequently "we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted [tested] like as we are, yet without sin."

The Burnt Offerings

Christian also considered the ram for the burnt offering—how that it was cut in pieces and the pieces laid beside the head, and how the whole was now consumed upon the altar in the court. Then it was borne in upon his mind that even so were Jesus and His body, the church, to be accepted as one sacrifice in the sight of God; also that as the one goes into voluntary death, so does the other. Thus were the Head and the body to be laid side by side and consumed throughout the Gospel age.

As for the second ram and the application of its blood, Christian considered this attentively. Then he saw that as the blood was put upon each member of the priesthood, even so has it been with the members of the church. With each of us the carrying out of our consecration vows has been an individual work. While we can encourage and assist one another, yet each one must personally "fight the good fight of faith and lay hold on eternal life," standing the various tests that come; and no one else can do this for him.

As the blood was put upon the right ear, the thumb of the right hand and the large toe of the right foot of Aaron and his sons, even so with us.

We must have a hearing *ear*, that instantly catches the divine instructions and appreciates the divine promises. Yes, we must "hearken unto the Lord" at all times, for in His instructions is this Scripture fulfilled in the present age: "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

Then we must have consecrated *hands*, quick to do the Lord's bidding. One day a hand like this passed a tract into a humble cottage on the western Canadian prairies. There seemed no one at home at the time; but someone was there, though she was in a back room and did not make her presence known. This woman was utterly disheartened and about to take her own life. She had positively decided that she would not live another day. But she found that tract, telling of God's love and of the coming Messianic Kingdom; and she forthwith decided to live for God. She found a new interest in life from that day forward, and she lived for years to testify for the truth of God's plan.

The blood applied to the right *foot* signifies that we who have been called to follow Christ are to "walk in newness of life," not in the ways of the world. The Master has pointed out to us the "strait and narrow way" wherein to walk. Some one has said, "I'll not go where I can't take Jesus"; but some one else can improve on this by saying, "Let's not try taking or leading the Lord, but He will lead us if we will let Him." Our prayer should ever be:

"Take my feet and let them be
Swift on errands, Lord, for Thee."

A Continual Sacrifice

Christian remembered that the choice portions of the ram of consecration were taken in the hands of the priest and waved before the Lord. He conceived that this pictured the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing till accepted of Him as having finished our course. As the priests did not lay the offering down, but Moses took it off their hands, and the divine acceptance was then shown by fire, even so it must be with the "royal priesthood," the footstep followers of Jesus during the Gospel age. These also should not lay down or cease offering any of their powers and talents in the service of their Lord until He releases them, by calling them away from this earthly life. In the type "fat" would seem to represent love, concluded Christian; and the offering of this to the Lord manifestly increases the fire of divine acceptance—the more of love that is offered, the more quickly will our sacrifice be consumed.

Christian now began to recall what also took place in the type. He remembered that three cakes were taken from a basket and placed on the "wave-offering." The first of these was an *unleavened* cake. The meaning of this evidently was that there was no "leaven" of sin in Jesus, the perfect One—"in Whom

was no sin, neither was guile found in His mouth."

The first cake also would suggest that His perfection is imputed to the church; for concerning us the apostle says, "There is now therefore no condemnation to them that are in Christ Jesus." And again, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

The second cake was unleavened and mingled with oil. This, thought Christian, would well represent the process of "sanctification" as it is being worked out by the divine spirit of truth and love in us. Anent this one, he noted the Scriptural admonition, "See that thou hurt not the wine [doctrine] and the oil [the holy spirit of the truth]." Then he remembered also that in the parable of the Virgins "the wise took oil in the vessels with their lamps."

The third cake, said Christian, may represent our blessed hope in the great reward of immortality held out to us. Of the Captain of our salvation it was said, "Who for the joy that was set before Him, endured the cross, despising the shame, and is forever set down at the right hand of God." The follower of the Master is buoyed up by a similar desire to be faithful, that he may win the divine approval. He remembers that in the sacred ark of the covenant was the golden pot of manna, setting forth the wondrous fact of immortality.

First the Bullock, Then the Goat

In considering the great Atonement Day sacrifices, Christian was much impressed by the similarity in the process of the sacrifice undergone by the bullock and by the goat. Looking back attentively at the type, he took special note of these words of the Lord which specified just how the work of sacrifice must be done:

"Then shall Aaron come into the Holy with a young bullock for a sin-offering, and a ram for a burnt offering. And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of his body—the under-priests] and for his house [all believers, the entire 'household of faith,' the Levites]. And he shall kill the bullock of the sin-offering which is for [represents] himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat, that is upon the testimony, that he die not."—Lev. 16:6, 11, 13.

This incense, "beaten small" so as to give forth maximum fragrance, was evidently significant. What indeed could it represent but the *perfection* of Jesus in sacrifice? As to the fire from the brazen altar, this would show the trials that came upon our Lord while on earth; and, its being carried by the priest pictured the fact that Jesus by His course of faithfulness and obedience would bring His trials upon Himself. He was indeed all perfect; and as His perfect qualities met the trials to which He was subjected, the result was a "sweet perfume" that ascended to the Heavenly Father. As the priest had

his two hands *full*, even so Jesus offered *all* that He had. In the type, the offering of the incense preceded the offering of the blood in the Most Holy.

Three Views of the Same Sacrifice

While the blood of the bullock was being sprinkled upon and before the Mercy Seat, the fat and certain organs were being burned on the altar in the court—illustrating how those who believe in Jesus behold His sacrifice. At the same time that this was going on, another fire was burning outside the camp; there the hide, hoofs and horns of the animal were being consumed. This showed how the sacrifice appeared to the unbelieving world. Truly Jesus was not a hero, as the world counts heroes. He was too gentle and meek to be esteemed of men. He "came to His own, and [even] His own received Him not." To the godless world His sacrifice was but a stench. He indeed "went outside the camp," and "had no comeliness that men should desire Him." But after His death and resurrection, in due time He ascended up on high, there to appear in the presence of God for us—to sprinkle the blood on our behalf.

Christian next considered the goat of the sin-offering, and the words of instruction in connection with the offering of this animal: "Then shall he [the high priest] kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat."

In fact, everything that was done with the blood of the bullock was done with the blood of the goat. The latter animal was slain by the same High Priest; its blood was offered in the same manner; its fat and life-producing organs were consumed outside the camp of Israel.

Ah, yes, the great sacrifice was plainly of two parts; for two animals were killed and their blood was applied identically, according to the required manner. Thus it is that Jesus and His body, the church, must walk the very same narrow way of sacrifice, even unto death. While Jesus provided all the ransoming merit, and the church can add nothing to this, yet the members of the church are permitted the privilege of laying down all they have in the service of the Lord and His truth, that they may be found worthy of participating in the work of lifting the poor world out of sin in the age to come. "If we suffer with Him, we shall reign with Him; if we be dead [with Him] we shall also live with Him." Then the apostle mentions the fact that Jesus "suffered without the gate," and says, "Let us therefore go unto Him without the camp, bearing His reproach."

Are We Yielding Our All?

Now Christian felt very humble as he meditated on all these things. He realized the full meaning of the great "Seed of promise," and the significance of the words, "Christ in you, the hope of glory"; and, "If ye be Christ's, then are ye Abraham's seed, and

(Continued on page 33)



International Sunday School Lessons



GOD THE FORGIVING FATHER

April 19—Luke 15:11-24

And He said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread and to spare, and I perish with hunger!

I will arise and go to my father and will say unto him, Father, I have sinned against heaven and before thee.

And am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose and came to his father. And when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT: God is love.—
1 John 4:8.



○ story told by the Master more beautifully sets forth God's great love than does that of the prodigal son.

It was told to the doctors of the Law and to the Pharisees, who could not understand why Jesus was "the friend of publicans and sinners," and why He did not look with disdain upon these lower classes, according to the example set by themselves.

In Bible times it was the custom for the eldest son to inherit the major portion of the estate, if he chose to stay on the place and work in its interest. As for the other sons, they frequently entered some other business, but before leaving home were given some share of the value of the property. In the parable under consideration the younger son decided to embark on some enterprise for himself, and asked for a portion of goods. His request was granted, and the day came when he turned his back on the home of his youth.

The young man of the story soon found how easy it is to form bad reckless and spendthrift habits. No doubt he was popular, as long as his money lasted. He had what some people call "a good time." He went down hill, from bad to worse. It was only a matter of time until his money was all gone, and then the world did not seem so fair to him. He had nothing to eat, and no one would give him anything. He was far from home, in a foreign land. What was he to do? Get a job of some kind. But the only job available was that of feeding swine, so he took that one; but it was not much to his liking.

It takes much experience to bring some people to their senses, and it took a lot in this case. The young man began to think that he was a fool; and, of course that was a very hopeful sign. When people think themselves very wise, their case is a much harder one for God to deal with. But the hard circum-

stances of his chosen lot brought the young man to himself. He decided to go back home and make a complete confession of failure; and he acted on this resolution.

By this parable Jesus doubtless was teaching a lesson pertaining primarily to the Jewish people. There were those of Israel who had wandered away from the Law and into careless and Godless habits. They had gone into the "far country" of sin and squandered their Lord's goods. Jesus pictured one of them as saying, 'Lord, be merciful to me a sinner.' They realized their own unworthiness.

The Lord saw that there was far more hope for the contrite ones than for the self-important, self-righteous Pharisees and Doctors of the Law. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Matthew the apostle was a publican, but he became a true follower of Jesus. Then there was the Jewish woman who washed the feet of the Master with her tears, and dried them with the hair of her head; and of whom it is written that "she was a sinner." It was the common people who heard Jesus gladly, and not the great religious leaders of His time.

Before any one comes to God, as did the prodigal son of today's lesson, he must "come to himself." He must see that any "righteousness" he has is as filthy rags. He must realize that he has wasted his Lord's goods with riotous living. He must become convinced that he cannot get along apart from God. He must find himself sick of the husks that feed the swine. He must have confidence enough in the Heavenly Father to come back. He must have a longing for the food that only God supplies. He must think longingly of being at home with God, where there is shelter and rest and all that makes life really worth while.

The world too will have to come to itself in due time; but it will take a great "time of trouble" to ac-

comply with this. But in the Millennial age millions will return to God, and the great loving Father will receive them and make a glorious feast for them.—Isa. 25:6.

QUESTIONS:

To whom did Jesus tell the story of the prodigal son? Why did He tell it?

Why was Jesus "the friend of publicans and sinners"?

Explain how those who have returned to God have "come to themselves."

Explain how the fatted calf has been killed for the prodigal, and also explain the meaning of the best robe, the ring, the shoes, and the staff.

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THE RICH MAN AND LAZARUS

April 26—Luke 16:19-31

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

And in hell he lift up his eyes, being in torments; and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and thee there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

And he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham said unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent;

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

GOLDEN TEXT: If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?
—Romans 11:15.



HIS story of the rich man and Lazarus has been used extensively to support the false theory of eternal torment for the wicked—though it says nothing about the wicked. Those who want to teach the shameful doctrine of eternal torture treat this parable as a literal statement. But according to a literal interpretation, the parable would teach that only those people who are afflicted with dire poverty in this world will go to "Abraham's bosom"; while all rich people will be conducted to regions of torment at the hour of death. To see that such a view is preposterous we have only to examine the statements of the parable itself.

In the first place, a lake full of water would be turned into vapor by the fire of the traditional hell of the Dark Ages, long before it ever reached the rich man. Then how could a drop of water possibly reach him and cool his tongue? And there is no reason assigned in the parable for his being in torment, except that he was rich—it does not say that he was evil. Likewise, the only thing that qualified Lazarus for a place in the patriarch's "bosom" was that he was very poor—nothing being said about his being righteous. But we need not dwell on these ludicrous points, for those who are willing to listen to reason readily admit that by no possible twisting of logic could this highly figurative story be under-

stood in a literal sense. But as a parable it is most meaningful.

The rich man represented the Jewish nation. To this people the Lord said, "You only, of all the families of the earth, have I known." God first gave Israel judges; then kings, when they desired this change to take place; also prophets. Every day the people were fed on the divine promises, thus faring sumptuously. "Clothed in purple" signified that they were a royal nation, for it was to them that Christ was to come. The "white linen" pictured righteousness, for the Jews were typically a righteous people, kept in covenant relation to God by the sacrifices of the Mosaic Law.

The Gentiles in Jesus' day were considered "dogs" and outcasts by the Jews; because they did not stand in any special favor with God, as did the Jews. When a certain Phoenician woman importuned Jesus to heal her daughter, the Master said, "It is not meet to take the children's meat and cast it to dogs." What He meant was, "You are a Gentile, so why do you come to Me for aid? I have been sent to the Jews. Why should I extend favor to you?"

Then she replied to Him, "Yes, Lord, but the dogs eat the crumbs that fall from the rich man's table." And her meaning was, "Yes, I know I am but a Gentile dog, and I do not expect to be invited to the supper table; but perhaps I may have a crumb of favor, and I would appreciate that." Jesus commended her for her faith, and he threw her the crumb of healing for which she sought. This conversation may have been recorded to help us understand the parable of the rich man and Lazarus, the associate of dogs.

The time came when the Jews were cast off from divine favor, and the Gentiles were taken to "Abraham's bosom"—being permitted to become "Abraham's seed." The apostle said, "If the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead?" God will reconcile the world by means of Christ and His church, selected during this Gospel age.

Then the Jews will be received

back again into full favor; and that will mean life from the dead, or, a resurrection of the dead. It will mean the fulfilment of Ezekiel's prophecy of the "valley of dry bones." And it likewise will show that the times of the Gentile kingdoms and of Gentile favor are in the past; for Jesus said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The Jews have been tormented in the flame of persecution ever since their dispersion in A. D. 70. Since that time they have had to seek help from Gentile nations, and this help was often refused. This is pictured by the request for the "drop of water" of the parable. The one "rich man" represented Judah—the two-tribe kingdom of Judah and Benjamin. By the same ratio, the "five brethren" would represent the remnant of the ten-tribe kingdom of Israel, who also had "Moses and the prophets." Thus in the light of reason this whole parable becomes simple and clear.

QUESTIONS:

Who was the rich man? Why was he said to be "clothed in purple and fine linen"? Of what did his food consist?

Who was the beggar? How did he get his sores?

Explain what is meant by the expression, "carried to Abraham's bosom."

Explain the Golden Text.

What is meant by the statement that the rich man desired Lazarus to go to his "five brethren."

Is this parable of special interest to us? If so, why?

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JESUS TEACHES FORGIVENESS, FAITH AND GRATITUDE

May 3—Luke 17:1-6; 12-21

Then said He unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come!

It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy

brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it would obey you.

* * *

And as He entered a certain village, there met Him ten men that were lepers, which stood afar off.

And they lifted up their voices, and said, Jesus, Master, have mercy on us!

And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back and with a loud voice glorified God,

And fell down on his face at His feet, giving Him thanks; and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God save this stranger.

And He said unto him, Arise, go thy way: thy faith hath made thee whole.

And when He was demanded of the Pharisees when the Kingdom of God should come, He answered them and said, The Kingdom of God cometh not with observation:

Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you.

GOLDEN TEXT: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32



IN THE first verse of our lesson the word "offence" is translated in the *Diaglott* by the word "snares." To set snares for God's people and cause them to be trapped and fall by the way, is a very evil thing. Indeed our Lord said that His "little ones" were not to be despised,

and He gives a warning also along this line.

The followers of the Master are special objects of the Heavenly Father's care; and to cause injury to these would surely bring some kind of retribution, either in this life or in that which is to come. Jesus said, "In heaven their angels do always behold the face of My Father." So the Heavenly Father is fully aware of every experience that they have.

Those who have covenanted to follow the Lord should be kind and forgiving, not cherishing the spirit of contention and bitterness toward one another. Jesus intimated that there should be no limit to our forgiveness, provided that the offending one repented of his wrong word or deed. It would be proper to rebuke him at the time he committed the injury, for that might do him some good.

"Tell him his fault between him and thee alone," is wise and good counsel. If this were adhered to in every case, much trouble among the brethren might be avoided. Those who appreciate the divine forgiveness extended to them should always be in an attitude of forgiveness, ready to give expression to their kind thoughts as soon as the erring one repents.

"Increase our faith" is one of the prayers of every honest believer. Jesus did not here say *how* our faith might be increased, but on one occasion He said to Peter, "Simon, Satan hath desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." Prayer, therefore, must be one of the means of increasing faith. And faith, like everything else, also is increased by using what faith we already possess.

We once heard a man say, "I haven't much faith." And we asked him, "Well do you act on the faith you have? If so, it must increase." Abraham acted on his faith. When God told him to do a thing, he did it. He had faith to believe that God knew what He wanted done; and through the use of his faith this quality grew strong in him, till at length he had faith enough to sacrifice his son, believing, as Paul said, that the Lord could raise him from the dead.

Doing what God tells us to do is the great test of our faith.

The story of the lepers illustrates gratitude and ingratitude. To be cured of leprosy meant the performance by Jesus of a wonderful miracle. We would suppose that such a boon would awaken the strongest possible gratitude in the heart of anyone thus benefited. But this was true only in the case of one person out of ten. So, with those who are cleansed from a sense of guilt due to Adamic sin. Being washed by the precious blood of Christ, the Lord would naturally look for gratitude. He would reasonably expect on their part a desire to do something to show how thankful they were. The proper thing for such persons would be to come and say, "Lord, what wilt Thou have me to do? Here am I, send me."

The *Diaglott* translates Luke 17: 20, 21 as follows: "The Kingdom of God comes not with outward show; nor shall they say, Behold here or there! for behold, God's Royal Majesty is among you." A footnote says that the Greek word *bastileia* refers to the person of a king rather than to his domain. Prof. Whiting says the passage should be rendered, "The King is among you." We know for a certainty that the Kingdom of God was not in the hearts of the scribes and Pharisees, the ones to whom Jesus was talking when He made this statement.

QUESTIONS:

What did Jesus mean by the expression, "offending one of His little ones"?

What should be our attitude toward those who injure us?

How may faith be increased? Explain the reference to the sycamine tree.

Point out how we may show our gratitude to the Lord for what He has done for us.

Explain, "The Kingdom of God is within you."

What is the lesson to be learned from the story of the lepers?

Discuss the meaning of the Golden Text.

EFFECTUAL PRAYER

May 10—Luke 18:1-14

And He spake a parable unto them to this end, that men ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, neither regarded man:

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, neither regard man;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge sayeth.

And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?

And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful unto me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

GOLDEN TEXT: God be merciful to me a sinner.—Luke 18:13.



NE will find in this story of the unjust judge both a comparison and a contrast. The judge in the case was not influenced by principle, for he had no regard for either the laws of God or man. Such a man's decisions and actions would be in his own interest—he would care nothing about the ends of justice.

When the poor woman came to him with her grievance he decided to have nothing to do with her, for she had no money to pay him and had no influence or position in his social world. However, the woman would not be put off, but kept coming to him and giving him no peace; until finally he concluded that his best policy would be to accede to her request.

We can conceive that the action taken by the unjust judge was quite within the bounds of possibility and probability. However, Jesus was not comparing this judge with the Heavenly Father in point of character. He was rather drawing a contrast and showing that if a hard, selfish, worldly judge would grant the woman's plea because of her importunity, what would not the great, kind, gracious, Heavenly Father do on behalf of His children when they present their petitions to Him?

If therefore we have a matter that seems of great importance, and if the answer to our prayers be not speedily forthcoming, we need not think that God has forgotten us, nor is indifferent to our desires; but we must be willing to wait on Him in patience and faith. He knows the way He is leading us, and in due time He will grant all the desires of those who love Him.

"I tell you that He will avenge them speedily," said the Master. Ah, yes, when God takes the matter in hand, He will indeed make a short and speedy work of it. "Then shall her woes come in one day," says the Scripture. And as for the great Adversary; the Lord will quickly dispose of him, tying him up and casting him into the abyss, "that he may deceive the nations no more till the thousand years shall be finished." That is the kind of vengeance that God's

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CHILDREN'S HOUR



The Story of Job

TONIGHT, my children, I want to tell you the story of a very good man who lived long ago," began Uncle Eb. "This man was one of the best of characters back in Old Testament times. His name was Job, and he is believed to have lived somewhere in Arabia, not far from the land of Palestine. He was a person of wealth, refinement and education, and carried much influence among the people. He also was a man of uprightness and honor; he hated injustice, and tried to do the fair thing by all. What is more, he revered God, and worshipped Him in sincerity and in truth.

"Now when I say that Job was wealthy, I do not mean that he had a million dollars in the bank. There were no banks in those days. Nor had he been dealing in the stock market, and made money through lucky investments. Stock markets have sprung up because of the money systems of these modern times; but they did not exist when Job lived. The wealth of Job consisted mainly of cattle, sheep, camels, and other live stock.

"Did you ever see a large flock of sheep? Well, I doubt if you ever saw as large a flock as Job had; he had seven thousand. Just think of it! It was fortunate that he could find plenty of pasture for them out among the hills, for it would take a lot to feed them, I can tell you. Then this man had five hundred yoke of oxen, and three thousand camels. Now what on earth would he do with all those camels, do you suppose? Well, anyway it all goes to show how very wealthy Job was. So he enjoyed most of the good things of this earth.

"Now the Bible tells us that there came a day when the sons of God drew near to present themselves before the Lord. And who do you suppose put in his appearance at that gathering? Well, it was Satan, the evil one. We need not imagine that Satan had horns and hoofs, like some of the imaginary pictures we have seen of him. Oh, no; he was a very fine looking spirit being. Though fallen, yet he possessed some of the glory of a nature higher than human.

"Now when the Lord asked Satan where he had come from, he replied that he had been going 'to and fro in the earth, and walking up and down in it.' He did not say that he had been down in a horrible hot place, called hell; and, of course, you and

I know that there is no such place. When Satan said that he had been going about through the earth, he told the truth. And indeed he is still going here and there in the earth, and is doing all the mischief that he can think of.

"Then the Lord asked Satan what he thought of Job, down there on earth; and if he didn't consider him a very righteous man—in fact, the best man in the world at the time; a person who revered his Maker and hated every form of evil. Satan falsely replied that Job was not really as good as he pretended; that his goodness was all on the outside, and that he was serving God only because of all the favors the Lord was bestowing upon him.

"God, of course, had made Job very rich; He had given him a fine home; and he also had a good wife, and sons and daughters. Job had everything that the heart could desire; and why shouldn't he be a good man? asked Satan. He said it was only reasonable that Job should be good, when it was made so easy and profitable to him. 'But, just put forth your hand now and take away his wealth, and he will curse you to your face,' said Satan to the Lord.

"Well, this was quite a challenge. God is just; and since He had given to his servant Job all the good things that he possessed, God did not feel like He should take these goods away. But He thought it would be a good idea to let Satan take them away, and see how matters would work out. If what Satan predicted came to pass, then it would prove that Job was indeed only playing a part, and was not actually loyal to God in his heart. So God told Satan that he may test out Job, and may do what he liked with Job's wealth; but that he must not touch Job's health nor his life.

"So Satan went away from the Lord, probably well pleased. I suppose he thought: 'Ha, now I'll get even with that man Job, whom folks think is so good. I never liked him anyway, and I'll show him up as a pious hypocrite. By the time I get through with him I'm sure he'll actually curse God. We'll find out who is right in this matter, the Lord or myself. I'll just make this thing clear, if it's the last thing I ever do.'

"And what do you suppose happened? Trouble came upon poor old Job, thick and fast. One affliction followed another. One day a band of maraud-

ing Sabeans came along and drove off all the five hundred yoke of oxen, and all Job's donkeys as well. Then right away came news that all his great flock of sheep had been destroyed—perhaps by a lightning storm. Then came another messenger, saying that all Job's camels had been stolen by a fierce band of Chaldeans.

"And then the worst news of all was brought to this man, by a messenger who said that while Job's, sons and daughters were holding a festival in his eldest son's house a great wind arose, and it smote the house and levelled it to the ground; and that all those inside of it were killed, including his sons and daughters. Did you ever hear of so many calamities, and all in one day? Why, such affliction was enough to drive the ordinary man out of his mind.

"Now what do you suppose Job did? Did he blame God for all his troubles? No, he did not. He fell down before the Lord and worshipped Him. He said, 'Well, Lord, I didn't bring anything into the world; and if I haven't anything now, why that's all right. Lord, you gave me all the things I had; and now if you have taken them away I will say, Blessed be the name of the Lord.'

"So you see, thus far Satan had not succeeded in his evil design. But then there came another day when the sons of God presented themselves before the Lord; and Satan came with them again. Once more the Lord asked him where he had been, and he gave the same answer that he had given before. Then the Lord said something like this to Satan, 'Well, what do you think of Job by now? Is he not a good man? Does he not hate evil? And does he not worship Me sincerely? Even in spite of all his losses, does he not still remain loyal to Me? What fault can you find with him?'

"And Satan replied to God somewhat after this manner: 'Now, consider what I have to say. You know very well that the thing a man values most in this world is his health, his strength, and his life. A man will give all his goods to protect his life. Now you see, thus far Job merely has lost the wealth that he had gained through years of industry. But he is still a strong, well man, capable of enjoying the fields and the streams, and all the fine things around him. He has a good appetite and is not likely to starve. But if something were to happen to his health, ah, then you would see that what I have said is true, that he would actually curse you to your face. The greatest of all tests has not yet been applied to him.'

"Then the Lord thought it might be well to try this matter out to its fullest extent. So He told Satan that he might cause Job to have some disease, according to his judgment of what would be a strong test. But He would not permit Satan to actually kill this good man.

"So Satan now hit on a plan that he thought most surely would succeed. A boil is a very painful thing. Perhaps some of you children may have had one, some time or other in your life. If so, you know how very annoying it is, and how uncomfortable it makes one feel. But suppose you had a dozen of these mean things all at once, then what would you feel like?

Well, Satan was not satisfied to give Job a dozen of these painful boils; he covered him all over with them, from his head to his feet. Now poor Job must have been a sight! He had no peace in the daytime, and he couldn't sleep at night. Now I just think that that was one of the meanest things that Satan ever did to a human being. And the strange thing was that God permitted it. But He wanted to prove that His servant Job was loyal to Him.

"And where was Job's wife all this time? Well, she thought that things had come to a pretty sorry pass. Here was her husband, in the worst state that she had ever seen a mortal in. He was a poor man now, he had lost everything—health, wealth, children. It seemed to her that the God he worshipped wasn't treating him right, or else for some good reason had withdrawn His favor and protection from her husband. Anyway, she made it clear to Job that he would probably be better off dead; and that this would suit her also. So, on top of everything else, he lost the friendship of his wife.

"Now wasn't poor old Job in a tough spot? Of course, he could get out of his troubles by taking his life. He had sense enough to know *that*, without his wife telling him. But he had no thought whatever of doing such a thing. God had given him his life; and it was to be cherished, not despised. So he told his wife that she was talking in a very foolish manner. He reminded her of all the good things that they had enjoyed from the Lord; and now, if the Lord chose to send them some evil things, should they not also accept these? So you see by this, how wise Job was; and how genuine was his loyalty to God.

Job's "Comforters"

"Now Job had three very close friends; and when these men heard of the condition the patriarch was in, they came to see him and to console him. At first they could find nothing to say, for they saw that Job's grief was great. But finally they began to talk to him. And when they once got started, they certainly had a lot of things to say. They talked about Job's life, and their remarks were not very cheering. They certainly might have tried to cheer up the poor soul; but they didn't. Instead, they told him that what he was getting just served him right—or at least that's what their words amounted to.

"Yes, these friends of Job's undertook to tell him that God was good to good people but gave lots of trouble to bad people, and the very fact that Job was suffering the way he was proved that he was not as good as he claimed to be; and that God was down on him for it. Of course this reasoning on the part of Job's friends was all wrong, for God often permits good people to suffer a great deal, just to try out their faith. And we remember how God allowed His own Son to suffer, when He never had done wrong. The Apostle Paul suffered, and he was very faithful in serving God; and many other good people have suffered, from that day to this.

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THE FACT FINDER



"Neither Cast Ye Your Pearls Before Swine"

QUESTION: Will you please tell us how to discern the "swine" class, and also what are the "pearls" referred to in Jesus' admonition, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine"?—Matt. 7:6.

ANSWER: The gluttonous instincts of the swine family has caused the name of these animals to be almost universally used as a synonym for debased and inconsiderate selfishness. Evidently Jesus had this in mind when He cautioned His disciples against casting their "pearls" before "swine." The true disciples of Jesus are governed by characteristics directly opposite to those of swine. Instead of being controlled by self-interests, they are moved by unselfish love. It is not their chief mission in life to get all they can and keep all they get; but to give, and to give freely, of themselves and everything they possess.

The true Christian will gladly do anything he can to help others, even in material things; but the choicest gifts he can bestow are those which pertain to a knowledge of God—the precious and inestimably valuable truths which have been revealed to him through the divine Word. These "pearls" of truth he is commanded to give out to others who may appreciate them; that they too, even as he, may become rich toward God. But he is not to cast these precious pearls of truth before "swine"; that is, he is not to waste his efforts seeking to "convert" the ultra-selfish of this world, hoping to make Christians out of them.

But how are we to discern the "swine" class? This may not always be readily possible. Doubtless all of the Lord's true people have, in their zeal, engaged in various efforts to spread the truth which have proved futile because of the swinish disposition of those to whom they endeavored to minister. It is not to be supposed that Jesus meant that we are to decide arbitrarily who in our neighborhood, or among our acquaintances, are "swine" and who are not. This would be placing a responsibility of judging upon the Christian which he is not properly qualified to discharge. The thought evidently is that if, while giving out our pearls, we should encounter some who are so wholly selfish and inconsiderate that they show an utter lack of appreciation for anything that is not for their own personal gain, we are to ignore them and go on to others.

In Ecclesiastes 11:6 we read: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." These words indicate that the Christian

is to be impartial in his sowing of the seeds of truth—the precious "pearls" that have come to him by divine grace. But while he is thus to "sow beside all waters," he should remember Jesus' words about casting pearls before swine; and when he finds those who openly reject, and show a tendency to oppose, or to "turn and rend," he should leave them alone and seek others who may manifest appreciation for the message. Thus it is that in these two aspects of Scriptural admonition we are able, if sincere, to find a proper balance in our activity of bearing witness to the truth.

A Heavenly Hope for the "Little Flock"

QUESTION: It is often stated in *The Dawn* that the "little flock" will have spirit bodies, but where is there a Bible text to support such a statement?

ANSWER: Paul's words in 1 Corinthians 15:44-49 seem to be conclusive on this point. Of Jesus it is said that He was "put to death in the flesh" but "made alive in the spirit!" And, says the Apostle John, we are to be "like Him, for we shall see Him as He is." (1 John 3:2.) Peter declares, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (1 Pet. 1:4.) There are many other passages, direct and indirect, which show conclusively that the hope of the church, the "little flock" that follows faithfully in the footsteps of Jesus during this Gospel age of sacrifice, is a heavenly one. Jesus went to heaven to "prepare a place" for them.

Jesus Answers the Sadducees

QUESTION: If the "little flock" goes to heaven in the resurrection, then why did Jesus make no mention of such a resurrection in Luke 20:27-36?

ANSWER: In the passage cited by the questioner we are told of the Sadducees' effort to trap Jesus in connection with His teachings on the subject of the resurrection. Just why Jesus did not here go into all the details of the subject of the resurrection is not for us to say—it is manifestly best that the Lord did not consult any human being with respect to how any part of the Bible should be written. So far as we are aware there is no single passage in the Bible that sets forth *all* the details of any subject with which it has to do. God could thus have written the Bible had He wanted to; but He did not choose to do so, evidently because He did not want it to be so plain that all could now understand it.

In the passage under consideration, Jesus is ad-

ressing a group of men who did not believe in the resurrection of the dead. They had proposed a hypothetical case of a woman who had had seven husbands, and then demanded that Jesus tell them whose wife she would be in the resurrection. These Sadducees evidently came dangerously near to being of the "swine" class discussed foregoing. But Jesus answered their 'clever' question quite briefly—perhaps because they were confusing many by such "profound" reasoning—and let it go at that. It would have been useless for Him to go into the details of the subject—that would be casting pearls before swine.

The Sadducees' question had to do primarily with the matter of marriage in the resurrection; and of how such human alliances could be carried over into the next life. Jesus disposed of this in the most practical way possible, by inferring that marriage is to be done away with entirely in the resurrection. This evidently will be true with respect to both heavenly and earthly resurrections; hence it wasn't necessary for Jesus to go into any further details of the matter. The Master said that in the resurrection they shall be "like unto the angels." Not like the angels in every respect, but like them in that they will "neither marry nor be given in marriage."

It should be remembered in this connection that the command given to our first parents to "multiply and fill the earth" automatically becomes inoperative as soon as a sufficient number have been born to "fill the earth." Evidently God has planned the time of the resurrection so as to make further propagation of the race unnecessary, once the "regeneration" of mankind begins. It is not to be supposed, however, that this revolutionary change in human relationships will take place suddenly. Evidently it will be gradual; and there may be some children born after the Kingdom is fully established—who knows? But the propagation of the race could not continue long after the resurrection begins; otherwise the earth would soon become over populated. Now if the present population of the earth were allowed to continue its present normal rate of increase—with no resurrection intervening—the earth could become uncomfortably filled in less than five hundred years from now; that is, if the population should double itself every century as it has done during the last century.

This, incidentally, is another proof that we are now in the "last days," and that the resurrection must begin ere long—else there would not be room for the resurrected billions. But if the Kingdom is established soon, and the further propagation of the race is then checked by divine power, there will be plenty of room here for all mankind—living and dead.

A Heavenly Country

QUESTION: What is the "country" referred to in Hebrews 11:16? Does the reference to a "heavenly country" signify life on the spirit plane?

ANSWER: NO. The passage cited has reference to the hope of faithful Abraham and other an-

cient worthies who, in obedience to the Lord, left their homes and became strangers in a strange land. We quote: "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."

The word "country," in the statement, "they seek a country," is translated from the Greek word *patris*; which literally means "a father-land." The underlying thought of the entire passage is that because of their faithfulness to the promises of God these ancient servants of the Lord had become aliens in this world of sin and rebellion. They had no "father-land," because all the nations of the earth were, wittingly or unwittingly, opposing the true God whom they delighted to serve.

But by faith these faithful ones looked forward to a time when all this would be changed; when God, in fulfilment of His promise, would bless all the families of the earth. To them this meant that they would then have a "father-land," because the God of heaven would take a hand in earth's affairs, establish His Kingdom, and cause the whole earth to be filled with a knowledge of His glory. In Hebrews 11:10 the apostle tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." Daniel tells us that the "God of heaven" shall set up a Kingdom. All the hopes of that ancient worthy class were centered in the fact that the God of Heaven would fulfill His promises to bless the people—they knew full well that no earthly or human power could save the world.

Thus it is that the apostle could properly say that the hopes of the ancient worthies were centered in heaven—in the God of heaven. Their hopes of a "father-land" were based upon the promises of the God of heaven. But, that this does not mean that they would be actually transferred to the spirit plane of existence is revealed by Jesus' statement, in which He says that during the Kingdom period they "shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." This is a scene that clearly takes place on the earth. The "city" for which Abraham looked, is doubtless the Kingdom of God that is to rule mankind for a thousand years, described in Revelation 21:1 as that "holy city, coming down from God out of heaven"—thus locating its operations here upon the earth. And these ancient worthies are to be "princes in all the earth."

It has been suggested that the ancient worthy class may be transferred to the spirit plane after the Millennium; but this is a point that is not made clear in the Bible, so it seems necessary to wait and see.

Were the Holy Prophets Fleshly Minded?

QUESTION: Were Abraham and all the holy prophets fleshly minded? Was Jesus fleshly minded before His baptism?

ANSWER: The foregoing questions, and a number of others along the same line submitted by the same writer, indicate that the brother is having some difficulty in discerning the variety of ways in which the words "spiritual," "heavenly," "fleshly," "carnal," etc., are used in the Bible. It should be remembered that these terms may be used symbolically as well as literally. It would appear from the questions asked that the questioner is trying to prove that there is no actual heavenly or spiritual hope for the church, simply because these terms are sometimes used in a symbolic sense and applied to other than the church. We will treat the questions from this standpoint; if we are wrong as to the questioner's difficulty we are sorry.

The term "fleshly" as used in the Bible, symbolically denotes a condition of mind and heart that is out of harmony with God. In this sense of the word Jesus was never, at any time, "fleshly minded." Nor were the prophets of old "fleshly minded" when they were faithfully laying down their lives in the service of God. Adam was not fleshly minded before his fall, in the sense of being in rebellion against God. Nevertheless, as the apostle declares, he was "of the earth, earthy." That is to say, he was a fleshly being, with a fleshly brain, and which functioned only as fleshly brains can. So it was with the prophets, and so it was with the man Christ Jesus before His baptism and spirit begetting as a new creature.

It is peculiarly appropriate that the term "fleshly" should be used to symbolize a condition of alienation from God. The entire human, or fleshly, creation is in rebellion against God; and the only ones in the world who have not been rebels are those few individuals in each age who have laid hold, obediently and enthusiastically, of the promises of God relative to His divine purpose ultimately to effect a reconciliation of "whosoever will" of the estranged race. As there has been no natural condition of harmony with God among His earthly creatures, the condition of obedience to the laws of the God of heaven is appropriately symbolized as being "spiritual." An example of this usage is found in the statement that "the law [of Moses] was spiritual." It was "spiritual" because it came from God and represented His will. Thus it was a "spiritual" law even though it expressed God's will for *earthly* creatures.

But the fact that the term "spiritual" is thus used in the Bible in a symbolic sense, does not mitigate against the fact that there is an actual spirit plane of existence, and that the followers of Jesus are invited to share with Him in a heavenly reward. We should learn to rightly divide the Word of truth on matters of this kind, as well as along all other lines. A case comparable to this is found in the use of the word fire, or world, or earth. All these terms are used symbolically as well as literally, in the Bible. The sym-

bolic "earth" is to be destroyed by a symbolic "fire." But this does not imply that there is no such thing as literal fire, nor that the literal earth does not exist.

It's because of the fact that "fire," "earth," "goats," "sheep," "vines," "branches," "soldiers," and other things exist literally, that the Lord uses them symbolically to illustrate important truths of His plan. Similarly, the fact that there is an actual realm of spirit existence, in which God and His holy angels dwell, and wherein the divine government of the universe is located, is why the term "spiritual" is sometimes used to symbolize a condition of complete harmony with God.

During this age the only ones who are truly "at one" with the Creator are those who are running "for the prize of the high calling of God in Christ Jesus"—those who have been "made partakers of the heavenly calling." Hence the expression "spiritually minded," is peculiarly appropriate to them; although, symbolically speaking, it would not be misapplied if used to describe the heart condition of any of God's intelligent creatures on any plane who are fully consecrated to do His will. On the other hand, the term "fleshly" is sometimes used in a literal sense, and is applied even to "new creatures" in Christ Jesus who are still in the flesh. For example, note the following: "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in *fleshly tables of the heart.*" (2 Cor. 3:2, 3.) To try to make the word "fleshly," in this text, mean the same thing as it does in Romans 8:13, and in other similar passages, would lead to no end of confusion.

(CHILDRENS' HOUR)

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"Well, Job finally replied to his friends; and he also prayed for them—which was a noble thing to do. After that, the Lord decided that Job had had enough of trouble; so he cured this man of his boils, and he also began to give him back all the things that Satan had taken away from him. In fact it was not very long before Job had twice as much wealth as he ever had before Satan began to afflict him. And he and his wife later had seven sons and three daughters. And he lived to be a very old man, and outlived his three friends.

"Job's sufferings, and his final restoration to health and happiness, is a very wonderful illustration of the experiences of the entire human race; showing how mankind will yet be restored to life and happiness during Messiah's Kingdom." The Apostle Peter refers to this as the 'times of restitution of all things, spoken by the mouth of all God's holy prophets since the world began.'

Outline For Berean Study

ALL THINGS GATHERED IN CHRIST

Text: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.—Ephesians 1:10.

The subject matter suggested in this text embraces the dispensations in God's plan, the gathering into harmony with God of all those who will become reconciled to Him, and the fact that Christ will be the Head over all God's creatures when the gathering work is complete.

First Part—Ages and Dispensations

For Home Study—The Divine Plan, chapter 4.

- (1) What is the meaning of the word **dispensation** as used in this text?
Young's Concordance—"Law or arrangement of a house."
Strong's Concordance—"Administration."
 2) Does the expression **fulness of times** imply that there have been preparatory ages in God's plan? If so, what are these ages?
 2 Pet. 2:5; 2 Pet. 3:6, 7, 15; Rev. 11:15; 2 Cor. 4:4; Gal. 1:4; Eph. 1:21; Eph. 6:12; Col. 1:26; Eph. 3:5; Acts 17:31; Heb. 2:5; Eph. 2:7.
Scripture Studies—Vol. 1, page 219.
- (3) What did God do in connection with His plan in the age before the flood?
 (a) A prophecy: Gen. 3:15; Rom. 16:20; 1 John 3:8.
Scripture Studies—Vol. 1, page 98; Vol. 2, page 98—last of par. 1 & 2; Vol. 5, bottom of page 383.
Watch Tower—1894, page 15 (Reprints page 1610, col. 2, last two par's); 1907, page 24 (Reprints, page 3926, col. 2).
 (b) Types: Adam—Rom. 5:14; 1 Cor. 15:45, 47.
Scripture Studies—Vol. 5, pages 138 & 139.
 Adam and Eve—Eph. 5:23-32; 1 Cor. 11:3.
Scripture Studies—Vol. 1, middle of page 57; Vol. 6, page 270; Vol. 5, page 140, par. 2.
Watch Towers—1907, page 199 (Reprints, bot. of page 4018); 1896, page 45 (Reprints, page 1945, col. 1); 1910, page 54 (Reprints 4556.)
 Abel—Heb. 12:24
Watch Towers—1894, page 30 (Reprints, page 1614); 1901, pages 85 and 86 (Reprints, bot. page 2776 to page 2777 middle of col. 2).
 Noah's Ark—Heb. 11:7; 1 Pet. 3:20.
Scripture Studies—Vol. 1, page 318, par. 2.
Watch Towers—1907, page 39 (Reprints, page 3834, col. 2, last par.)
- (4) Were there many people who believed in God in that age?

Gen. 6:5, 6, 11, 12. Exceptions: Heb. 11:4, 5 & 7; Luke 11:51; Gen. 5:23, 24; 2 Pet. 2:5.

Scripture Studies—Vol. 1, bot. page 70; Vol. 5, top page 384.

- (5) In what sense did God's dealings with His faithful servants before the first advent of Jesus have to do with the ultimate accomplishment of His purpose in the fulness of times?
 Heb. 8:5; 9:24; 10:1; Col. 2:17; Gal. 3:24; 4:24.
Scripture Studies—Vol. 1, page 221, par 2; Vol. 2, pages 173-175; Vol. 6, page 382; pages 432-434.
- (6) What is the reward for faith exercised (a) during the past age, (b) during the present age?
 (a) Psa. 45:16; Heb. 11:13, 39, 40.
 (b) Rom. 8:17, 18; Heb. 3:1; 1 John 3:2, 3; Rev. 2:10.
Scripture Studies—Vol. 1, page 196, par. 1; Vol. 4, page 618 to top of page 620.
- (7) Contrast (a) conditions in this age with (b) conditions in the next age.
 (a) Matt. 7:13, 14; 1 Pet. 5:8; Psa. 73; 2 Tim. 3:12; Isa. 60:2. (b) Isa. 35:8-10; Psa. 72; Isa. 11:9; Jer. 31:31-34. . .
Scripture Studies—Vol. 1, bot. page 74 to 75; pages 215-218; bot. page 191 to 192.

Second Part—Preparatory Gatherings, Typical and Antitypical

- (1) What was done with the first fruits of the Jewish natural harvest?
 Lev. 23:10-14; Ex. 23:16-19.
- (2) Who are the "first fruits" of God's creatures?
 Jas. 1:18; Rev. 14:4.
Watch Towers—1907, page 153 (Reprints, p. 3995).
- (3) What means has God used for gathering His church?
 Eph. 4:11, 12.
Watch Towers—1902, page 107 (Reprints, page 2989, beginning par. 2.).
- (4) What Commission did God give to the church?
 Matt. 24:14; Isa. 61:1-3.
Watch Towers—1897, page 99 (Reprints, page 2129, col. 2, par's. 2 and 3); 1899, page 8 (Reprints, page 2414, par. 3).
- (5) What parables picture the gathering of the church?
 Matt. 13:3-11, 19-33; Luke 14:16-24.
Watch Towers—1906, pages 124 and 249 (Reprints, pages 3763 and 3833).
- (6) What kind of character does God require of those gathered into Christ during the Gospel age?
Watch Towers—1897, begin page 145 (Reprints, page 2154); 1915, page 134, col. 2, par. 4 (Reprints, page 5678, col. 2, begin par. 3).

(Continued in next issue)

Talking Things Over



The Convention Season Opens

WHILE there has been an occasional convention of independent Bible Students during the winter months; the spring, summer and fall are, of course, the ideal seasons for the brethren to assemble for mutual upbuilding and service. It would hardly be proper to speak of an "official" opening date for our "convention season," although the gatherings at Los Angeles, California, March 1, and at Wilmington, Delaware, March 29, may be looked upon as among the first for 1936. Reports of these conventions will appear in the spring edition of *Bible Students News*.

Already the brethren in Chicago, Ill., Cincinnati, Ohio, Washington, D. C., and Detroit Mich., have announced what might be termed "general" conventions. Then doubtless there will be the usual list of Labor Day gatherings, and others, not forgetting the Eighth Annual Reunion Convention, at Pittsburgh, Pa., in October. We suggest that the friends everywhere join in asking the Lord to richly bless these 1936 assemblies of His people; that they may be a means of building us up more and more in that "most holy faith," and helping us to "take the more earnest heed to the things we have heard lest at any time we should let them slip." May they be the means also, as opportunity affords, of materially extending our witness for the glorious gospel of the Kingdom. May the true spirit of Christian love be more and more manifest on the part of those who arrange for these conventions, and also those who attend and take part in them.

As most of our readers know, these Bible Students conventions are wholly under the management of the local ecclesias which sponsor them. We believe that this is exactly as it should be, because it is the Scriptural method for cooperation among Christians. *The Dawn* is glad to go on record again as being one hundred per cent in harmony with, and fully determined to support, this fundamental principle of Christian liberty involving the sovereign right of each local congregation of the Lord's people to manage its own affairs. Let us see to it that there is no misunderstanding of this clear-cut issue that is before the brethren today. Let us continue zealously to guard our Christian liberty against the encroachments of those who would seek to establish another human "channel," and who unscripturally condemn as unfaithful those who will not recognize their claim of special divine appointment.

To the extent that the brethren come to fully recognize this principle of Christian liberty and free-

dom from all centralized control, there can and will be wholesome and blessed cooperation among them; both as ecclesias and as individuals. To the extent that this principle is ignored, and instead the brethren insist upon claiming allegiance to some outside brother or group of brethren, there will be the spirit of sectarianism, rivalry, judging, recriminations, and other works of the flesh and the devil. So may it be that the conventions of 1936 will manifest and help to develop more and more true "unity of the spirit," wherein Christ is the centre; and may the truth of God's Word be our sole banner.

"Send out Thy light and truth, O Lord,
Let *them* our leaders be,
To guide us to Thy holy hill,
Where we may worship Thee."

We Really Mean It

THERE IS an increasing enthusiasm among the brethren along the line of distributing free tracts. Since the special announcement in the March issue of *The Dawn* this work has taken on an added impetus. But some of the brethren seem to be a bit skeptical about our willingness to supply these tracts in any quantity. One brother hesitatingly placed an order for 5,000 of the tracts, "Coming Back From Hell Soon," adding, "if you really mean for us to make a general house to house distribution of these tracts, I can be enthusiastic about it, and want to take part." Well brethren, we really do mean that we will be glad to supply free literature for just such a general distribution; so do not hesitate to order in either large or small quantities as you may feel the Lord would have you use them. When we do not have any more and cannot supply them we will say so.

Extending the Ministry of the Brethren

ON THE following page will be found an advertisement which invites all Bible Students to send in names and addresses of other Bible Students to which we will send a three-months trial subscription. This advertisement also appeared in last month's issue of *The Dawn*. We have been greatly encouraged with the hearty response to this announcement; approximately 500 names and addresses having already been received. This means that considerably more than this number of additional friends will have the opportunity of reading this issue. Brethren, this has been made possible through your enthusiastic cooperation. We thank the Lord first, and then you, for this manifestation of His favor and of your confi-

dence. The opportunity for sending in the names of Bible Students for this purpose is still open.

We wish to extend Christian greetings especially to our many new readers; and assure you that it is a distinct pleasure for us to send *The Dawn* to you. We trust that you may find in its pages that which will nourish you spiritually, and enable you the more firmly to hold fast to our most blessed hope—the hope that entereth into that which is within the veil. The invitation to send in additional names and addresses of Bible Students is extended to our new readers also, as outlined in the advertisement appearing below. If, after reading *The Dawn*, you feel that it would prove a blessing to your brethren, do not hesitate to send in as many names as you may have.

Brother Hutchinson "Goes Home"

Brother John Hutchinson, whom many will remember as one of the faithful colporteurs, and who, about a year ago, took a pilgrim trip through some of the southern and mid-western states, under the auspices of *The Dawn*, passed to his reward on Monday, March 9, in Brooklyn, N. Y. Funeral services were held Wednesday evening, March 11, and were conducted by elders of the Associated Bible Students of Greater New York. He is survived by his wife, Sister Lydia Hutchinson.

Brother Hutchinson was born in Rochdale, England, on October 31, 1878. As a young man he was a Baptist, and was connected with the Manchester Mission. He accepted Present Truth in 1902. In 1904 he came from England to work in the Bible House at Allegheny. In addition to his work in the office he undertook to do colporteur work in the evenings. He was so successful in this work that Brother Russell suggested he devoted his entire time to this branch of the service; which he did for many years.

To know Brother Hutchinson was to love him. We rejoice with him, and pray that the dear Lord may be an ever-present help to his beloved wife, sustaining her in this, her temporary loss.

Pilgrim Service Appreciated

It has been a distinct pleasure for us to have the privilege of cooperating with our dear Brothers S. J. Arnold and A. L. Muir in helping to arrange trips for them to visit and serve the brethren and to further make known the gospel of the Kingdom. The reports from the many classes served by these brethren have been enthusiastic in acknowledgment of the great spiritual blessings received as a result of their visits.

Brother Arnold completed a second trip, made in the state of Michigan, largely as a result of special requests received for his services. Brother Muir is now visiting classes on the west coast, and will return to the middle west in time to serve at the Chicago convention, May 3. It was our intention to route Brother Muir through the Northwest on his return trip, but a special telegram from southern California urging us to have him re-visit the classes in that section was accepted as being an indication of the Lord's will in the matter; so his schedule has been arranged accordingly.

It is our hope that both of these brethren may be able to engage in this much-needed work from time to time; certainly we will be glad to cooperate with them to this end.

We are always glad to receive requests from individuals or classes that may wish to enjoy the benefit of pilgrim service; although such requests do not mean that the pilgrims are scheduled to serve irrespective of the conveniences of the ecclesias at any given time. Classes which have sent requests for regular pilgrim service sometimes express surprise when, in notifying them of the proposed visit of a brother, we ask if it is the desire of the class that this brother serve at the time suggested. One brother wrote, "Did you not receive our letter in which we requested pilgrim service?"

We take this opportunity to explain again that it is our desire to encourage class independence in this as well as in all other matters; and we believe it is better that the pilgrims, in visiting the brethren, be able to feel that they as individuals are serving the class because they have really been invited to do so. This method of conducting pilgrim work may require a little more "red tape," but we believe that in the long run it will work out for the richer blessing of all concerned.

TO BIBLE STUDENTS

Here's a Way You Can Serve Your Brethren

There is no more important service for the Christian than that which is rendered on behalf of his brethren in Christ. Today, our brethren—your brethren—need comfort and help; and we believe that one way we can help them is by extending a helping hand through the medium of *The Dawn*. Are the monthly visits of this magazine proving to be a blessing to you? helping you to stand fast in the truth, and increasing your faith and joy in the Lord? Then why not pass the blessing on to others? Here is how you can do it—

Sit down now and make up a list of names and addresses of all the brethren you know who have ever been associated with present truth—REGARDLESS OF THEIR PRESENT AFFILIATIONS—and then send the list to us. We will do the rest.

First, we will check your list against ours to make sure there are no duplications, and then we will send to each new address a 3-months free trial subscription to *The Dawn*; with no obligation whatever to you nor to them, as these subscriptions will be paid for from the Free Subscription Good Hopes fund.

All this service will cost you will be a few moments of your time and a postage stamp, yet rich blessings may result to some of your brethren by putting them in touch with this non-channel, present truth magazine.

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

Memorial Date—April 5

The Associated Bible Students of Greater New York wish us to announce that they will hold the Memorial Supper this year in their regular meeting place, 109 Remsen Street, Brooklyn, N. Y., at 7 o'clock.

The Passaic (New Jersey) Bible Students will hold the Memorial in their regular meeting place, which is Carpenters Hall, corner of Jefferson Street and Hoover Avenue. Friends in the Metropolitan districts of New York and New Jersey, who are not associated with regular ecclesias, are cordially invited to meet with these brethren—either in Brooklyn or Passaic.

BIBLE STUDENTS NEWS. It is our hope to publish an edition of Bible Students News this month. If you are not on our mailing list for the "News," and would like to receive the paper, kindly advise. This paper is sent out free to Bible Students.

HELL BOOKLET. There are still those who believe that God will eternally torture the wicked. Many who don't believe this would like to know what the Bible has to say on the subject. The Hell Booklet will be found effective for use in all such cases. These are priced at 10 cents the single copy, 5 cents in quantities. **THE DAWN, 136 Fulton Street, Brooklyn, N. Y.**

PITTSBURGH CONVENTION REPORT. These reports are still in stock. They may be ordered direct from the Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa. The price is 25 cents the single copy, five copies for \$1.

SUNDAY SCHOOL LESSONS

(Continued from page 24)

people will be glad to see, for it will mean deliverance for the poor groaning creation. And it also will mean the exaltation of the church, to be forever with their Lord and to reign with Him.

"Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Connecting these words with the foregoing parable, the implication is that the Lord's people would need to come to Him constantly for assistance during the Gospel age; and that they need not expect their real deliverance until the time of the first resurrection, at the second advent of Christ.

The thought also is conveyed to us that at the time of Christ's second coming the world would be in a very bad way, and that the true faith once delivered to the saints would be hard to find. In fulfilment of this, we see that there is a great

dearth of truth in Christendom today; and yet we believe that the Master has come and has applied a great test to His nominal people, who have received Him not; even as His own people, the Jews, did not receive Him of yore.

And then we also have the lesson of prayer. Truly God "resisteth the proud, and giveth grace to the humble." The Pharisee of the parable thought himself very righteous; and indeed in fasting twice a week he went beyond what the Law required of him. He was self-satisfied, which is a dangerous state of mind for any one to get into. In his own mind he seemed eligible for the highest favors that God had to bestow. He is generally regarded as a sanctimonious hypocrite.

How different it was with the publican. He felt so abased with a sense of his unworthiness that he did not even lift up his eyes unto

heirs according to the promise." He saw that invited to be servants and priests of God must be "called and chosen and faithful." The work of the Gospel age became unmistakably clear to him. The sacrificial class, the "first fruits of His creation" must be taken out of the world. The sacrifice must all be consummated before the blessings of the world could begin.

Then these words of a faithful servant of God came to Christian's mind: "The coming of the holy Spirit, the Lord's power or 'hand' at Pentecost, was prefigured in the type by the High Priest coming to the door of the Tabernacle and laying his hands upon the 'I goat' and killing it. Just as the spirit of the Holy Spirit enabled Jesus to accomplish all that was represented by the killing of the bullock, so the same spirit, the power or influence of God, the spirit of truth, through Christ upon the 'I goat' class, enables them to crucify themselves—men—to kill the goat—in the hope of the procuring glory, honor and immortality of the divine nature."

And seeing all these things—things not revealed even to the wisest of the world—a great yearning prayer went up from Christian's heart, that he might be found faithful in carrying out his covenant of sacrifice. Borne by the impetus of his own thought and by the power of God's Word, to Calvary beholding the mighty sacrificial work begun by the Master, and seeing that all things must be accomplished according to the typical pattern and according to the divine plan and purpose, he braced his resolution to press on "through good report and through evil report," never to lay down his sacrifice till it should be consummated in death.

heaven, but smote upon his breast saying, "God be merciful unto me, a sinner." He knew that he had no claim on God, and so he cried out for mercy. And the Master said that he went to his reward justified rather than the other. He was the humble, the repentant, God ever merciful, and His ear is open to their cry. Truly we are to be meek in ourselves; all that we can do is of God. To keep humble before Him is a means of obtaining His highest blessing.

QUESTIONS:

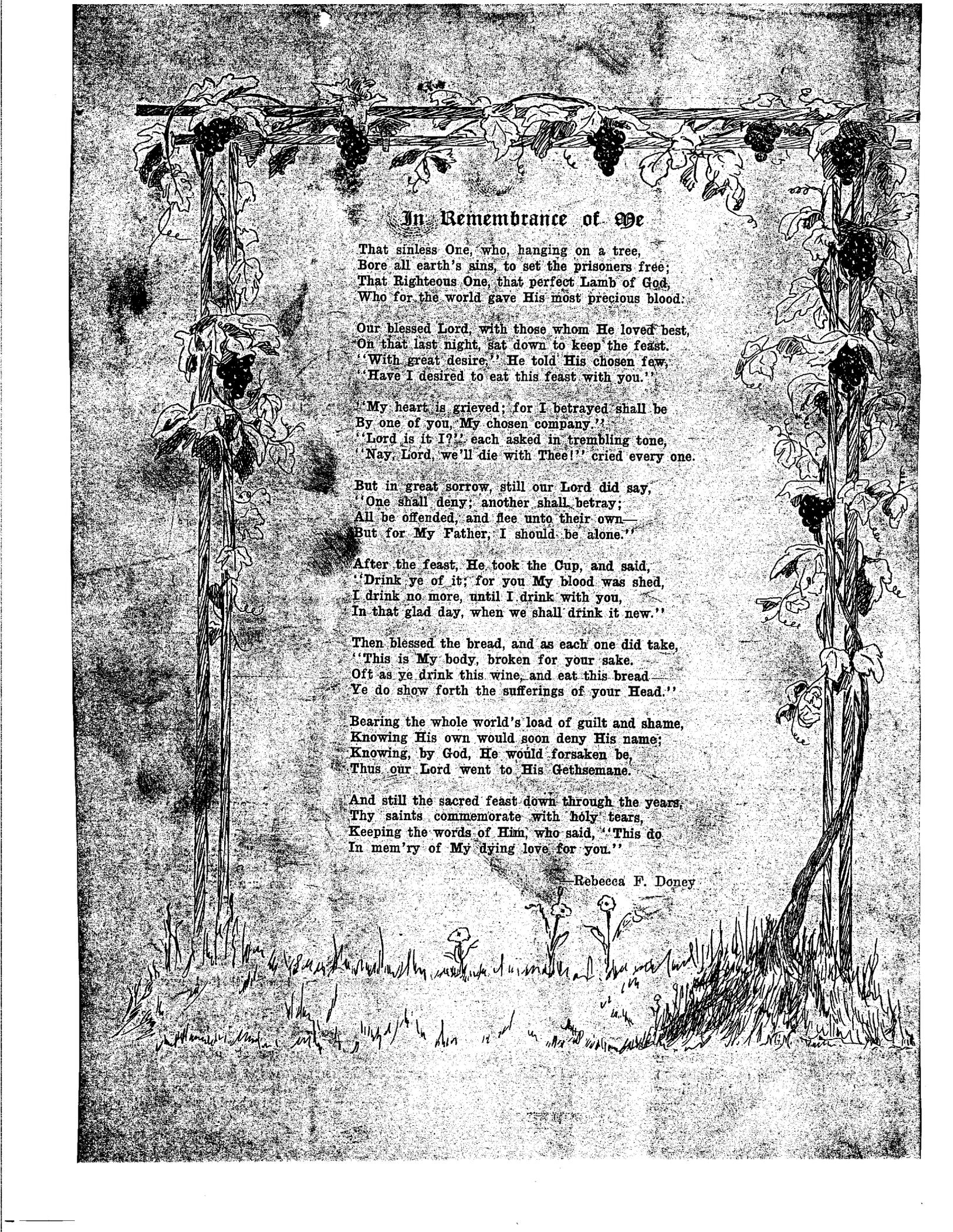
What lesson is taught in the parable of the unjust judge?

When and how will God avenge His people?

Is there faith in the earth today? If so, where is it? And what is its source?

What is the secret of effective prayer?

When God does not seem to answer our prayers, what should we do?



In Remembrance of Me

That sinless One, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That Righteous One, that perfect Lamb of God,
Who for the world gave His most precious blood.

Our blessed Lord, with those whom He loved best,
On that last night, sat down to keep the feast.
"With great desire," He told His chosen few,
"Have I desired to eat this feast with you."

"My heart is grieved; for I betrayed shall be
By one of you, My chosen company."

"Lord is it I?" each asked in trembling tone,
"Nay, Lord, we'll die with Thee!" cried every one.

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own—
But for My Father, I should be alone."

After the feast, He took the Cup, and said,
"Drink ye of it; for you My blood was shed,
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is My body, broken for your sake.
Of as ye drink this wine, and eat this bread—
Ye do show forth the sufferings of your Head."

Bearing the whole world's load of guilt and shame,
Knowing His own would soon deny His name;
Knowing, by God, He would forsaken be,
Thus our Lord went to His Gethsemane.

And still the sacred feast down through the years,
Thy saints commemorate with holy tears,
Keeping the words of Him, who said, "This do
In mem'ry of My dying love for you."

—Rebecca F. Doney