

DAWN

*THE WORLD'S GREATEST AGE
HEAVENLY VISION
IN HIS STEPS*

SPEAKERS' APPOINTMENTS

<p>BROTHER C. P. BRIDGES Pittsburgh, Pa. Oct. 30-Nov. 1 Boston, Mass. Nov. 8</p> <p>BROTHER E. M. FOWLER San Bernardino, Calif. Nov. 8</p> <p>BROTHER W. F. HUDGINGS Richmond Hill, N. Y. Nov. 1</p> <p>BROTHER J. T. JOHNSON East Liverpool, Ohio Nov. 22</p> <p>BROTHER J. C. JORDAN East Liverpool, Ohio Nov. 8</p> <p>BROTHER E. W. KEIB Duquesne, Pa. Nov. 8</p> <p>BROTHER G. S. KENDALL Pittsburgh, Pa. Oct. 30-Nov. 1</p> <p>BROTHER J. C. LAIRD Easton, Pa. Nov. 15</p>	<p>BROTHER O. MAGNUSON Passaic, N. J. Nov. 8 Hartford, Conn. 15</p> <p>BROTHER C. W. McCOY Cheney, Wash. Nov. 8</p> <p>BROTHER A. L. MUIR Pittsburgh, Pa. Oct. 30-Nov. 1 Duquesne, Pa. Nov. 2 East Liverpool, Ohio 3 Cincinnati, Ohio 4 Richmond, Ind. 5 Indianapolis, Ind. 6 St. Louis, Mo. 7, 8 Jonesboro, Ark. 9 Memphis, Tenn. 10 Donelson, Tenn. 11 Chattanooga, Tenn. 12 Tampa, Fla. 15</p> <p>BROTHER G. P. RIPPER Hawthorne, Calif. Nov. 15</p> <p>BROTHER WALTER SARGEANT Pittsburgh, Pa. Oct. 30-Nov. 1 Passaic, N. J. Nov. 15</p> <p>BROTHER C. A. SUNDBOM Pittsburgh, Pa. Oct. 30-Nov. 1</p>	<p>BROTHER J. I. VAN HORNE Beaver, Pa. Nov. 15</p> <p>BROTHER G. M. WILSON Duquesne, Pa. Nov. 15 Brooklyn, N. Y. Nov. 29</p> <p>BROTHER W. N. WOODWORTH Pittsburgh, Pa. Oct. 30-Nov. 1 New Bedford, Mass. Nov. 8 Providence, R. I. 8 Newark, Del. 14 Lyden's Community House, near Hickman, Del. 15 Wilmington, Del. 15 Ithica, N. Y. 20 Lockport, N. Y. 23 London, Ont. 24 Port Huron, Mich. 25 Flint, Mich. 26 Saginaw, Mich. 27 Grand Rapids, Mich. 28, 29 Jackson, Mich. 30</p> <p>BROTHER ERNEST WYLAM Pittsburgh, Pa. Oct. 30-Nov. 1</p>
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COMING CONVENTIONS

BROOKLYN, N. Y., 5th-Sunday Convention, Nov. 29. The Associated Bible Students of Greater New York will hold their usual 5th-Sunday gathering in November in their regular meeting place—Lecture Room, Church of the Pilgrims, 109 Remsen Street, corner of Henry Street, Brooklyn. This address is convenient to all Boro Hall subway and elevated stations. Sessions morning and afternoon. Brother George Wilson, of Pittsburgh, Pa., has accepted an invitation to serve on the program. A cordial invitation is extended to all who may find it convenient to attend.

COLUMBUS, OHIO, November 29. The Columbus class of Bible Students is arranging for the regular local 5th-Sunday Convention, to be held on the above date. A voluntary agreement between the classes in Columbus, Dayton, Cincinnati and Richmond (Ind.), rotate these 5th-Sunday gatherings. Bible Christians, as well as earnest enquirers for the Way, the Truth and the Life, are cordially invited. For particulars address the Class Secretary, C. B. Shull, 633 Euclaire Avenue, Columbus, Ohio.

GRAND RAPIDS, MICHIGAN, November 28, 29 (Saturday and Sunday). This 2-day convention in Grand Rapids will be held in the Watson Relief Corp. Building, 1107 Sheldon Avenue, S. E. For full particulars write to Mrs. S. C. DeGroot, 702 Graceland Street, N. E. Programs will be sent upon request. This is the first gathering of its kind to be held in Grand Rapids for a number of years, and the friends are looking forward to a rich season of fellowship and service together. A cordial invitation is extended to all.

SPRINGFIELD, MASS., (Italian), December 13. This gathering of Italian brethren is being anticipated with joy. For information address Mr. C. Goyet, 453 Taylor Street, Springfield, Mass.

PITTSBURGH CONVENTION REPORT

It is understood that the usual report of the Pittsburgh Reunion Convention will be published again this year, and that the price will be the same as in previous years, namely, 25 cents a single copy, 5 copies for one dollar. All orders for the Convention Report should be sent to the Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa. A postal card sent to the brethren at Pittsburgh indicating how many copies you will need, will help in determining the size of the printing order. The convention closes this year on November 1.

TRUTH MESSAGES FOR HOLIDAY GIFTS

With the approach of the Christmas-New Year holiday gift season, with its usual problem of what to give to friends and relatives, is offered an appropriate occasion to extend our witness for the gospel of the divine plan, by presenting the message in printed form. We are glad to recommend the following publications for use in this manner:

THE DIVINE PLAN OF THE AGES: The text book supreme for outlining the loving purposes of God in detail, showing the manner in which He will fulfil the prophetic statement of the angels, "Peace on earth and good will toward men." Cloth bound, pocket edition, 30 cents post paid to any address.

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The DAWN

A Herald of Christ's Presence

Vol. 5, No. 2

NOVEMBER 1936

One Dollar a Year

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NEXT MONTH

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UNDER HIS WINGS

This discussion, which shows the manner in which God exercises His loving care over His children, is both interesting and inspirational. It will further increase your love for the Heavenly Father, and cause you to give closer heed to His Word and to His overruling providences in your life.

FOLLOWING THE LAMB

This article continues the discussion begun in the November issue on following "In His Steps." Another important chapter in the series which deals with our responsibility and privilege as consecrated Christians.

"THY KINGDOM COME"

Another portrayal of the great Day of Christ on earth, together with an array of evidence that this long foretold and fondly anticipated epoch is now near at hand.

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NEWS and VIEWS

Mustering for Armageddon



PAIN'S civil war may now be drawing to a close. Will the Fascist rebels emerge supreme? It is charged by the Madrid government that the conflict has been unequal by reason of the assistance which these insurgents have received from Fascist Italy and Nazi Germany, through Fascist Portugal and Spanish Morocco. Furthermore, most of the trained military leaders and the army of Spain fought on the side of the rebels, while the Madrid Socialist government had for its loyalist forces but a motley aggregation of untrained citizens—men, women and children—many of whom had never been under military discipline of any kind nor even fired a gun before the rebellion started.

Soviet Russia's threat to come to the aid of the Spanish Socialist Government unless shipment to the rebels of airplanes and other military equipment from allegedly neutral countries cease, has not materialized into overt action up to the time this issue goes to press, except to send some supplies during the past few days. But frantic preparation for a coming deadly conflict between Fascism and Communism continues in many countries, and close observers are expecting hostilities in Europe to result at any time from almost any precipitous act on the part of either.

Premier Mussolini recently dispatched his son-in-law, Count Ciano, Italy's Foreign Secretary, to Berlin for a personal conference with Chancellor Hitler, for the avowed purpose of strengthening the Fascist-Nazi bloc against Communism and "to save Europe from war." But whether this alliance will prevent or *provoke* war remains to be seen.

"Count Ciano was instructed by Mussolini to give Hitler assurances of Italy's military support if necessary, for united Nazi-Fascist action in a struggle against Communism," declares the dispatches from Rome. Such a struggle would doubtless be precipitated should Russia carry out her threat of intervention on the side of the Spanish people's Communist-Socialist government. All these events are interesting but not disturbing to Bible students, who are able to see in them the death throes of the old order preparatory to the Kingdom of Christ.

In this great line-up of the nations for Armageddon it is not difficult to see that the line is gradually being drawn between capitalism on the one side and anti-capitalism—Socialism, Communism, etc., on the other. Already the world recognizes this definite division and refers to it as the "right" and "left" sides of the controversy. The "Rightists" and the "Leftists" each have their own propaganda by means of which they endeavor to inflame the people to take a

stand for either the old order or for the supposed new order of non-profit cooperation and good will. And there is still another, or third, potent influence entering into this line-up for the final struggle, and that is the religious.

Nominal churchianity sees in the possible success of Communism the downfall of organized religion, so both Catholics and Protestants are becoming more and more active in supporting their old allies of civil government in a frantic effort to stem the on-rushing "red" menace of the anti-capitalistic forces. Under the heading, "Catholics Form Group To Combat Communism," a dispatch dated, Vatican City, October 17, reads as follows:

A world-wide organization, to include both Catholics and Protestants, is being formed by the Congregation for Extraordinary Ecclesiastical Affairs for the fight on Communism, prelates disclosed tonight.

The organization, the prelates said, will be based on the "Pro Deo" (for, God) committees now existing in several European countries. They are composed of both Catholics and Protestants, disseminate anti-Communist propaganda and keep their respective countries informed of Bolshevik activities.

The Vatican now sees the desirability of extending the "Pro Deo" committees to all nations, the prelates explained, giving them a central coordinating organization.

When world events are thus seen to be shaping so rapidly for a final showdown between those who have and those who have not, it is but natural that all students of Biblical prophecies are alert to read the signs of the times, and to note how these signs coincide with that which has been divinely foretold. The gathering together of the nations unto Armageddon is said by the Revelator to be accomplished by "three unclean spirits like frogs," which are described as coming "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."—Rev. 16:13.

These three "unclean spirits" are undoubtedly three distinct forms of propaganda—unclean messages, or doctrines—even as the spirit of God is the spirit of truth, being clean and wholesome—the power of God unto salvation. It is by the influence or power of these three forms of propaganda that the nations are gathered together; and some are now wondering if these three unclean spirits might represent in a general way the claims of the "Rightists," the "Leftists," and the Religionists who are siding with the "Rightists" in an effort to save their cherished civilization.

The propaganda of the "Rightists" combined with that of the Religionists is lining up the nations on the one side, while the claims and promises of the "Leftists" together with their anti-religious propaganda, is

influencing other nations to line up on the opposite side. Thus the nations are being gathered for the "battle of that great day of God Almighty." It is not difficult to thus identify the forces which are now at work preparing for Armageddon, but just how these events fit in with the various prophecies is something which each of us will do well to study out carefully for ourselves.

In a foreword to Volume 4 of *Studies in the Scriptures*, the author says: "Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found." Certain it is that the extreme "Leftist" governments of today are the only ones that are entirely free from religious influence of every kind. And as the "Rightist" governments are all willing to enlist the aid of religion whenever it is expedient for them to do so; and as the false religious systems, independent of the state, are joining hands with the religio-civil powers against the "Leftists," who can say but that later developments may reveal these three powerful forces, which, by means of their unclean doctrines—false hopes of salvation for the world—as the most effective influences now at work in the final gathering of the nations for Armageddon? This thought has been suggested by some close students of the Word, and we report it here for what it is worth. Let us all endeavor to be faithful watchmen in this closing period of the age, and seek to be faithful to our own privileges in connection therewith as ambassadors of the Lord.

Palestine Peace Promised

GREAT BRITAIN'S dispatching of two army divisions to Palestine last month brought about at least an outward change in attitude on the part of the leaders of the Arab revolt there, which since last April has cost the lives of over 1,000 persons and seriously handicapped the Jews in their work of rebuilding their National Home. On October 12 the Arab leaders agreed to discontinue the general strike and call upon the rioters to cease their disorder. The accord was concurred in by the three neighboring Arab kings—the rulers of Arabia, Transjordan and Iraq, respectively.

But a member of the Arab Higher Committee for Palestine, which has acted as spokesman for the Arab Nationalists throughout the reign of terror, has warned Sir John Wauchope, the British High Commissioner for Palestine, that the cessation of hostilities on the part of the Arabs is but temporary, awaiting Britain's decision on the question of stopping Jewish immigration into the country. They still insist that Palestine belongs to the Arabs, that no more Jews should be allowed to enter, and that the sale of land to Zionists must cease.

A Royal Commission is being sent from London to study the situation at first hand, the outcome of which cannot be predicted. Sooner or later a definite stand must be taken, on one side or the other, by the mandatory power. But whatever is decided now as to Jewish immigration into Palestine, Bible Students

know that God is able to and will overrule in these affairs, and that all the prophecies with respect to the regathering of Israel to their home land will be fulfilled on schedule.

Medical Men Report Progress

SEVERAL claimed advances in medicine and surgery have been heralded during the past thirty days. Dr. George Crile, of Cleveland, reported to the clinical congress of the American College of Surgeons that he had been successful in treating high blood pressure by removing a nerve ganglion attached to the aorta or main artery leading from the heart, and denervating the plexus of nerves immediately below it. He claims that in 27 cases in which the operation has been tried, the blood pressure dropped immediately and dramatically, without any impairment of the pulse. What possible after-effects may appear later cannot yet be determined.

Another operation on the heart is claimed to have been successful in treating that treacherous heart malady known as angina pectoris. In this disease the blood supply to the heart muscle itself is cut off. The new treatment consists of grafting onto the heart a new blood supply. The surgeons report success in about half the cases in which it is tried, while the remaining ones proved fatal.

Dr. Irving Langmuir, expert chemist in the General Electric Laboratories, has undertaken a study of the effect upon living cells of various chemical elements which may be carried in the blood stream. His experiments were conducted on a large enough scale to permit the results to be seen without the aid of a microscope. He spread on the surface of water a stearic oil film, containing, it is said, the same ingredients that compose the outer film that surrounds living cells. To the water was added such chemicals as are found in human blood, both in health and in disease, under various diets.

He found that a proper combination of calcium, magnesium, sodium and potassium salts, such as is normally found in the bloodstream in health, had no injurious effect upon the film; but that as soon as the sodium and potassium contents became too high, the film starts to evaporate as a gas. Also, when the calcium and magnesium content becomes too high, the film starts to solidify.

The doctor concludes from these experiments that in various diseased conditions, when the normal balance of the system is upset, these chemicals either begin to destroy the cell walls and leave the cells defenseless, or else tend to solidify the walls of the cells and make it difficult for the cell to absorb nourishment or to throw out its waste matter. It would seem from these experiments that correct diets, based upon a chemical analysis of the blood, would be of great importance in the treatment of disease.

When the Messianic Kingdom is established, man undoubtedly will be furnished with a scientifically balanced food supply, as Adam and Eve must have enjoyed in the Garden of Eden before sin entered and wrought its havoc.

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

THE EVERLASTING GOSPEL

20 And he shall send Jesus Christ, who 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.

Gal. 3: 26, 29

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

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

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

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

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

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

Rev. 21: 2-5.

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

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

Heb. 11: 8, 10

Lu. 3: 6.

The World's Greatest Age



ACCORDING to the Bible, the end of the present world, or world-system, would be marked by two paradoxical situations. At that time there would be a general increase of knowledge, enlightenment, invention, discovery, surpassing that of any prior era. But at the same time, said the prophet, "Darkness shall cover the earth, and gross darkness the people." The Apostle Paul also said, "In the last days perilous times shall come." Then we have the Biblical statement that the climax shall see "a time of trouble such as never was since there was a nation." (Dan. 12:1). These opposite conditions—enlightenment and darkness—indicated in the Scriptures for the "last days" of the old order, might seem to some to be anomalous, quite contrary to reason and progress. But when we examine into the situation closely we find that it is so, and exactly what we should have expected.

The fact that man is now harnessing the forces of nature as a means of doing the world's work might at first glance, seem "good" for humanity—and it *should* be good for all mankind. Who shall say that science in itself is not good? But the findings of science, in so many cases have been selfishly exploited for mercenary ends, while the people suffer from unemployment. While science stands forth as a perfectly respectable and desirable entity, yet the selfishness of profiteers is anything but desirable or respectable. Thus it comes about that while we have scientific progress today, yet there is such a groveling strife for wealth as a result, that notwithstanding science's countless benefits, hundreds of millions of the human family are not now in position to enjoy them.

But it is profitable to think over the many improvements and blessings that have come to the world in this "time of the end" because of the fact that knowledge has been increased in accordance with prophecy. Take for example the electric toaster that stands on our breakfast table. It is a very useful and simple device. But without the mighty power of electricity behind it it would be valueless. Then again think how people used to scrub and scrub at their soiled clothes in days of yore, while the modern electric washing machine mocks at such drudgery. Today we have necessary appliances for almost every household task. Cooks

don't even have to beat an egg by hand. All around us marvelous things are being done by machinery and science—things that would have been regarded miraculous a century ago.

Alleviation of Pain

One of the greatest of all boons to man was the discovery of anesthetics. Think of the long centuries during which the people had to suffer all the agonies of the crude surgery of the times. Speaking of this matter *Hygeia* says:

"Within the past one hundred years the development of anesthesia has made it possible for all operations to be rendered painless. Wound infection is now not only controlled but prevented. The accidents of childhood are now repaired. The cleft palate, the hare lip, the webbed fingers and toes, the club foot, the dislocated hip—all these errors of nature are safely corrected. The hemophilitic child now receives whole fresh ovary and blood transfusion. The infected tonsils and adenoids, which one hundred years ago laid the basis of crippling the heart and producing rheumatic fever, are now safely adjusted with precision.

"Hernias of every kind are repaired; fractures are adjusted with precision; physiotherapy supplements the surgery of joints, muscles and nerves. The appendix, gall-bladder, peptic ulcer, pelvic tumors, tubal infections, and tumors of the brain are dealt with. The heart itself is now explored. Thousands of patients in any part of the body are now cured by surgery and by radiation. By instruments of almost infinite precision the eye has been accurately measured, and operations of meticulous delicacy are now performed. Every organ and tissue of the body is subjected to surgery. Many specialties have been developed. Goiter surgery, genito-urinary surgery, and others are products of this anatomic-pathologic period."

Such an age as the present one is but a fitting precursor of that time when there shall be no more pain of any kind. The great thing that the exalted Christ will do is to remove the very cause of pain. Pain itself is inseparably connected with the death processes. Impaired nerves and tissues cry out against injury to the body, and that crying out is what we call pain. Impairment of the human body in the first instance,

began in the thoughts of man. The matter is stated in the New Testament thus: "Lust (evil desire), when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death."

Sin (the violation of divine law) therefore is the original cause of all pain and death. And that cause Christ will remove through the processes of restitution and resurrection guaranteed by His ransom sacrifice. This blessed fact is set forth plainly in the Scriptures. It is a fact at once positive and stupendous, and it arrests and holds our attention by the very authority and directness with which it is presented.

The present, then, is not the world's greatest age; but the age to come, the Millennial reign of Christ, soon to be ushered in, is the great epoch which is the theme of all the prophets throughout God's Word. The bright strain of the Messianic prophecy runs through the Bible from cover to cover. It is expressed both literally and in figures of speech. In both Old and New Testaments it is presented in arresting symbols or word pictures. Daniel's vision of the coming world power sets it forth with great clarity. Here it is said to be a "stone" which smites the great image of imperfect governments and fills the whole earth, (Dan. Ch. 2). "In the days of those kings," said the prophet, "shall the God of heaven set up a kingdom; and that kingdom shall not be left to other people, but it shall break in pieces and subdue all those kingdoms; and it shall stand for ever."

Waiting for the Sunrise

Who can question the fact that we now are living in the "days of those kings"? Who can doubt that men's systems of government have failed? Who can fail to see that the strain upon society is growing greater year by year? When before, in all the history of the human race, was there such unrest as prevails at the present day? Many preachers and lecturers say that unless something is done soon—something that reveals greater wisdom than has yet been shown—our civilization is headed for ruin. The fact is that man cannot do anything that is adequate to solve the problems that now confront the world. Men are at their wits' end, as the Bible foretold they would be at the present time.

There's a song called "The World Is Waiting for the Sunrise". The world has indeed long waited for the great "Sun of Righteousness." When Christ takes His great power and begins His reign, these ages of darkness will have passed away. The unclouded light of truth then will begin to shine forth as the sun. As the prophet expressed the matter, "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

For many reasons the incoming Millennial Age will be greater than all other ages. In the first place, it will see an entirely new system established, and so satisfied will people be with the conditions that shall obtain that they will see therein the hand of God and will return to Him and give Him the praise and thanksgiving due to His great name. The thought

of this wondrous happiness coming to mankind has been finely expressed by a writer as follows:

"What a glorious prospect the new dispensation will present when fully inaugurated! The changes from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all.

"No wonder that the thought of such a spectacle—of a whole race returning to God with songs of praise and everlasting joy upon their heads—should seem almost too good to believe; but He who has promised is able also to perform all His good pleasure. Though sorrow and sighing seem almost inseparable from our being, yet sorrow and sighing shall flee away; though weeping in sackcloth and ashes has endured throughout the long night of the dominion of sin and death, yet joy awaits the Millennial morning. All tears shall be wiped from off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness."

"The Desire of all Nations"

That the earthly phase of the Kingdom will be on terms of intimate communion, fellowship and cooperation, with the Kingdom power, the spiritual rulers, is evident. They will be related to each other as father and children, and as cooperative departments of the same heavenly government: the heavenly being the legislative or law-giving department, and the earthly the executive or law-enforcing department. As it is written "Out of Zion (the spiritual Kingdom) shall go forth the Law, and the Word of the Lord (the divine messages, through the 'princes') from Jerusalem."—Isa. 2: 3.

"The desire of all nations shall come," wrote the prophet Haggai, (2:7). And in the 25th chapter of Isaiah we find the following beautiful prophetic expression: "In this mountain (kingdom) shall the Lord of hosts make unto all people a feast of fat things (a glorious feast of truth, of love, and joy and peace such as earth has never known), a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain (kingdom) the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, 'Lo, this is our God, we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation'."

How clear and wonderful a picture does the foregoing prophecy give of the blessings that shall come to the renewed earth! And how manifest it is that these words do not relate to heaven where God and the holy angels dwell, but to the restored Eden on earth. As surely as God made man to dwell on the earth, so surely did Jesus come and die for man so that He might redeem man from the fall and lift him up again to that exalted place he was intended to occupy from the beginning. Men want the good things of this

earth. They enjoy the green grasses and the balmy airs of the summer season. They bask in the golden sunshine; they plant gardens and vineyards and trees for beauty and for shade. Their bodies are adapted to an earthly environment. When that environment becomes perfect through the removal of the curse that God placed thereon, man's body will likewise become perfect. There will be no lameness, no deafness, no headaches, no lumbago, no fevers, no deformities, no enfeeblement of any kind; for the great secret of life will be then on the earth, and "the leaves of the tree will be for the healing of the nations."—Rev. 22:2.

That greatest of all ages will see evil destroyed in its every phase and form. Political and commercial exploitation of the masses of the people today are greatly in evidence. Under the very eyes of the law crime abounds. Every newspaper contains a record of arrests and imprisonments, of murders and suicides, of holdups and robberies. All the preaching and teaching of the times is unavailing to stop the flow of the tide of vice and criminality that now obtains. In order to stop such a flood-tide, one would have to get down to its source. Man has not succeeded in doing this, but God will do it. Man's extremity will prove God's opportunity. But the Lord will not build His mighty Kingdom on a rotten foundation. He will

sweep away all the things that man has upreared in the form of systems of government and control. He will do this in a great time of trouble that is now fast shaping up. The prophet says that it will be a "time of trouble such as never was since there was a nation." Speaking of its destructive power, Jesus said that unless the days of this dreadful calamity were shortened, "no flesh would be saved." But, He assures us, "those days shall be shortened."

We are living in a time that should make all men think and many are thinking, as they never have thought before. It is a time of criticism and investigation. For decades modern education has been doing its work. People now want to know the reason for things. They refuse to be put down and kept in a corner. They have raised the flag of freedom. They are fighting for a chance to work and to live. If they have to die, they are determined to die hard.

During the incoming Messianic age the people shall be taught of God. All shall come to know Him, "from the least unto the greatest," (Jer. 31:34). That will be education such as will do the greatest good. And men shall indeed become free—free from sin, from sadness, from death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

HYMNS OF DAWN

Complete With Music

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The Christian Life

In His Steps

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps."—1 Peter 2:21.



ONE of the outstanding things concerning the life of Christ, which becomes at once apparent to the student of the four gospels, is the fact that Jesus came into the world by divine appointment—that His birth and life on earth had been authorized and empowered by the Heavenly Father, through His holy spirit. Hence it is that when Christians look to Christ as an example to guide them in the narrow way they are looking not only at the noble qualities of a perfect man, but also to one who, being perfect, could accurately interpret the leadings of the holy spirit of God and who was wholly faithful in responding to those leadings. Because of this we have in Jesus a perfect manifestation of a spirit-filled and spirit-controlled life, as a guide to us in walking "not after the flesh but after the spirit."

The fact of Jesus' divine spirit-anointing also brings home to us the fact that if we are to catch the important inspiration of His life and see clearly outlined His footsteps in which we as Christians are to follow, we must interpret His life in harmony with the prophetic testimony of the Old Testament which He fulfilled. This means that the holy life of Jesus, as the foretold Messiah, cannot be fully appreciated and emulated by us apart from its relationship to the divine plan of human salvation. True, the noble qualities of Jesus' manhood—His kindness, sympathy and unyielding fidelity to the highest principles of justice and righteousness—have been, and continue to be, a most stimulating example to millions of sincere and well-meaning people of the world and of the nominal churches; but it requires a knowledge of more than this in order to be able to walk "in His steps" as the divine Christ.

Since Jesus' life was inspired and directed by the holy spirit, it cannot be understood fully by mere human discernment, Jesus Himself calls this fact to our attention in an interesting and forceful manner when He inquired of the disciples as to the general belief of the people relative to who He, the Son of man, really was. The account of this is recorded in Matthew 16:13-17. Jesus asked His disciples, "Whom do men say that I, the Son of man, am?" The reply of the disciples was, "Some say that Thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets."

These replies reveal the noteworthy fact that the public opinion of Jesus was, on the whole, very good.

Most men of His day—the common people who "heard Him gladly"—had formed very high opinions concerning Jesus. He was not regarded as a crank. They all seemed to agree that such an intelligent and noble character must be one sent of God; and doubtless a great deal of satisfaction and blessing came to them as a result of entertaining such kind thoughts concerning the Master. But, no matter how good and ennobling such thoughts concerning Him may have been, they came far short of approximating the full truth concerning His life, His mission, His real identity in relationship to the divine plan. Hence those entertaining no clearer vision of Christ than the foregoing account reveals could not actually follow in His steps—even though their lives might be enriched by having seen His righteous example.

Varied Conceptions of Jesus

Even so it has been with vast multitudes throughout the centuries since Jesus lived and suffered in the flesh. The noble example of His life, plus the power of His moral and ethical teachings, have exerted a powerful influence in the world, by which the lives of millions have been truly blessed. But few, oh! how few, have actually caught the real vision of Jesus which, as He explained to Peter, can come only from the Heavenly Father!

After receiving this unsatisfactory report concerning the public opinion relative to Himself, the Master turned to His disciples and enquired, "But whom say ye that I am? The zealous and impulsive Peter replied, "Thou art the *Christ*, the Son of the living God." This was the true answer for which Jesus was waiting; hence to Peter He replied, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father in heaven." Why was Jesus so pleased with Peter's answer? Obviously it was because the apostle had been able to properly identify the Master as the true Messiah who had been sent of God to fulfill all the glorious Messianic promises of the Old Testament. Such vision, Jesus shows, was of God—not a mere "flesh and blood" or human conception of things.

And then, after telling Peter that his vision of truth was of heavenly origin, Jesus added, "Upon *this* rock I will build My church." (Matt. 16:18.) There should be no misunderstanding as to the import of these words. They indicate clearly that the church of Christ is built upon the great foundation fact of His *Messiahship*—that He was the one through

whom, in fulfilment of the divine promises, "all the families of the earth shall be blessed." If this Messianic gospel, which is in reality the divine plan of the ages, is the *doctrinal foundation* upon which the church of Christ is built, then it must needs follow that those who have built on other foundations, no matter how richly they may have been presently blessed by emulating the moral example of Jesus, have not been true builders in the true church.

Let us not discount the great importance of Jesus' ethical teachings and noble example of righteousness, in our own Christian life. Yet we must also remember that many of the ethical or high moral standards which He stood for are to be found also in other religions of the earth—even in religions which make no claim of being Christian. There are thousands of noble, just and benevolent people in the world, even among those who make no profession of following in the footsteps of Christ. Hence it can be seen that in addition to high moral qualities, God also requires of true Christians a certain understanding of the fundamental *doctrines relating to the Messiah*, if they would actually walk in His steps, suffer as He suffered, and be one with Him. Cornelius was a devout, God-fearing and charitable man; one who prayed to the true God. But he was not a Christian until Peter enlightened his mind concerning the gospel of Christ.

As Bible Students and Christians who are familiar with the divine plan of the ages, we may become inclined to view some of these precious doctrines of God as only commonplace things in our lives, or as mere "milk of the Word"; and commence to cast around for some allegedly deep, profound truths—only to find out later that they are naught but "flesh and blood" conceptions, based on human imagination or emotion. In the light of the holy spirit the great fact of Jesus' Messiahship seems simple; yet we can see from Jesus' own words that it is one of the profoundly deep truths of the Bible—one which cannot be understood fully except by the power of God. True, Peter at that time was not anointed of the spirit, but from Jesus' own words we know that God enabled him to make this important confession concerning the real identity of Jesus—even as holy men of old had been moved by God's spirit to give utterance to profound truths which were beyond mere human conception.

Nominal Christians in Darkness

How very true Jesus' words have proved to be! Of all the countless thousands who have taken His name and nominally professed to follow Him, how few there have been who actually have seen in Him the divine Christ of promise through whom all the families of the earth are yet to be blessed, in harmony with the prophetic testimony of the holy spirit! Indeed, these thousands have not even known that it is the divine purpose to bless the world, much less that Jesus was divinely chosen to accomplish this loving purpose. True, they have called Him the "Christ," and many of them have persecuted the Jews for crucifying the "Messiah"; yet their actual conception of who He was has been little different

from the views held by heathens concerning their various gods of wood and stone.

Not having in mind the real facts concerning Jesus' life as it related to the divine plan, the ardent religionists of the nominal churches cannot know what it actually means to follow in His steps. By this we do not mean to say that they do not derive any blessing from their attempt to emulate Jesus in their own lives. Indeed, no one can look upon Jesus, even with their natural mind, and seek to copy what they thus see in Him, without being blessed to some extent. Obviously, however, to follow Jesus with no further thought in mind than to escape "hell fire" and enter heaven when one dies, means that such an one fails to catch the real purpose of His life, hence is unable to walk in the steps which He took in obedience to that divine purpose. All these millions of devoted religious people will, however, receive in the resurrection rich blessings far beyond anything their misunderstanding of the divine purpose had led them to hope for, hence no injustice has been done them by the Heavenly Father in withholding a knowledge of the only foundation truths upon which His church is built. We do not need to conclude that all sincere and noble religionists are actually Christians in order to bring them within the loving provisions of the divine plan.

Our present object, then is to examine some of the outstanding things in the life and ministry of Jesus in the light of the divine plan, with the desire to learn from His example some helpful lessons to guide us in a closer walk with Him—in order that we may more nearly approximate in our lives, even on this side the veil, that oneness with Him in the divine purpose for which He prayed; yea, the oneness which He Himself enjoyed with the Heavenly Father. As we get more clearly in mind this glorious divine-plan vision of the Master's life it will also increase our appreciation of the high standards of righteousness which He set forth in His ethical teachings, and inspire us to greater diligence than ever in seeking to measure up to them.

Why Did Jesus Suffer?

Our text tells us that Jesus "suffered in the flesh, leaving us an example that we should walk in His steps." Now many, in seeking to walk in Jesus' footsteps, have subjected themselves to self-inflicted suffering; doing penance; depriving themselves of the necessities of life; wearing coarse, uncomfortable clothing; etc., believing that by so doing they are following in the footsteps of Christ. Many mystics of the Catholic church, for example, wear coarse hair shirts which set up a constant irritation on their bodies, literally dig their own graves, or sleep in a coffin, and in many other ways "suffer" what they erroneously suppose to be the "afflictions of Christ." Yet, in the light of the divine plan, such self-inflicted suffering is really no different, nor more meritorious, than similar self-inflicted suffering on the part of the so-called "holy men" of the Orient. Indeed, it is from this source that the dark-age Catholic mystics obtained their idea of suffering "austerities" in a vain hope of pleasing God.

Peter not only tells us that the sufferings of Jesus are a guiding example to us as we seek to walk in His steps, but he also explains the cause of His suffering, and says that we must suffer for the same reason if we are to truly follow Him and be like Him. He declares, ". . . for if when ye *do well*, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: For Christ also [or in like manner] suffered for us, leaving us an example that we should walk in His steps." Simple words these, but what a wealth of meaning they reveal, showing, as they do, that the only suffering on our part which is actually like His suffering is that which comes to us as a result of our "doing good."

This matter of "doing good" and suffering because of it, lifts the Christian life out of the category of selfish ambition to escape "hell" and gain heaven through self-inflicted punishment, and makes of it a noble, self-sacrificing effort to lay down life in the service of others, notwithstanding that our zeal for their blessing may be misunderstood and our names be cast out as evil. This was the underlying cause of Jesus' suffering, and it must be the cause of ours also. If not, then we are not walking in His footsteps, although we may be living unimpeachable lives so far as Jesus' moral teachings are concerned.

Doing Good in God's Way

But to follow in Jesus' footsteps and suffer with Him means a great deal more than merely "doing good" without regard to how our energies may be expended. Many have done a great deal of good by devoting their lives to temperance work, and have suffered much for the cause of temperance; yet in this they have not followed in the Master's footsteps, for He did not lay down His life in temperance work. Neither did He devote His life to political or moral reform work. His *sympathies* were no doubt with every sincere effort of man to improve world conditions, even as ours should be; but His *mission* in life was far above any and all of the man-made plans for world-betterment, for He had come to carry out the divine commission for the ultimate blessing of the entire race. And only as we follow Him in His faithfulness to divine truth do we have the assurance that we are actually following in His steps.

Peter's epistle, from which our text is taken, says much about the "suffering of Christ." It shows, for example, that these sufferings had been foretold by the ancient prophets, even though the prophets themselves did not understand the import of the spirit-inspired messages which they delivered. (I Peter 1:11.) When we realize that this, as well as every aspect of Jesus' life and ministry, was by divine appointment and foretold by the prophets, then we can see the importance of understanding clearly the doctrinal features of the divine plan. And we can see also why Jesus, in His covenant with the Heavenly Father, entered into at the beginning of His ministry, declared that He had come, "as in the volume of the book it is written of Me, to do Thy will, O God." Or in other words, that He had come to do all that

had been written concerning Him, and He was determined to be faithful in so doing.

In this connection it is most interesting to note the emphasis which the apostles in the New Testament put on the fact that their ministry, even as that of Jesus, had its foundation of truth in the prophecies of the Old Testament. This means that they were following Jesus, and teaching the church as a whole to follow Him, in harmony with the manner in which He was guided by the prophecies in His own acceptable service to God.

When we go back to that "voice from behind," as Jesus constantly did, we note that Isaiah recorded this concerning Him, in chapter 61 of his prophecy: "The spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach glad tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." (Isa. 61:1, 2.) In a synagogue at Nazareth Jesus quoted this prophecy of Isaiah and applied it to Himself, saying, "This day this Scripture is fulfilled in your ears." And because of the power of His message, we read that "all bare Him witness, and wondered at the gracious words that proceeded out of His mouth."—Luke 4:18, 19, 21, 22.

The foregoing prophecy was very fundamental as a guide in Jesus' ministry and bore a direct relationship to His suffering and death, in that it was because of His faithfulness in obeying this divine commission that He was persecuted and finally crucified. True, it was in the divine plan that Jesus should die as man's Redeemer; but, in the divine arrangement for Him, His death was brought about directly as a result of His own faithfulness in doing the Heavenly Father's will—just as the incense that was burned upon the golden altar was carried into the holy by the high priest.

So it was that Jesus suffered for "doing good." He did not suffer by reason of attempting to exploit some selfish scheme of His own, nor because He interfered with the rights and privileges of others. He did not make Himself a nuisance to those with whom He came in contact. He did not seek to attract attention by deliberately disobeying the law of the land. He simply went about "doing good." And while, for the most part, the "common people heard Him gladly," yet those in religious authority became jealous of His popularity; and, fearing that they would lose their hold upon the people, stirred up an increasing storm of opposition against Him, until finally they succeeded in putting Him out of the way.

Darkness Hateth the Light

God blessed Jesus' ministry because His activity in "doing good" was fully in harmony with the divine will. The Master had been commissioned by the spirit of God to deliver a message of glad tidings. He delivered this message faithfully, both by word of mouth and by the exemplary means of the many miracles which He performed; and, as already noted, it was His faithfulness in proclaiming this message, that brought the foretold suffering. If we are following

in His steps the same kind of suffering will be ours. In behalf of His disciples Jesus prayed: "I have given them Thy Word, and the world hath hated them; because they are not of the world, even as I am not of the world."—John 17:14.

But Jesus would not have been hated and persecuted simply because He *believed* the Word or plan of God; nor will we. It was because He *bore testimony* to that Word, orally and by His miracles, that He was hated. So it will be with us. Hence it is that in order to actually follow in the footsteps of Jesus, suffering with Him, we must be similarly faithful in letting the light of the Messianic gospel shine out through our lives—lives that are quickened to self-sacrificing activity in "holding forth the Word of life . . . in the midst of a crooked and perverse nation."—Phil. 2:15, 16.

Jesus' persecution did not come so much from the worldly people, nor from the civil authorities; although these were finally used by His real enemies to accomplish their evil designs. His suffering came rather from those who professed to serve the same God that He served, and to believe the same Scriptures that He proclaimed. Just so it will be with us, if we are faithfully following in His steps. The non-religious world today, even as in Jesus' day, is not particularly concerned about what the Christian believes, or what he preaches—except when the religious powers bring pressure to bear upon them. The opposition from this source today is mostly in the nature of cold indifference, sometimes mingled with derision. But those of the religious world, professedly Christian but not really so, are the ones who still hate the light of truth and who oppose those who are true lightbearers.

Various Forms of Persecution

Persecution does not need to be open and violent in order to be real. Many times faithful Christians of long standing becoming so accustomed to the position of isolation and ostracism into which they have been placed by churchianity because of loyalty to God that they feel that they are no longer suffering for righteousness sake. None, of course, have the privilege of suffering as much as Jesus suffered; and even in Jesus' life there were frequent periods of comparative freedom from violent opposition, else He could not have carried on His ministry. Nevertheless, as His faithfulness to the Messianic gospel made Him an outcast from orthodox religious circles at all times, so the faithful Christian, if loyal to the same truth and active in making it known to others as Jesus was, will also find his name is cast out as evil by the mere nominal believer.

There are brethren today in certain European countries who are undergoing real suffering, bitter experiences, because of their loyalty to the truth. In America at the present time, Christian suffering is of a less violent nature; taking the form of ostracism, misrepresentation, sometimes boycott, etc. But we may be sure that to the extent we are faithful in letting our fellowmen know just where we stand with respect to the teachings of the Bible and the applica-

tion of those teachings in our own lives, we will find ourselves outcasts from society and our names cast out as evil—not necessarily as sinful, or immoral, but as heretics, unsuitable for association with what the world calls orthodoxy.

Nor do we need necessarily to look to the great systems of Churchianity as the only source from which to expect such treatment. As long as the church is in the flesh there will be some associated with it who have not received the truth in the love of it; and these will frequently hurl accusations of one sort or another against those who insist on continuing to proclaim the simple "gospel of Christ, which is the power of God unto salvation." This sort of opposition, taking the form sometimes of coldness where formerly there was precious friendship and fellowship, is just as much suffering with Christ for the truth's sake as though it came from the great church systems. This does not mean that those who may not agree with us on every detail of faith and practice are to be considered as our enemies; but it does mean that we are not to permit love of friendship, no matter how dear it may have been, to turn us aside from our course of loyalty to the truth. If we do we are not following in the Master's steps.

Sympathetic Suffering

Jesus not only went about "*doing good*," but His whole being was filled with and energized by His unselfish, sympathetic interest in humanity which He had come into the world to redeem. In this He was God-like, or like God, who "so loved the world that He *gave*"—yes, He gave the dearest treasure He possessed, His only begotten Son. Because of this unselfish, sympathetic interest in the people, and particularly in His followers, it was said prophetically of Him that "He hath borne our grief and carried our sorrow." This resulted in His being "a man of sorrow and acquainted with grief."—Isa. 53:4, 5.

In studying the life of Jesus we can see how wonderfully the foregoing prophecy was carried out in His life. At the tomb of Lazarus, after He saw the sorrow and distress of the family, we read that "Jesus wept." He did not weep for Himself. The promises of God sustained Him, and because of this He possessed an inward and personal joy which the world could neither give nor take away, a joy that was not dependent upon circumstances nor environment. But for the people, whom He loved and for whom He died, His heart was heavy with sympathetic sorrow and compassion—a compassion that frequently led Him to continue serving them even though His own physical strength was rapidly consumed because of it.

In Mark 6:31-56 we have an inspiring account which reveals Jesus in His untiring zeal for "doing good," a zeal which ultimately consumed Him upon the altar of unselfish service to the world. To His disciples He said, "Come ye yourselves apart unto a desert place, and rest awhile." The reason for this invitation is clearly stated—"for there were many coming and going, and they had no leisure so much as to eat." Evidently Jesus and His disciples were literally tired out and much in need of rest, so "they

departed into a desert place by ship privately." At least they intended it to be "privately," but actually it was not, because some in the crowd noticed their departure, and a great mob of people gathered and ran around the edge of the lake and was there waiting for Jesus when He arrived on the other side. Now what did Jesus do under such circumstances? He had gone to this desert place to rest. Did He now insist upon having His "rights," and take measures to have this crowd of worldings sent away so that He could obtain His much-needed rest? No, He did not!

Instead of sending the crowd away, we read that He was "moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things." As the day was far spent, the disciples came to Jesus and implored Him to send the crowd away into the country where they could find something to eat; but Jesus did not do this. Instead, the self-sacrificing Jesus performed the miracle of feeding the five thousand. Not only was it a miracle, but even the task of serving this multitude must have been a tremendous strain on Jesus' already weakened constitution.

Even after this task was over He did not rest. He sent His disciples back across the lake in the boat, while He Himself went up into a mountain to pray. Then a storm came up, the disciples were in danger; and Jesus, still having no opportunity to rest, came down from the mountain, walked out on the water and rescued His disciples. Oh, what an example of untiring devotion and zeal for the blessing of others, and especially for the care of His own disciples! Are we following in His steps in this respect? Is our relationship to the truth of the gospel actually costing us something in the way of weariness, or the sacrificing of earthly comforts, either directly or indirectly in the service of others in the things pertaining to the gospel?

Laying Down Our Lives for the Brethren

If we are really suffering with Christ we will experience the same burden of sympathy and compassion for the world that characterized His noble life. We may not have the same opportunity to directly serve mankind as He enjoyed; but we will rejoice in the fact that we are privileged to participate in a general way with the divine program of blessing, both now and in the age to come. And even now we will seek every possible opportunity to demonstrate our self-sacrificing interest in this great cause of divine blessing which we have espoused.

And especially will we enthusiastically grasp every opportunity that presents itself to serve the brethren—"bearing one another's burdens," and rejoicing in the fact that in thus laying down our lives for the brethren we are also indirectly laying down our lives for the world; because, in helping to build up the body of Christ in our most holy faith and in the character likeness of our Lord, we are helping to prepare the agencies for dispensing the promised blessing of the next age. Thus is our baptism into Christ's death a "baptism for the dead"—for the condemned world whose right to life was forfeited by Adamic sin.

Paul expresses this thought of sacrificing devotion for the brethren, saying, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." (Phil. 2:17.) Are we truly rejoicing with Paul in the blessed privilege that is ours today of walking in the steps of the Master, by sacrificing our little all unselfishly in the service of God, serving His people and mankind in general, and by rendering service that is in harmony with the divine plan of the ages, as Jesus did? This is a question that each one must answer before God.

(To be continued)

Some Pictures from the Tabernacle

A brief statement of how the booklet, *Tabernacle Shadows* came to be written. Also a summary of a few of the fundamental teachings of the tabernacle and its services, with a word of caution relative to being too dogmatic with regard to unprovable details.



IN THIS article we intend to discuss but a few of the many interesting features of God's great plan which He has seen fit to foreshadow or memorialize in Israel's typical tabernacle of the wilderness. We know, from St. Paul's references thereto in the book of Hebrews that God did cause this tabernacle of Israel to be constructed in a way that would teach Christians of the Gospel age certain valuable lessons. We also know that these picture lessons meant little or nothing to the Israelites back there in the Jewish age. They are "spiritually discerned" and could not be fully appreciated by anyone who is not a spirit-begotten new creature.

There was a time when all of the Lord's people in present truth rejoiced in all the wonderful pictures of

Israel's tabernacle. They joyfully met together week after week to study them. They realized that this tabernacle was intended of God to picture important truths for His people today, and that He had given us an explanation of both the types and the antitypes through that remarkable publication called "Tabernacle Shadows." But today, in some quarters, there is a pronounced lack of enthusiasm for these things for which all of us once praised God.

Some have become quite indifferent to *Tabernacle Shadows*. Others have become quite critical of its teachings. Some have turned away from it, and have gone back to the old nominal church conception of what the tabernacle types meant, and no longer regard *Tabernacle Shadows* as "meat in due season" for the household of faith. We are convinced, how-

ever, that this does not represent the concensus of opinion among Bible Students today. In fact, it seems apparent that the vast majority of the truly consecrated on this earth today still believe in the lucid explanations found in *Tabernacle Shadows*, even if they do not read and study it as much as they once did; and it is refreshing to learn that many of the brethren are again taking up this study in their class meetings. We believe that this is a move in the right direction.

Origin of "Tabernacle Shadows"

Some readers may recall that the author once related how he came to write *Tabernacle Shadows*. It was early in the harvest period when it was penned, even before any of the *Scripture Studies* volumes had been written. He had just come to a clear understanding of the Ransom, and had begun to set forth this foundation truth with great earnestness in a periodical which had been started. Certain brethren associated with him at that time took issue with him on the atonement philosophy, and they made use of the tabernacle types to try to prove their erroneous position.

In order to answer their arguments it was necessary for Brother Russell to undertake a thorough study of everything the Bible has to say about the tabernacle, its sacrifices and arrangements generally. He spent weeks and months in this special study. He became familiar with every passage in both the Old and New Testament which in any manner alludes to the tabernacle of the wilderness. But still, for some reason, he did not yet seem able to combat some of the arguments presented by his opponents. He felt that there must be some simple key that would open up the whole subject, but he had not yet found that key.

Up to that time every writer on the tabernacle had insisted that all the typical sacrifices pictured Christ's sacrifice and His alone. None of them had seen the church represented in any of the sacrifices. Even Brother Russell had been accustomed to taking this same view in those early days. And as long as he thus viewed matters he could not find in the *types* an answer to the arguments of his opponents against his obviously sound presentations of the atonement philosophy. Of course he could answer their arguments in other ways—but he could not point out how their interpretation of the tabernacle sacrifices was wrong. So he decided to make it a matter of special prayer. He had studied long and diligently without apparent results. Now he had decided to fast and pray. He went for three days without eating—not a very long fast, to be sure, but long enough to clear his mind and to manifest special earnestness. During these three days he spent much time in reading and prayer, with his mind ever riveted on the tabernacle types.

He said that as the third day dawned the subject seemed no clearer than when he started—he was just reasoning around in a circle. But shortly after noon on that third day, like a flash out of the clear sky, as he read over the 13th chapter of Hebrews, he saw

something there that he had never noticed before. He had read that same scripture many times before, but he had never seen its real significance until now.

The Key Discovered

This text, in the 13th chapter of Hebrews, proved to be the "key" that unlocked the whole subject. The passage says:

"We [the church] have an altar, whereof they have no right to eat which serve the tabernacle.

"For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

"Let us go therefore unto Him without the camp, bearing His reproaches."—Heb. 13:10-13.

He saw for the first time, that the *church* was represented in the typical sacrifices for sin, in one of those beasts whose bodies were burned without the camp on the day of atonement. Then he turned back to Leviticus, the 16th chapter, and read again the account of the sacrifices of the day of atonement. There he read how just *two* animals were offered for sin—a bullock and a goat. He knew that fact before, of course; but he had heretofore supposed that both of these animals represented the sacrifice of Jesus. Now he saw that the apostle was explaining, as clearly as words can convey thought, that of these two animals offered for sin, only one of them represented the sacrifice of Jesus, and that the other one represented *us*—the church.

Some have found it difficult to grasp the significance of how the sacrifice of the church is a sacrifice for sin, since, as is properly claimed, the ransom sacrifice of Jesus is all-sufficient to cancel the sins of the whole world. But we should ever keep in mind that the expression "for sin" does not necessarily carry the thought of paying the penalty of sin. Jesus' ransom sacrifice was indeed a "sin-offering" that pays the penalty of Adam's sin, and through Adam the sins of the whole world. However, a further service was needed for the world in addition to having the penalty of sin set aside by the ransom. The world needed to be recovered from the effects of sin, through obedience to the divine law, and in this further work of reconciliation the church participates, upon the basis of their sacrificial offering in following in the footsteps of Jesus; being invited to die with Him.

Jesus invited His disciples to drink the wine which represented His blood. This was an invitation to die with Him. Natural things never illustrate spiritual truths perfectly. While Jesus, in the antitype, invited the church to drink of His blood, that is, to participate in His death, with the assurance that such a sacrifice would be acceptable through the merit of His own shed blood; the nearest this could be illustrated in the type was by the sacrifice of the Lord's goat following immediately the sacrifice of the bullock. Thus the tabernacle services illustrate the fact that we are privileged to participate in the "sufferings of"

Christ" now, with the hope, if faithful, of sharing in His glory, and through this whole blessed arrangement be coworkers with Him in reconciling a lost world to God.

Brother Russell marveled that he had not seen this matter before. Reasoning now from this standpoint, he said that the whole picture of the tabernacle and its sacrifices became clear and harmonious. This was not, of course, a revelation of truth that came to him apart from the written Word, but merely the Lord's way of calling to the attention of His people that which had already been written—because the due time had come. Whereupon Brother Russell seized pencil and paper and started to work, with the result that *Tabernacle Shadows* came into being—that 128 page booklet that has proved such a blessing to God's people throughout these "last days."

God's "due time" had come for the church to have these truths of the tabernacle types, and they were given. That wonderful little booklet, *Tabernacle Shadows*, has stood the test of time. It is basically sound—just as true today as when it was written. It is not a work of inspiration. It is the work of an imperfect man, of course. The same must be said of all the *Scripture Studies* volumes as well. But all these writings are basically sound, fundamentally true. The few corrections that later were made by the author here and there did not alter the basic truths which were clearly set forth in the very first edition.

God's Picture, Not Man's

It is not possible in this article to explain the tabernacle in detail. Nor can we here attempt to discuss the types and shadows one by one—these details the reader will find ably treated in *Tabernacle Shadows*. We shall merely mention a few of the many interesting things that engage our attention as we cast our mind's eye over that wonderful typical picture which God drew and not man. God gave detailed instructions to Moses for the erection of Israel's tabernacle. He showed him the pattern in the mount, and required him to erect the structure exactly according to that pattern. Now if God went to so much trouble to make this picture for us, certainly we would be grossly lacking in appreciation if we did not have enough interest in it to study it.

So far as we are able to discern, practically all of the *fundamental* symbolisms of the tabernacle, those that can be definitely established by a "thus saith the Lord," are discussed in *Tabernacle Shadows*. But as God was so specific in His instructions to Moses that every detail concerning it must be carried out according to the pattern shown him on the mount, it seems reasonable to conclude that many of those details have some lesson for us. With this thought in mind many brethren, from time to time, have made interesting suggestions as to what may have been represented by this or that part of the tabernacle or its services. And while these suggestions have not all been harmonious, yet doubtless all the sincere and unselfish searchers for truth from this treasure house have been richly blessed by their efforts.

Some, perhaps, have carried their studies into too great detail, and because the minds of some of us are not able to grasp such intricacies of interpretation, a few have been discouraged from taking an enthusiastic interest in even the fundamental teachings of these beautiful types. Perhaps this is the reason why the zeal of some for tabernacle studies has somewhat abated. We would not discourage sincere study of these types with the view of finding the true significance of more and more of the details; but are merely reminding the reader that ability to grasp all the details of these suggested symbolisms is not necessary in order to be blessed through a study of the more fundamental features of this beautiful picture.

And when we speak of the *fundamental* teachings of the tabernacle, we mean those types that are either directly or indirectly established by the written Word of God. For example, one of these points is that which we have already mentioned concerning the significance of the sacrifice of the bullock and the goat or the typical day of atonement. Another is that concerning the priesthood. In the type we have Aaron the high priest and his sons as the under priests. The New Testament reveals clearly that Jesus is the antitypical High Priest and that His faithful followers are the under priests—priests in the work of sacrifice now, and also to be priests in the work of blessing the world during the Kingdom.—Rev. 5:10.

Significantly Constructed

In Hebrews 6:19, 20 the apostle indicates that the most holy compartment of the tabernacle represents the condition of glorification in the Kingdom—"where Christ sitteth on the right hand of God." This being true of the most holy, therefore the first room in the tabernacle, the holy, of necessity must picture the present condition of spirit-begetting, in which the Christian is feeding upon the the antitypical shewbread, being enlightened by the light from the golden candlestick, and offering the incense of praise and devotion to God at the golden altar.

And then, in regard to the construction and furnishings of the tabernacle, we have certain keys given us in the Scriptures; such as white linen representing purity, or righteousness; purple representing royalty; red reminding us of the better sacrifices. We also have the "true blue" of faithfulness, which, while not specifically so explained in the Bible, seems a most reasonable inference as to the symbolism of this color. These are but samples of how the written Word of God itself gives us the clue to the fundamental types of the tabernacle.

On the basis of these fundamental and clearly established truths of the tabernacle we may safely and profitably endeavor to fill in the details, and thus find illustrated for us many of the beautiful features of the divine plan, and the part we are privileged to have in that plan—not merely as a matter of head knowledge to satisfy our curiosity but to strengthen our faith and to ascertain more definitely our own privileges and responsibilities as Christians. But let us not dogmatize on these details, but rather may we, through cooperative study, encourage and help

one another in this study, as well as in the other studies of the precious Word of truth.

With no desire to dogmatize, but merely to point out some of the possibilities of interpretation as to the significance of some of the details relative to the construction of the tabernacle, let us now take a look at the manner in which this holy sanctuary was constructed, and observe some of the interesting lessons that may be gleaned therefrom.

This tabernacle was constructed with boards overlaid with gold, each set in sockets of silver. Then over these board walls and across the top were ten strips of curtains sewed together. Each strip was four cubits wide and long enough to reach from one side, up over the top and down the other side. The first five of these strips were sewed together, making one large curtain 20 cubits wide, since each strip was 4 cubits wide. Thus it would be of sufficient width to cover the holy. Then five more curtains were sewed together, which would cover the ten remaining cubits of the Most Holy, and also reach down over the rear. See Exodus 26:1-3.

The Unit of Measurement

There is no definite way of determining the exact length of these cubits. Authorities tell us that the "cubit" varied in length in different nations and at different times from about 18 British inches to about 25 British inches. In setting forth the dimensions of the tabernacle in *Tabernacle Shadows*, the author gives the measurements on the basis of the 18 inch cubit; and this serves well for all practical purposes. Brother Russell did not attach any significance to these measurements, except to indicate the proportions of the structure and its surrounding court. Anyway, the 18-inch measurement suggested for the cubit is only approximate, as all authorities agree.

In the December, 1905 *Watch Tower*, Brother Russell published a letter, without comment, stating that the sacred cubit of the Jews was approximately 22 inches. Later other brethren have suggested that inasmuch as the 25-inch cubit is the one used by God in the pyramid, this may also have been the cubit by which the tabernacle was constructed. Those brethren invite our attention to the 40th chapter of Ezekiel where, in Leeser's translation, reference is made to a "cubit—a handbreadth longer than usual." Also to Deuteronomy 3:11 where reference is made to the "cubit of man"—as though the sacred cubit of God was something different.

Some brethren, believing that the sacred cubit of the Bible was approximately 25 inches, have computed the total lengths of the ten strips forming the inner curtain covering the tabernacle as being 7,000 inches, this being also the total length of the white linen curtain surrounding the outer court—exclusive of the gate. The suggestion is then made that these 7,000 inches might represent the 7,000 years during which the world of mankind is separated from the holy things of God, outside the pale of His full favor—from the fall, down to the time when the kingdom is delivered over to the Father at the end of the reign of Christ.

Other brethren, believing that the approximate 18-inch cubit was used in the constructing of the tabernacle, have also found what to them seems interesting corroborative evidences of several chronological features of the divine plan; including also the number of the true church, etc. These suggestions are all interesting but not fundamental to the great typical teachings of the tabernacle relative to the better sacrifices of this Gospel age, and the age of glory to follow. We mention these various thoughts as examples of what different brethren have found in their endeavor to search out more and more of the hidden lessons in this storehouse of symbolic pictures. Some brethren are not inclined to think of the tabernacle cubits in terms of modern inches at all—at least not with the thought of using these inches in any symbolic sense. Perhaps after all, the proportions of the tabernacle is the important lesson for us to keep in mind; and regardless of what the exact length of the cubit may be, these proportions remain the same.

Significance of the Coverings

Now, turning our attention again to the matter of the tabernacle curtains, we find that the first covering of the tabernacle, made of fine linen, lacked on either side one cubit of reaching the ground. But there were three other coverings of the tabernacle, which *did* reach the ground.

Immediately above this first covering of fine linen came a second covering, made of goat hair; or, more properly, of cashmere cloth, consisting of linen threads running one way and goat hair running the other. It was therefore a blending or enmeshment of two totally different materials. There were 11 strips of these, each 4 cubits wide, and each strip was full 30 cubits long (not 28), thus enabling them to come all the way to the ground. Notice, there were only 10 strips of the linen curtain; whereas there were 11 strips of this goat-hair curtain. But that extra curtain was doubled and allowed to hang down over the front of the tabernacle. See Exodus 26:7-9.

Then there was a third covering placed over this goat-hair curtain. It was made of ram skins dyed red. And over that was a fourth covering, consisting of badger skins in their natural state, as we read in verse 14 of this same 26th chapter of Exodus: "And thou shalt make a covering for the tent of ram-skins dyed red, and a covering above of badger skins."

Now let us consider the possible meaning of these four coverings. The first was of fine linen, in blue, purple and scarlet, with cherubim embroidered thereon. This is the one that did not quite reach to the ground. What did that covering represent? We believe it to be a fitting picture of the Christ in glory. The fine linen pictures the righteousness of the Christ class, the blue their faithfulness, the purple their royalty, and the scarlet their acceptable sacrifice and their share in the atonement work. Only Jesus our Head had enjoyed this glorified state during most of the Gospel age. Hence He alone has been represented in this fine linen curtain; while we on this side the veil, still in the flesh, have been represented in the second covering—the covering of goat hair.

This goat-hair curtain was not goat *skins*, but was a woven fabric of two materials, in which were hair and linen threads commingled. Similarly the church, while in the flesh, has a dual or two-fold nature. It has the righteousness of Christ imputed to it; yet, intermeshed with the new creature nature, it also has the old goat nature of the fallen flesh. So our dual nature while this side the veil of glorification is well shown by this cashmere cloth curtain of goat hair.

The Glorified Christ is Not Earthly

Now remember, this goat-hair curtain was full 30 cubits, so that it touched the ground on each side. The first or *linen* curtain pictured the glorified state in which the Christ had risen above the earth. But the goat-hair curtain represented the church while still in the flesh, still on the earth. Hence it was appropriate that that second curtain should touch the ground. In Exodus 26:13 we read: "And a cubit on the one side and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side to cover it." In other words, this goat-hair curtain being full 30 cubits long instead of 28, covered the cubit space on each side which was left uncovered by the 28 cubit *linen* curtain, called the "tent." Here perhaps is a suggestion of the fact that the church in the flesh, as represented by the goat-hair curtain, has the privilege of "*filling up*" that which is left behind of the sufferings of Christ" who is now in glory.

The third covering was of ram skins. They were not in their natural condition but were dyed red. What did that represent? We believe that all these coverings represent the Christ, but in different aspects. The first one, of fine linen, represents the Christ glorified. The second, the goat-hair curtain, represents the *dual nature* of the Christ in the flesh. The third, of ram skins dyed red, represents the fact that we are covered by His blood; in other words, it pictures our *justified humanity*. This curtain, notice, was not a fabric, not manufactured. It was just natural skins, except that they were dyed red. So here we have represented our natural bodies, but justified by Jesus' blood.

The outer covering of the tabernacle was of badger skins; and they were not dyed, but merely in their natural state. Here we have pictured the church *as now viewed by mankind*. They see only our rough exterior. To them we are just natural men. They can't see our justification, much less appreciate our dual nature or our hope of glorification. All those things, represented by the inner coverings, are hidden from the view of men. Israel, from the surrounding hills, could look down upon the tabernacle, which protruded above the linen curtain of the court. The court curtain was only 5 cubits high, whereas the tabernacle was 10 cubits high. Hence those in the camp could see the tabernacle. But all they could see was a number of crude badger skins. Thus does the church appear in the eyes of the world today. It is only by the eye of faith (which the world does not possess) that the covering of ramskins dyed red

(our justified humanity), and our dual nature, represented in the cashmere cloth curtain; and the glorification which we hope to gain by and by, can be appreciated.

Preparing the Tabernacle for Moving

And let us briefly consider another tabernacle picture, one found in the 4th chapter of Numbers. This is the chapter that describes how the tabernacle was to be moved from place to place. When the tabernacle was set up in position it supplied a general picture of the Christ company, particularly during the sacrificial period. But when the Tabernacle was taken down for removal it would seem to picture, in certain respects, the time when the church will no longer be in the tabernacle condition. But should we look for any pictures in the tabernacle when it was dismantled for removal, or only while it was set up? It would seem that the Lord intended us to find pictures both while it was standing erect, and while it was dismantled for removal. Certainly the instructions for removal of the tabernacle were just as explicit as the instructions for setting up the tabernacle. So important was this work of dismantling it that the warning is given in Numbers 4:20 that the dismantlers must do exactly as instructed "lest they die."

What were the instructions for dismantling and moving the tabernacle? In Numbers 4:5, 6, we read: "And when the camp setteth forward Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: and shall put thereon the covering of badger skins, and shall spread over it a covering wholly of blue." Notice, this refers to the furnishing that was in the most holy, namely, the ark of the testimony. That piece of furniture invariably represented the Christ in glory. Now notice the order in which that ark was to be covered when the tabernacle was dismantled for moving: First, it was covered over with the second veil. This would say in picture: This ark represents the Christ within the veil. Then they were to spread over this the badger skins. Those badger skins, as we have seen, represent our humanity.

Here then the picture tells us: The Christ, which is now within the veil, did not take its humanity with it within the veil, but had to drop its humanity on this side the veil—the veil of death. Then the account says that over the badger skins which were thrown over the ark, they were to place "a covering wholly of blue." Thus when the tabernacle was being moved all the Israelites, typifying all humanity, could see the Levites carrying the ark, but it looked merely like a box wrapped in its coverings. They couldn't see the ark itself. They couldn't even see the badger skins surrounding it. All they could see was a blue cloth.

Thus we are told in picture that when the Christ gets beyond the veil they will have dropped their humanity in death, and all traces of their humanity will then be obliterated. Neither can man see them in their glorified state either, as represented in the ark itself. What then will humanity ever be able

to see concerning the Christ class after it passes within the veil? Why, men shall see the results of our good works, and glorify God in the day of their visitation. Men shall see that the Christ class was faithful—faithful unto death. And that, manifestly is why the ark was to have as its outer covering, a cloth wholly of blue.

The Furnishings of the Holy

Now the furnishings of the holy were not to be treated in the same manner as the ark, when the tabernacle was dismantled for removal. Why? Because those furnishings from the holy represent the church on this side the veil—on this side of death, while still in the flesh. Hence those furnishings were not to have as their outer covering a cloth of blue. Rather, they were to have badger skins for their outer covering. The way they were to be covered is described in Numbers 4:7-11.

Note, they placed a covering of blue over all these furnishings, then spread badger skins on top of the blue cloth. Thus the Israelites saw only the badger skins and could not see the blue cloth. This suggests

how that at the present time men do not appreciate our faithfulness; they are prone to see only our rough exterior—represented by the badger skins. But the Lord can see beneath the badger skins. He can read the heart, and can see the blue of faithfulness therein.

The 13th verse says that the ashes from the altar were to be covered with a purple cloth. Why purple? Because the ashes are the remembrances of the completed sacrifice. And when all the sacrifices have been consumed, then we shall be clothed with royalty, represented by the purple.

Thus we see, dear brethren, how accurate are all these pictures of the tabernacle. They should be accurate, for God made them. And if He made them for us, surely we should study them, think upon them, delight in them, as He manifestly intended. Let us never grow weary of the Tabernacle Shadows. Rather, let us continue to thank God for the enlightenment that has come to us through these precious truths. Let us derive strength from them, for they constitute *meat* provided by God Himself for our sustenance at this time—"meat in due season for the household of faith."

A Heavenly Vision

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."—Acts 26:19."

A few observations of the manner in which Saul of Tarsus responding to the heavenly vision, accepted the responsibility which that vision imposed upon him.

* * *



ONE of the noblest elements of character is that humble reasonableness by which a person who possesses it is able and willing to change his mind and pursue a different course in life when unmistakable evidence is presented to him that he has been wrong. Such a quality of character embraces honesty, conviction, and a sincere desire and determination to know and do right, even though it requires much humility in acknowledging the wrong.

Such a character was Saul of Tarsus. With all sincerity and nobleness of heart he verily thought He was serving God when he persecuted Christians. This Saul of Tarsus was a deeply religious and devout man, a faithful servant of the true God; and, according to his understanding of the Old Testament Scriptures he sincerely believed he was following the right course by doing all he could to stamp out this new religion that was challenging Judaism, and by destroying all Jews who embraced it. To him it seemed clear that Jesus of Nazareth was an imposter, and that those Jews who had become His followers were a menace to the best interests of the Jewish commonwealth.

Although Saul's understanding of the Law and the Prophets had seemed to justify his course, yet when he afterwards learned that he had been moving in

direct opposition to the purpose of Jehovah God whom he desired to worship and serve, his true spirit of greatness and humility enabled him to rise promptly to the occasion, acknowledging his mistake, and to engage enthusiastically in the work of preaching Christ and Him crucified, which the Lord had now revealed to him to be the proper thing to do.

In God's method of dealing with Saul of Tarsus we have a very important lesson brought to our attention; namely, that when the Lord determines to use any of His people in any special way He always sees to it that they are given necessary knowledge that enables them to perform the service intelligently. There was nothing the matter with Saul's heart or spirit of devotion, yet he had not been acting in harmony with God because of his erroneous beliefs concerning Jesus and His followers.

All of Saul's great zeal and devotion to God did not make him a Christian. He was devout and earnest; but was not sanctified to God, and could not be until the *truth* was revealed to him.

We have a similar illustration of this matter in the case of Cornelius, the first recorded Gentile convert to Christianity. Cornelius was a devout, praying, and charitable man. He habitually had prayed to Jehovah, the true God. Yet he was not a sanctified Christian—until Peter was sent to him with the gospel of Christ. Thus we have brought to our attention the importance of Christian *knowledge* in the lives of those who now aspire to be "coworkers" with God. One must receive a knowledge of the great fundamental principles of God's plan of action, before he can become a "workman that needeth not

to be ashamed, rightly dividing the Word of truth." Saul of Tarsus believed he was carrying on a very active campaign "for the Lord," but afterward he found that he had much for which to be ashamed, for the reason that he had not rightly divided the Word of truth and had therefore failed to discern the dispensational change in God's plan that had been ushered in by the ministry, death and resurrection of Jesus. But happy is the man who, when his wrong is pointed out to him, is able to accept the right and act enthusiastically in harmony therewith. This was Saul's joy, and what a blessed life was his as a result of the fact that he was "not disobedient to the heavenly vision."

"What Wilt Thou Have Me To Do?"

Saul had always been an *active* religionist! His was a positive character. He invariably acted upon conviction, and was not merely passive in his acceptance of that which he believed to be right. He was actively engaged in what he believed to be the service of God at the very time when the heavenly vision came to him. And the fact that he now saw his error was no valid reason to him why he should cease all activity. Contrariwise, when on his way to Damascus, and the great light appeared from heaven, and he heard the voice which revealed to him that he was actually persecuting the Messiah of promise, immediately he inquired, with all the fervor of his God-loving nature, "Lord, what wilt Thou have me to do?"

Others, less ardent and slower to grasp such a situation than was Saul of Tarsus, might have merely expressed thankfulness to the Lord for having their wrong course pointed out to them, and promised Him not to continue persecuting His people—and neglected to indicate their readiness to be of service. Such would have been a mere negative response to the vision. Negative goodness may have its virtues, but when one receives a vision of God's truth it is no time for negations.

Saul was too well acquainted with God's recorded method of dealing with His servants the prophets to think that an outstanding miraculous vision of this kind was intended for nothing more than merely to halt him in a wrong course. He knew from the Scriptures that when divine manifestations of this kind are given to anyone it means that there is something to be done about it, that there is work to be done, a mission to be performed. Like Isaiah, to whom was given a vision of the glory of God, Saul of Tarsus now instinctively realized that such a phenomenon was the divine means of calling for a volunteer, one who from the heart would respond, "Here am I, Lord, send me."

Thus does the true spirit of consecration ever respond to the vision of divine truth. Very few are blessed with such an outstanding and miraculous manifestation of divine favor in connection with the revelation of truth as was given to Saul of Tarsus. Yet, in whatever way the Heavenly Father may see fit to open the eyes of our understanding regarding His great plan of salvation, and reveal to us our relationship to that plan, there comes to us a responsi-

bility to that heavenly vision, just as great as it was upon Saul; and it calls for the same positive and enthusiastic response—"What wilt Thou have me to do?"

The Divine Commission

After seeing the vision Saul had to be led to Damascus, for he was temporarily blinded. And there the Lord had appeared to His servant Ananias, and instructed him to go to Saul and cooperate with divine power in restoring to him his sight. In giving Ananias this instruction, the Lord said concerning Saul, the former deadly foe of Christianity, "Behold, he prayeth!" What could have been more appropriate than this? An honest soul like Saul, who had been miraculously turned aside from pursuing his mission of persecution, would certainly feel the need of earnest prayer especially at that time. He had placed himself at the Lord's disposal, in the spirit of full consecration, and now he was going about matters in the proper way to ascertain exactly what the divine will might be for him. And thus should it be with every one of us.

But Ananias was hesitant. He may have reasoned that perhaps the Lord hadn't realized that this man, whom He would have him visit, carried letters of authority for killing the Christians. And sometimes we may exclaim, "Why take chances with those who have once been in the wrong? Could such ever be trusted again to do the right?" This is frequently the process of human reasoning; and thus does the fallen human nature often rebel against extending forgiveness or putting confidence in those who may, even sincerely, at one time or another have taken a wrong course and in so doing actually opposed the Lord and His people. The Lord said to Ananias, "Go thy way: for he [Saul] is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My name's sake."—Acts 9:15, 16.

Thus are God's ways shown to be higher than man's ways. Human wisdom might insist that if anyone were to be chosen of God to take up such an important work as was here indicated, surely He would select only a man concerning whom none could find any cause for complaint—one whose reputation was beyond reproach. It is this sort of false human philosophizing that often causes people to place more dependence upon a messenger than upon his message. From the standpoint of conscience Saul had done no wrong; but in the minds of those early Christians who had felt the smart of his campaign of persecution against them, naturally he would be looked upon with a great deal of suspicion. How could it be that one who had been so wrong could now be used as an acceptable servant of God—yea, one of His specially chosen apostles?

Here is an important lesson for all Christians to ever bear in mind. If we are inclined to look upon any of our brethren today with suspicion because of their former wrong course, and, due to prejudice or misinformation arbitrarily decide that the Lord could not possibly use them, let us stop and consider.

Let us note whether or not the Lord *is* actually using them, and blessing them in their Christian walk. And if we see in the lives and activities of any who profess to follow the Master the unmistakable evidences of His blessing and leading, then let us not withhold our love and fellowship from them. On the contrary, let us cooperate with them as they cooperate with the Lord. The qualities of humility and forgiveness are most essential in the Christian life.

God has not called many of the noble of this world; and because of this, perhaps every congregation of the saints throughout the age have found it ever necessary to place confidence in many of the brethren with whom they are associated, not on the ground of natural ability, but wholly upon the fact that in their lives they now see evidence that God is using them, that they are "chosen vessels of the Lord"—not, of course, in so miraculous a way as was Saul of Tarsus, nor selected for so important a mission as was his, but nevertheless called and chosen for some service. Rich will be the blessing of the Lord upon us if, in every instance, we can recognize His choice, and then gladly cooperate with the Lord by fellowshiping and cooperating with His people whom He uses.

Suspicion Gives Way to Confidence

Ananias of Damascus was a true servant of the Lord. While at first he was tempted to doubt the wisdom of thus deliberately playing into the hands of Saul the Persecutor, yet when he was assured that this one was the divine choice his suspicions were allayed; and, going to the house where Saul was, he forthwith addressed him as "Brother Saul." Here was a marked display of true greatness before the Lord. Ananias didn't attempt to put Saul through the "third degree" of questioning, in order to find out whether or not he had actually repented. God had told Ananias that Saul was praying, and that he was a "chosen vessel." That was enough for Ananias. No matter what Saul had been, nor what he had done in the past, to Ananias he was now "Brother Saul" to whom the glorified Jesus had appeared; and he had been chosen of God to bear the name of Jesus before the Gentiles and the Children of Israel, and to suffer with Christ—and this was all that mattered.

Immediately upon receiving the holy spirit and being baptized, Saul entered upon the Christian ministry to which he had been chosen. "And straightway he preached Christ in the synagogues, that He is the Son of God." (Acts 9:20.) Paul's immediate reaction to the heavenly vision had been to act obediently thereto, as shown by his question, "What wilt Thou have me to do?" and now he was demonstrating the sincerity of that query by actually and enthusiastically engaging in the service which the Lord had assigned to him. This ardent servant of God did not stop to inquire as to how much the Lord's service might cost him in the way of time, expense, weariness or suffering. He was glad to give his *all*, and was willing to suffer anything that his unflinching course of faithfulness to God might entail. To him the vow of consecration was made beyond repeal; and he was ready to fulfil that vow by death, whenever and however it may be the Lord's will for him.

In Acts 9:16 we read the divine word concerning Saul, "For I will shew him what great things he must suffer for My name's sake." Since Saul himself had been most active in persecuting the church, and was thoroughly familiar with the opposition of both Jews and Romans against Christians, it would not be hard for him to realize what it must mean for him now to espouse this unpopular cause which previously he had been fighting. He did not enter into the Christian ministry with his mental eyes closed. Indeed, his epistles clearly reveal how well he understood that in order to be a faithful follower of the Master he must be willing to participate in His suffering. Concerning this Paul writes:

"The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with Him*, that we may also be glorified together. . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake are we killed all the day long; we are accounted as sheep for the slaughter"—even as our Master.—Rom. 8:16, 17, 35, 36; Isaiah 53.

Not Discouraged By Suffering

Having grasped clearly the thought that a fundamental part of the Christian life is our privilege of suffering with Christ and for His name, Paul was prepared to meet the experiences that came to him, and was not discouraged by them. Herein is a very valuable lesson for everyone of us. The flesh naturally shrinks from suffering, and because of this the mind of the flesh will dictate a course of action designed to avoid suffering if possible. Too often we are prone to measure the extent of divine favor by the amount of pleasant things with which our lives are surrounded, rather than by the opportunities we have of suffering with Him.

No, Paul was never discouraged by the suffering that came to him as a result of his faithfulness in the ministry. Instead, he accepted these experiences joyfully, and speaks of them as real evidence of God's blessing upon his labors. (See 2 Cor. 11:25-33.) Nor did he allow the prospect of further suffering and probable tragic death to deter him from continuing in his chosen course of faithfulness to that heavenly vision. In Acts 20:22-24 Paul is reported as saying: "And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there: save that the holy spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

"None of these things move me!" What a noble testimony this is! How definitely it reveals the true character of this great man of God and his unwavering course of fidelity to the cause of Christ that had been committed into his hands! It reveals a two-fold objective for which Paul was striving: (1) A

determination to finish his own course with joy, and to be counted worthy to reign with Christ; and (2) to complete that portion of the *ministry* that had been committed to him—to “testify the gospel of the grace of God.” Paul realized that these two objectives of the Christian life are so closely related to each other that neither one is possible of attainment without whole-hearted devotion to both.

Paul knew full well that in order to finish his course with joy it was also necessary for him to continue faithful in the ministry—even unto death. This ministry was the great vocation of his life. It was that which had been committed to him in response to the query, “What wilt Thou have me to do?” He knew, in fact, that faithfulness to this ministry, permitting none of the hardships of the way to turn him aside, was the only thing that would result in a joyful consummation of his Christian course. True, by a compromising attitude he might have been able to dodge the responsibilities of the ministry, enjoy the good will of his neighbors, and finally die a peaceful death at a ripe old age; but to him this would not have been a faithful, joyful termination of his Christian career—it would have been “disobedience to the heavenly vision.”

Not many during all the Gospel age have continued *aggressively* in the narrow way of self-sacrifice even unto death, as Paul did. Only 144,000 in all will be marked by this positive and aggressive Christian activity, as “stewards of the mysteries of God,” until the zeal of the Lord’s house has completely consumed them. Undoubtedly this is one of the outstanding characteristics of those who ultimately will be of the “very elect,” and distinguishes all those who will be with Christ on His throne from those who must come up “through great tribulation” and receive a lesser reward as servants *before* the throne.

Positive and Negative Christians

The dividing line between positive and negative Christianity is an important one for every Christian to discern; and, discerning it, to see that we keep well on the positive side. That rich young ruler who came to Jesus and declared that he had “kept the law” from his youth up, possessed all the qualifications necessary to be a *negative* follower of the Master; but if he would be a real and positive Christian, Jesus explained, “Yet one thing thou lackest, Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven.” (Mark 10:21.) It is thus that the “poor in spirit” during this age are made rich through the self-sacrificing efforts of the people of God. (2 Cor. 6:10.) It is by consecrating his *all* that the faithful follower of the Master gains life in the Kingdom through the voluntary losing or sacrificing of his earthly life for Christ’s and the gospel’s sake.—Matt. 10:37-39; Luke 17:33.

Paul grasped clearly these fundamental terms of Christian discipleship, and was determined not to permit anything to stand in his way to prevent him from attaining the goal for which he was striving. In Philippians 3:1-11 he sets forth some of the advantages and opportunities that were his prior to the

time when he was blessed with the “heavenly vision.” “But,” continues the apostle, “what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of *all* things, and do count them but dung, that I may win Christ. And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God through faith: that I may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death; if by any means I may attain unto the resurrection of the dead.”

There is nothing negative nor passive about the foregoing declaration. It is descriptive of aggressive action, which calls for the sacrifice of every earthly consideration in order to win a place in the body of Christ and to attain unto the first resurrection. This was the beloved Paul’s way of finishing his course “with joy.” He knew that it was the only way that any Christian can hope to become a joint-heir with Christ in His Kingdom. No Christian has ever worked harder than did Paul to measure up to all the high, noble, moral and ethical standards of the Christian life; but he knew that he could not lay claim to a hope in the first resurrection upon the basis of His own righteousness. He knew that such a hope could be based only upon one’s willingness to “suffer the *loss* of all things,” and upon the fact that such an attitude will be acceptable through Christ Jesus and cause his imperfections to be covered by the robe of Christ’s righteousness.

“Faithful Unto Death”

When Paul received the “heavenly vision” he promptly entered into the Christian service committed to him, with holy zeal and enthusiasm. And this zeal was not abated even to his dying day. The hardships and sufferings of the way did not discourage him; nor did the successes of his efforts puff him up. Whether preaching to the crowd on Mar’s Hill or ministering to the spiritual or temporal needs of a single lowly saint, he did it with the spirit of unselfishness which characterizes him as a truly great man of God.

The “gospel of Christ” was to him not only a message to be proclaimed at the cost of his life; but as well a precious treasure to be guarded in his own heart and to be presented in its purity for the blessing of others. He not only guarded the truth himself, but also urged others to “contend earnestly for the faith once delivered to the saints.” And, when finally his noble career was nearing an end, and he was in prison at Rome awaiting execution, he wrote to his beloved Timothy, saying, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept [Greek, *guarded*] the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing.”—2 Tim. 4:6-8.

Yes, Paul knew that all faithful Christians would receive their reward at the same time; that is, in the end of the age, during the "time of the end." Not all in the same second, or minute, or hour or day; but at the same general time or period—at the "end of the age," rather than at the beginning, or in the middle of the age. "At that day," refers to the time or period when all the faithful will be "caught up" or exalted to their place with Jesus in the Kingdom. But only those who, like Paul, continue to "fight the good fight of faith," even at the cost of every earthly consideration, will have the privilege of meeting the beloved apostle and the Master whom he served, in that glorious heavenly Kingdom. May Paul's blessed

example continue to inspire us to ever increasing zeal as we seek to carry out the terms of our consecration as expressed in the words of the beautiful hymn we so often sing:

"All for Jesus, all for Jesus,
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours.

"Let my hands perform His bidding,
Let my feet run in His ways;
Let my eyes see Jesus only,
Let my lips speak forth His praise."

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Isaiah 40:1, 2.

THE FACT FINDER



The Message to Israel

QUESTION: I have noticed in your series of articles on "Zionism in Prophecy" now in booklet form, that nothing is said concerning the fact that Jesus is the Messiah; also that some of the Rabbis who have read the message have been much pleased with this fact. Does this not represent a compromise of the truth? or how do you explain the matter?

ANSWER: This is an important question, and one which we all will do well to consider carefully. Surely no faithful Christian would want to compromise the truth, whether presenting it to Jew or Gentile. There are, however, certain definite principles set forth in the Bible which we believe should govern in a case of this kind. Jesus, for example, exhorted His disciples to be as "wise as serpents and harmless as doves," in the ministry in which they were engaged at that time. This, of course, would not necessarily mean that we should deny or misrepresent some part of the truth in order that those to whom we minister may the more readily accept the remainder; but it does show that at least we are justified in using tact.

We have a definite criterion given us by Jesus which should help to guide in connection with the case in point. The Master said to His disciples, "I have many things to say unto you, but ye cannot bear them now." Surely we would not suppose that Jesus compromised the truth simply because He withheld certain portions of it from His disciples—truth which they were not at that time prepared to receive. There was, for example, the great truth that later the Gentiles would be invited in to become fellow-heirs with the Jews in the Messianic Kingdom. The disciples could not have received that truth prior to Pentecost; and even after Pentecost some of them, particularly Peter, had great difficulty in being reconciled to it. Had Jesus mentioned this mystery to His disciples prior to their receiving the holy spirit it is likely they would have rejected Him as the Messiah.

These disciples were Jews, and for centuries the prophets of Israel continued to emphasize the fact that as the seed of Abraham they were the only heirs to those special promises made to the "seed." "You only have I known of all the families of the earth," the Lord had said through the Prophet Amos. (Amos 3:2.) The disciples had accepted Jesus as the Messiah who had come to fulfil the Messianic promises; and had He then mentioned what happened later with respect to the Gentiles, they most certainly could no longer have had confidence in Him either as a teacher or as the promised Messiah. There were, of course, also other features of the truth

which the disciples could not bear until after they received the holy spirit at Pentecost.

Now in dealing with His disciples as He did, Jesus emphasized the fact that there is a "due time" for the proclamation of certain phases of the truth; and when we apply that principle to the question in hand we find that the Lord's people at the present time have no reason to feel that it is their present duty to convert natural Israel to the idea that Jesus is their Messiah. It seems evident that they could not bear it now. Paul makes it plain in the 11th chapter of Romans that "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in." He points out also that not until the Deliverer comes out of Zion shall ungodliness be turned away from Jacob. (Rom. 11:25-27.) If Israel's blindness is not to be removed until after the Kingdom is established, then anything we might say to them now to the effect that Jesus is the promised Messiah—except to individual Jews who might inquire for further information—would undoubtedly prove futile.

As the Jewish disciples in Jesus' day could not comprehend certain truths until the holy spirit came upon them, so it is now that Israel's blindness concerning the Messiah will continue until the "spirit is poured out upon all flesh." And, of course, the natural seed of Abraham will be the first to receive the blessing from this second outpouring of the spirit.

In addition to the Scriptural teaching that Israel's blindness will not be removed until the Kingdom actually begins to operate—probably just at the close of "Jacob's trouble"—we also are reminded that the commission to us at the present time is merely to "Comfort ye, comfort ye My people, saith your God," and to say unto Jerusalem that her "double" is accomplished. (Isa. 40:1,2.) This message of comfort is based on the fact that the "set time" for God to restore Israel to the promised land is here, and that it is now God's will for them to possess Palestine. This message properly involves a discussion of practically all of the prophecies as they relate to Israel's return to Palestine, and the relationship this phenomenon bears to the establishment of God's Kingdom. As this is the particular message we have been specifically commissioned to deliver, and since the Bible makes it plain that Israel's blindness to the fact that Jesus is their Messiah will not be removed until later, it does not seem to us that it is compromising the truth to seek to obey the commission of Isaiah 40:1,2, and to now refrain from attempting to tell Jews about a matter which they cannot yet bear.

It is true, of course, that a great deal of the present prejudice of the Jews against Jesus as their Mes-

siah is due to the gross misrepresentations of the nominal church concerning Him. The sincere orthodox Jews believe that there is but one God, and the law tells them that they should worship no other gods; hence they cannot be entirely blamed for refusing to accept Jesus as a third part of a trinity of gods; or for not accepting all the other hob-goblin ideas that nominal church theology has attached to Jesus and which masquerades in the name of the gospel.

If the present message of comfort continues to go out to the Jews, and many of them should be blessed by it, it is quite conceivable that later some of them may want to know more about the Messiah and His coming Kingdom. In such an event it would certainly be most appropriate to enlighten all inquiring ones as fully as they then seem able to receive and appreciate the real truth concerning the Messiah. The fundamental importance of a prospective Christian now recognizing and accepting Jesus as the Messiah and Redeemer is that the merit of the redemptive sacrifice may be available to make acceptable his sacrifice and service to God. It is not God's will that the Jews as a class should become Christians; hence it is not fundamentally important for them to accept Jesus as the Redeemer until God's time comes for them to enter upon the highway to life. God's present work among the Jews is merely preparatory; so the message He commissions us to deliver to them is also merely preparatory.

From the standpoint of nominal church theology it of course would do no good to merely give the Jews a message of comfort relative to the fulfilment of the divine prophecies concerning them; because, no matter what attitude they might take with respect to the holy lard, unless they accept Jesus before they breathe their last breath, they must go to hell and be tormented forever, say the false creeds. But thank God for the light of the true gospel of Christ. How grand to know of the rich blessings that God has in store for Israel and for the whole world; and how reassuring it is to know that in the divine plan there is a "due time" for the accomplishment of every feature thereof!

"And Their Works do Follow Them"

QUESTION: What is the meaning of the passage which reads, "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them"?—Rev. 14:13.

ANSWER: The secret of a proper understanding of this passage is found in the words "from henceforth." These words set a definite time limit, onward from which the promise of the text would be applicable. The context seems to indicate clearly that this time limit is from the beginning of the harvest period, with which this age ends. Through a failure to notice this important time limit which the spirit places upon this passage, two erroneous views have been entertained as to what it really means; namely:

(1) That man is by nature immortal, or at least possessed of an immortal soul; and that when the body dies, this immortal soul continues to live and to carry on in some unknown way the activities of the present. The passage is often cited as a supposed proof of this erroneous theory. However, if this is what these words mean, the statement "from henceforth" would seem to be superfluous; because, according to orthodoxy, this has been going on as long as man has existed.

(2) That the passage simply means that when a godly person dies, the wholesome example of his noble deeds continues to live and to bring about beneficial results even after the man himself is dead. This interpretation of the passage would also be precluded by the time limit, "from henceforth"; because from time immemorial all good people who have died have left "behind them, footprints on the sands of time." In the 11th chapter of Hebrews the apostle mentions a long list of faithful servants of God who died prior to Jesus' first advent; and even these are cited as examples to us. So from this standpoint even the works of the ancient worthies do "follow them." What then does the passage mean?

Other passages in the New Testament seem to throw light on this one. For example, we cite the words of the Apostle Paul, as recorded in 1st Corinthians 15:51; 52, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Notice the apostle's statement, "we shall not all sleep." Other Scriptures, such as Revelation 2:10, show clearly that every Christian must complete his course by proving faithful even unto actual death in order to gain the crown of life; but it is one thing to die, and quite another thing to remain *asleep* in death. What the apostle is telling us then is that at the time of the last trumpet—which coincides with the period designated as "from henceforth," those who "die in the Lord" will not remain asleep in death but will experience their "change" to the divine nature immediately—in the "twinkling of an eye." Thus it is, that while they "cease from their labors"—wearisome, self-sacrificing efforts—"their works do follow them." That is, being resurrected at the very moment of their death, they will continue their activities on the other side of the veil. But this blessing comes only to those who "die in the Lord from henceforth"—that is, during the harvest period, or time of the Lord's second presence.

This same fact is clearly indicated by the words of the Apostle Paul, in his first letter to the Thessalonians, chapter 4, verses 16 and 17. We quote: "For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then they which are alive and remain [after the dead in Christ are risen] shall be caught up together with them in the clouds, to meet the Lord in the air"—in the spiritual phase of the new Kingdom.

The fact that this passage does not specifically declare that those which "are alive and remain" after

the "dead in Christ" are risen must first go into death before being "caught up" or exalted with Jesus and the other members of His bride, has been taken by some to mean that these last members would not need to die at all. But that view would not be in keeping with the many other Scriptures bearing on the point, including the text in Revelation upon which this discussion is based. No saint of this Gospel age can enter into the Kingdom with Jesus except through the door of death.

We are also reminded by some commentators that the Greek word here translated "together" literally means "at the same time." And this has been used in an attempt to prove that both the living and the dead saints will be "caught up" at exactly the same *moment*. But such an interpretation of Paul's words does not seem justified, in view of the statement of Revelation 14:13 which clearly shows that the last members of the Christ company—those who would be living here during the time of the harvest—would receive their "change" one by one, as they passed into death.

What then would be the significance of the Greek literalization, "at the same time"? This seems to be Paul's way of saying that all the momentous events which he mentions in this passage would take place during one certain definite, circumscribed period, down here at this end of the age; that is, during the time described by the Revelator as "from henceforth." If a "day with the Lord is as a thousand years," surely the circumscribed early part of that "day" during which these events transpire could most appropriately be described as "at the same time." In other words, Paul is telling us that all the saints will receive their reward at the end of the age, during the "time" or period of the Lord's second presence, after He has descended from heaven. In his letter to Timothy Paul says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give to me at *that day*; and not to me only, but to all them that love His appearing."—2 Tim. 4:7, 8.

Yes, "at that day" Paul was to receive his reward; and during that same day all the other saints also would be rewarded. This is the day which he describes as "that same time"—not referring to a *moment* of time, but to a relatively brief period, the latter part of the "time of the end." Thus by putting the various Scriptures together which bear on the subject, we glean the unmistakable idea that shortly after the beginning of the period of the Lord's second presence the sleeping saints would be resurrected; and that "from henceforth," until the full end of the age, those "who die in the Lord" would experience their "change"—until the entire Christ company is complete on the other side of the veil.

What then are the resurrected members of the Christ company now doing on the other side of the veil of death, while waiting for the last members of the church to finish their course and for the marriage of the Lamb to be consummated? This the Lord has not clearly revealed in His Word; but since

Jesus, who is the divine Head of the church, is the chief reaper in the harvest, and is now using His power also in connection with the downfall of the present evil world, it is but reasonable to conclude that the resurrected saints are now active in association with Him in this present work.

The fact that we cannot fully define the present work of our invisibly present Lord, nor of His resurrected saints, is no reason why we should jump to the conclusion that some of the Scriptures applying to them do not mean what they say. Some, as a result of unsound reasoning, now tell us that when we claim that the saints who die now are immediately changed and experience the first resurrection, we are but adopting another form of the old Satanic theory of the immortality of the soul. But this is a misrepresentation of the facts. Such might as well try to insist that because Paul expected to be resurrected from the dead he believed in the immortality of the soul. Whether the resurrection takes place a thousand years after one dies, or the next moment, does not change the fact that the future life of any individual depends upon a resurrection and not upon inherent immortality.

The Message at Funeral Services

QUESTION: Do you think it is wise for brethren at funeral services to specially emphasize the fact that "from henceforth" those who die in the Lord do not need to remain asleep in death? Isn't there a possibility that this thought may become confused with the traditional theory of inherent immortality—especially in the minds of those who hear it for the first time?

ANSWER: This is a matter, of course, which each one, in conducting funeral services, must decide for himself. Our thought is that circumstances would have much to do in determining the nature of the message to be presented. In our judgment a funeral service is no place for a lengthy and involved presentation of the truth. Sermons lasting no longer than twenty minutes or half an hour have been found to be much more effective on such occasions than the usual Bible Student's discourse of an hour. Relatives and friends of the deceased, while appreciating a brief message of comfort at such times, are in no frame of mind to listen carefully to a long theological discourse. Those having their interest aroused by a short discourse could learn the details later.

If those in attendance at a funeral are nearly all those who understand the divine plan, and the deceased or expected to be in the heavenly phase of the Kingdom, it would not seem out of place to mention the special blessing that now comes to those "who die in the Lord from henceforth." But if the message is intended more particularly as a witness to those who are not acquainted with the truth, it would probably be best to confine the talk to the general fact that the hope of the world lies in the resurrection of the dead, and that for the vast majority this will mean the opportunity of everlasting life here upon the earth. However, this is just our thought, others may be inclined to view the matter differently, and should act as their Christian judgment dictates.



International Sunday School Lessons



THE HEROISM OF CHRISTIAN FAITH

November 15—Acts 21:12, 13, 27-34;
Romans 9:1-5.

And when we heard these things, both we, and they of the place, besought him not to go up to Jerusalem.

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. . . .

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

Crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

And all the city was moved, and the people ran together: and they took Paul and drew him out of the temple: and forthwith the doors were shut.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

* * *

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long, we are counted as sheep for the slaughter.

Nay, in all these things we are more than conquerors, through Him that loved us.

For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GOLDEN TEXT: If God be for us, who can be against us?—Rom. 8:31.



HEROIC actions performed on the battlefield, or in the saving of human life, are commended by the world and win the applause of the public at large. But there is a higher and nobler kind of courage, one that does not win the world's plaudits. The mental and spiritual stamina that enables one to stand for truth that is not recognized or appreciated by the world—this is what takes first place in the eyes of God and in the estimation of all real exponents of truth and righteousness.

For nearly six thousand years there have existed on this earth the opposing forces of truth and error. Behind the latter is Satan, called in the Scriptures "the god of this world"; and with him are allied wicked spirits, fallen angels. All throughout the ages Satan has persecuted the people of God, for they stand for the principles of righteousness and are therefore against all that he represents.

Jesus called Satan "a murderer from the beginning," and also a liar and the "father of lies." In fact, he told the first great lie (Gen. 3:4), and he has been lying to the world ever since. But we have evidence that he is drawing near to the end of the exercise of his evil power. The prophet says that "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." And the apostle declares that God "will destroy him

that hath the power of death, that is, the devil."—Heb. 2:14.

Satan caused lies to be told about the Apostle Paul, and stirred up people's minds against him. They claimed that he was an insurrectionist, that he was opposed to the interests of the people, and that he had defiled the temple; all of which was flagrantly untrue. The fact of the case was that, not having any real cause against Paul, they had to invent something.

It has ever been thus. The enemies of Jesus suborned false witnesses to say that He was a blasphemer. It made no difference how much good He had done; they hated Him because His authority menaced theirs. They saw that either He or they had to go down, and they were resolved that it would not be they.

Yet amid all his persecutions the faithful Apostle Paul enjoyed a sense of victory. He knew that the cause of God would ultimately triumph, and that Satan would finally suffer complete overthrow. Hence he asks, "Who shall separate us from the love of Christ?" Then he adds, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through Him that loved us." Verily Paul had risen above the things of this world, and for him the power of divine love proved stronger than all the might of Satan and the ministers of darkness.

No true follower of Christ can expect to escape some measure of persecution at the hands of Satan and of evil men. It is still true that "the light shineth in darkness, and the darkness comprehendeth it not." Yea, and the darkness hates the light.

Yet we have the positive assurance that the Lord is with His people, and that His grace is sufficient for them. He wants them to be so established in righteousness and in love for Him and for one another, that nothing shall avail to swerve

them from their righteous purpose, nor to take their eyes from the wonderful goal of their endeavors that shine beyond.

QUESTIONS:

What is the highest type of courage? How is this type best developed?

Who is behind the forces of opposition to truth? How does he accomplish his evil purposes?

Tell the story of Paul's experience and why the Jews rose up against him.

What gave Paul an assurance of victory? What did he say about divine love?

What brings persecution at the present time? How can we be sure that the persecution is for righteousness sake?

* * *

AN AMBASSADOR IN CHAINS

November 22—Acts 28:16-24;
Romans 5:1-5.

And when we came to Rome, the centurion delivered the prisoner to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

And it came to pass that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Who, when they had examined me, would have let me go, because there was no cause of death in me.

But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

And some believed the things which were spoken, and some believed not.

* * *

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience, and patience experience; and experience, hope.

GOLDEN TEXT: I can do all things through Christ which strengtheneth me.—Philippians 4:13.

PAUL had followed the pathway of duty. While at Caesarea, he had been told by a certain prophet named Agabus that chains and suffering awaited him in Jerusalem; but this did not divert him from doing what he believed to be the will of God. As Jesus had been ready for the cross, so also Paul was now ready for imprisonment and for death if need be. He had given a long and glorious witness for the truth, and now he was willing to seal his testimony with his blood.

The Romans wanted to let Paul go after he had been bound and placed under guard for some time. Evidently they could see no reason for detaining him longer; but the Jews insisted on his still being kept in bonds. While the religious belief of the apostle meant nothing to the Romans, the Jews felt that it was of much concern to them; for their law, the prophets, and the traditions of their fathers seemed to be at stake.

To be told that the law of Moses

was fulfilled in Jesus and that the prophets all pointed to Jesus whom they had crucified, was a great test to their faith and to their humility. The Jewish nation was a proud one, and one that delighted to hope and to proclaim the fact that the Messiah of prophecy would be the greatest king the earth had ever known. All the prophetic utterances that spoke of His glory appealed to them; but they utterly failed to connect Him up with those other passages of the Scriptures that speak of His suffering and death.

One incident that reveals this fact is in connection with the Ethiopian Eunuch. He knew that Christ was to come to the Jewish nation; but when he read the passage, "He was led as a sheep to the slaughter," he asked Philip if the prophet was speaking of himself or of some other man. It had remained for the enlightening power of the spirit of God to enable the minds of the believers to grasp the fact that the wonderful Messiah of the Scriptures was to be the great ransom sacrifice—not only for the Jews but for the entire human race.

For a whole day Paul preached the gospel to the Jews in Rome, not from a rostrum but in his own lodging place. The one all-important thing was the fact that Jesus was the promised Christ, and Paul preached this with all the power at his command. And the result was that some believed in Jesus, while others utterly rejected the message.

Now, in this harvest period of the Gospel age, we too have the same vital message concerning Christ—also that we are in the days of His second presence; that He has already manifested Himself to the church through fulfilled prophecy, and is soon to manifest Himself to the whole world. As it was hard for the Jews to discern the fact of His first advent as their Messiah, so it is hard for people to interpret the signs connected with His second advent today. As Paul did back there, so we should do now—take up the prophecies of the Scriptures and point out how they are being fulfilled at the present time. That is all we can do.

If this message fails to impress

the minds of men, then all that remains for them is to await further manifestations of the proximity of the divine Kingdom. One of these manifestations will be "flaming fire," which Paul says will reveal the Lord. This "fire" will consist of wide-spread distress and sorrow on the earth, even a "time of trouble such as never was since there was a nation."

The Apostle Paul had no easy time of it preaching the gospel; but yet he could say, "Being justified by faith we have peace with God, through our Lord Jesus Christ. . . . And we glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope."

Thus the true Christian can always rejoice; for he can behold the bright star of the divine leading, shining above all the mists of darkness that enshroud this troubled world.

QUESTIONS:

Why was Paul resolved to go to Jerusalem, when he knew that bonds and imprisonment awaited him there? Should we deliberately walk into trouble when it can be avoided?

Why was Paul's preaching of Christ a great test to the Jews? What did they feel was at stake?

What is a good method to pursue in preaching the gospel, so that the message may prove as effective as possible?

What is a great test of that professed faith which many claim to have in Christ today?

Does tribulation develop patience, or does it merely manifest patience? If the latter is the case, how then is patience developed?

* * *

CHRISTIAN BROTHERHOOD

Nov. 29—Gal. 3:7-9, 16, 22-29

Know ye therefore that they which are of faith, the same are the children of Abraham.

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

So then they which be of faith are blessed with faithful Abraham. . .

Now to Abraham and to his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ. . . .

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Where, the law was our schoolmaster to bring us to Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

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

For as many as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

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

GOLDEN TEXT: Ye are all one in Christ Jesus.—Galatians 3:28.



STUDENTS of the Bible find the gospel message a simple one. The story of salvation is concerned with the "Seed" which God promised Abraham should in due time bless the world. The Jews thought that this Seed was just one person, namely, the Messiah. For many centuries they looked for the appearance of that Seed in the coming of a great deliverer for their nation. This was the chief theme of their ancient prophets.

When Christ eventually did come, however, He was too meek and humble for them; they looked for a great warrior. But when the common people began to hear Him gladly, the leaders, being jealous of His power, crucified Him. So Jesus died in the manner that had been foretold, and rose again from the dead and ascended into heaven. He did not deliver the Jews from bondage to the Roman yoke, and did not deliver the world from the thralldom of sin and death. And just why He did not accomplish such a work at that time is one of the most interesting stories in the entire Word of God.

The great fact is that while Jesus

was the promised Seed, He was not the entire Seed of promise. He was the Seed in a special sense—He was the Head of the Seed. But the complete Seed is a composite body consisting of 144,000 members, and denominated the Bride of Christ. Herein is manifested the reason why Jesus did not deliver the world at the time of His first advent. Unaided He was not to do this work, but was to have the assistance of the church, His bride.

To be sure, He gave Himself as the great ransom sacrifice for the world; but the world's salvation was to be a matter of the future, when the church should be beyond the veil, reigning with her Lord. Because Paul clearly understood this teaching of the Scriptures, he wrote, "Know ye not that the saints shall judge the world?"

To gather out from the world the full number of this prophetic Seed has taken over nineteen centuries. When this Seed-body is complete, the blessing of all the families of the earth will begin. The reason why it has taken so long to complete the Seed is that few have been willing to respond to the call to separate themselves from the world and follow the righteousness of truth.

Furthermore, millions—nay, hundreds of millions—of persons have never yet heard the gospel message; for God has not been trying to convert the world, but has been simply selecting this wonderful Seed. The work to be accomplished by Christ Jesus and His bride in the future will be the greatest of all time.

In regard to this matter of the spiritual Seed, Paul explains that God recognizes no distinctions of class, of nationality, or of wealth. Those who gain possession of the truth and through full consecration try to live up to its requirements are "all one in Christ Jesus."

This means that they have all come to see things from a new point-of-view, that they realize the privilege of justification by faith, that they feed spiritually on the same divine promises, and that they all have the same great goal as a reward of their faithfulness on this earth. There is no other such brotherhood as this in the world

today. It is based on the great principles of faith and hope and love, and on appreciation of the higher things.

Those who belong to the church have no spirit of intolerance toward others; they do not want to injure anyone; they have no desire to curse but only to bless. To them the Master said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." May each of us develop in this spirit of heavenly love, that we may win the final, eternal approval of our Lord.

QUESTIONS:

What was the gospel message as first stated? Was any part of it understood? If so, what part?

What purpose did the Jewish law serve? Might the people have done without such a law?

How may one "put on Christ"? And what is meant by being "baptized into Christ"?

Why did not Christ deliver the world at the time of His first advent?

Explain in what sense we are "all one in Christ Jesus."

* * *

PAUL'S PARTING COUNSEL

December 6—1 Timothy 6:6-16;
2 Timothy 4:16-18.

But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these

things and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God who quickeneth all things and before Jesus Christ who before Pontius Pilate witnessed a good confession;

That thou keep this commandment without spot, unbreakable, until the appearing of our Lord Jesus Christ:

Which in His times He shall show who is that blessed and only potentate, the King of kings, and Lord of lords;

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen.

* * *

Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love His appearing.

GOLDEN TEXT: I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:7.



GODLINESS is God-likeness in character. To have this quality means that we look at things from the divine viewpoint and that we appreciate the eternal principles of righteousness and truth. Add to this the quality of contentment; and then, says the apostle, we have "great gain."

Indeed, contentment itself is a wonderful thing, and it is but little found in this evil world. In this age of speed the people all seem to be rushing after something, and many of them know not what for. Nor are they content with the things that come their way, but are ever desiring the things beyond their power to procure.

But it is not this way with the true follower of Jesus, for he has not set his affections on the riches of this world. Having committed his all to the Lord, he knows that his treasure is up above. He knows that there are great temptations connected with the possession of earthly wealth, and he realizes the truth of the Master's words, that "It is easier for a camel (Aramaic version reads, "a rope") to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

"For the love of money is a root of all kinds of evil," is a better translation of verse 10. Such a love is a very selfish thing and leads to deception, to dishonesty and injustice, and to wrongful practices of various kinds. If one's mind and heart begins to lean in this direction, the truth will soon take second place in his esteem; and ere long it will fade away, for it cannot exist side by side with the lust for gold. We know how it was with Judas, and even so it will with anyone who yields to such sordid desire.

It is a blessed thing to recognize and possess the real riches of the truth. He who is on the Lord's side and whose mind is filled with the divine spirit of love and faith has something far beyond any earthly riches. No amount of this world's money can buy such valuables as are enumerated by the apostle—righteousness, godliness, faith, patience, meekness, love. And

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CHILDREN'S HOUR



Our Lord's Resurrection

WE had taken our seats for our Bible story, when Uncle Eb began with a question: "Can any one of you tell me if any one was raised from the dead in Old Testament times? Who can answer this question?" he asked.

"I think," said Peter, "that Elijah raised a boy to life. It seems to me that you told us about it once, Uncle Eb."

"Yes, that is right," replied Uncle Eb, "Elijah did raise a boy to life. And perhaps you will remember too that Elisha did the same thing. In the latter case it was sunstroke that killed the boy, and the prophet raised him up from death and gave him to his mother again. Now, do you actually think that either of these prophets had the power in himself to raise the dead? If not, then where did the power come from? Tell me that?"

"I think the power came from God," said John.

"Right you are, John," declared Uncle Eb. "No man has power in himself to raise the dead. These men had to pray to God that He would do something that they themselves could not possibly do.

"Now then, in our last story we saw that Jesus died on the cross of Calvary. Being found to be dead, He was taken down from the cross and placed in a new tomb, and a guard was set to watch Him. But Jesus had promised the disciples that He would arise from the dead. And He did arise; but while He was dead He had no power in Himself to work this miracle. So then, the power to do it came from God. In fact it was God that raised Him to life again, just as it was God that raised the Shunamite's son and others who have been dead.

"Now as it drew near the first day of the week, there came certain women to the sepulchre where Jesus was entombed. We are told that these women were Mary Magdalene, and Mary the mother of James, and Salome. Their mission was to anoint our Lord with sweet spices which they had brought. But there was a heavy door at the entrance of the tomb, and they were wondering who would remove this for them. But as they drew near they saw that the heavy stone already had been rolled away.

"So, having access to the interior of the tomb, they now went in. And suddenly their attention was arrested by the appearance of a young man who was clothed in a long white garment. He was such a re-

markable personage that fear immediately smote their hearts. 'You are looking for Jesus of Nazareth, who was crucified? He is not here; He is risen as He said. Behold the place where they laid Him. But go your way and tell His disciples and Peter that He goes before you into Galilee, and you shall see Him there, as He told you before.'

"This account I am giving you is taken from Mark's Gospel. Another version of the resurrection of Jesus is found in Matthew and is equally interesting. Suppose we ask Paul to read this for us, beginning at the 28th chapter of Matthew and reading the first six verses."

Paul then read as follows: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay."

"Well, you can imagine the surprise and the joy of the women when they found that Jesus was alive. They started back home, but they did not go far when Jesus Himself met them; then they came to Him and embraced Him and worshipped Him. Then He told them that He would meet them and all the disciples in Galilee. So they went forth to report the wonderful tidings that the Master whom they loved so much was indeed alive, that He had broken the power of death and had appeared to them.

"Now on the same day on which the resurrection of Jesus took place two of the disciples were walking toward the village of Emmaus, which was about six or seven miles from Jerusalem. Suddenly these men were joined by a stranger who travelled along with them. This stranger actually was Jesus, but the disciples did not know Him. Jesus noticed that they seemed to be sad, and He asked them to tell Him the cause of their sadness.

"Then one of them said to Him, 'Are you a strang-

er in Jerusalem that you have not heard of the strange things that have taken place there?' And He said, 'What things?' And they answered and said to Him, 'Why, the things concerning Jesus of Nazareth, who was a prophet mighty in deed and in word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. And we trusted that He was the one who should have redeemed Israel; and besides all this, this is the third day since these things were done. And certain women who went early to the sepulchre told of having seen angels who said that He was alive.'

"Then the Master spoke to them and said, 'O, you simple minded ones, how slow you are to believe all the things the prophets have spoken. Ought not Christ to have suffered all these things and to have entered into His glory?' And then, beginning away back in the Old Testament Scriptures as far as the time of Moses, He told what the various prophets had written concerning Himself. What an interesting discourse that must have been that Jesus gave to them that day, and how they must have opened their eyes as He told them the truth of which they had never realized before.

"Well, in due time they arrived at the village, and Jesus was about to go farther on His way; but they urged Him to go into their abode and stay with them for the night, and He consented to do this. And what did the Master talk about at that evening meal? We are not told. He may have spoken again of His resurrection, or about His coming Kingdom?

"Some artist has painted a picture of that memorable scene at Emmaus. It is a remarkable painting. The two rapt, earnest faces of the disciples are turned toward the Master, not yet knowing who this stranger was. Truly they had never had a guest like Him before, for He knew so much and could discourse on such wonderful things, the very things about which they wanted most to know. Then, while Jesus is breaking bread with them and enjoying the humble meal, suddenly a change takes place in our Lord and immediately they know Him. Then, as they gasp in utter astonishment, another change takes place; He is fading away before their eyes: He vanishes into the air; He is no longer with them; He is gone!

"Ah, yes, now they begin to fully realize that Jesus is alive. The meaning of all that He said on the road to Emmaus comes home to them, and they said, 'Did not our hearts burn within us as He talked with us by the way, and unfolded to us the Scriptures?' And then they remembered His promise that He would rise again from the dead in three days' time. And then they lost no time, but set out again for Jerusalem and found the eleven apostles gathered there and some others as well; and they reported the wonderful things that they had seen and heard.

"And while the disciples were conversing together in this room in Jerusalem, suddenly Jesus stood in the midst of them, and said to them, 'Peace be unto you.'

"Well, perhaps you can imagine how the disciples

would feel. It seems that at first they were simply terrified, believing that they were looking upon what we might call a ghost. However, the Master assured them that He was no ghostly being, but that He was really there Himself, materialized, body and bones. Then in order to fully convince them He called for meat; and they gave Him a piece of broiled meat and honey comb, and He ate these things in their presence.

"Then the Master spoke to them and told them just how the Scriptures were being fulfilled. He pointed out how the sufferings of Christ had been foretold by the prophets of the Old Testament. Probably He quoted to them the prophecy of Isaiah and from the psalms of David, and led them to see that all events had taken place as the Scriptures had foretold that they would. What joy must have been imparted to their hearts on this memorable occasion! The greatest fact in the world for them was that Jesus was alive. He was risen from the tomb; death could have no more dominion over Him.

"Now one of the disciples, named Thomas, was not present when Jesus appeared to the rest; and he was somewhat doubtful about the whole affair when he heard about it. Perhaps he thought that someone was practicing a deception upon them. So he said, 'Unless I see in His hands the print of the nails, and put my finger into those nail prints, and thrust my hand into the wound in His side, I will not believe.' So eight days later Jesus appeared to Thomas and the other disciples, and told Thomas to touch His hands and His side, and to be not faithless but believing. Then Thomas, being convinced, cried out, 'My Lord and my God.'

"Then Jesus said to him, 'Thomas, because you have seen you believed; but blessed are those who have not seen and yet have believed.' The Master probably said this because He knew that there would be many persons all through the Gospel age who would believe in His resurrection, although they would not have seen Him with the natural eye. You and I indeed have not seen Him with natural vision like we behold one another; but yet we believe that He was raised from the dead, because there were some very reliable witnesses of the fact, and their testimony is set down and clearly proved in the Word of God.

"After the resurrection of our Lord had taken place, He was no longer a human being, as He had been before His death. He was now a spirit being. We know this because He had the power to appear and to disappear at any time, and in various forms. On one occasion when the disciples were in a room in Jerusalem, with the doors locked for fear of the Jews, they suddenly saw Jesus standing right among them. You see, He must have come right in through the wall of the building or through the closed door. He did not have such power as this before His death, for at that time He was a man, in the flesh. But now He could come and go like the wind, and could appear and disappear whenever He pleased.

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Talking Things Over



British Brethren Admonish Us



AS THE developments of world conditions bring home to us more and more the irrefutable evidence that the consummation of our hopes is near, the friends everywhere are beginning to wonder if they are making full and proper use of the present opportunities of fellowship and service that most of the Lord's people are still privileged to enjoy. And this indeed should be a sobering thought to all of us. Are we in fact straining every nerve to make our "calling and election sure"? Is the will of God the supreme consideration of our lives? Is love and faith and prayer taking a proper place in our daily Christian endeavors? Are we being more and more emptied of self, and filled with the spirit of God instead? And are we permitting the blessed influence of the spirit of God to arouse us to a fuller sense of responsibility with respect to our present privileges of letting the light of truth shine out from us for the blessing of others. On this point we quote timely words from the October issue of *Bible Students Monthly*, a paper published by the Bible Students Committee of Great Britain:

We who now live need a message that will answer the questions and solve the problems of to-day. That message we have, for the divine plan, testified "in due time," even though known and expressed only "in part," is sufficient to satisfy the mind and the heart of every sincere enquirer. But to give it with power and effect, it is necessary that we ourselves should live the message—that as exponents of the doctrine of the Kingdom of heaven upon the earth we should in our own lives and fellowship give evidence of the transforming influence of the things we have heard and the life we have entered upon. To believe is not enough. To retire into a bigoted self-satisfaction with our own position before Him and an indifferent attitude to the interests of the Kingdom to-day will never bring as a result those stirring words, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Here then is the call—to take our rightful place in this day as men with a message; up-to-date, all-sufficient, the power of God unto salvation to all them that believe.

The Zionist Message Goes Forward

THE friends generally seem enthusiastic about giving a message of comfort to the Jews with the aid of the booklet, "Zionism in Prophecy." A number of the brethren here and there have already undertaken to distribute the booklet, either by giving, loaning or selling them to as many of the Jews in their

own neighborhood as possible. One old-time colporteur writes about this as follows:

Dear Friends: I have at times caught my thoughts carelessly running along the line of envy for those who were taken "Home" in Brother Russell's day, when each step of our onward way seemed clear and certain. But in view of the present onrush of blessings in the same service which I have recently had the privilege of enjoying, I realize that the Lord is still caring for us, and blessing us richly with opportunities of proving our faithfulness to Him and to His truth. I do rejoice in the present privilege we all have of laying down our lives for the brethren, of bearing witness to the truth generally, and now for the special opportunity of giving forth a message of comfort to the Jews.

In the little experience I have had with "Zionism in Prophecy," I am impressed with the manner in which the professional Jew, even more than the laboring class, shows interest in this message. Druggists, doctors, dentists, architects, draftsmen, lawyers, garage owners, and others, have taken the booklet with scarcely no effort on my part.

Yes, the Lord is just as true to His promise today, to give us strength sufficient, as He has always been; which means encouragement to continue in His work. To this end He started me out with a garage owner buying three booklets because some of his friends have financial interests in Palestine, and he wanted them to have the message. I thought I would do well to get out two or three a day, at whatever price the customer might offer to give me; but the very first day I sold ten in less than two hours; and this in a neighborhood containing few Jews. And since then, each time I have an opportunity I go out with the message, and in the two or three hours at my disposal I have sold an average of ten booklets. This has been very encouraging.

Where are all the dear colporteurs whom we knew twenty years ago? I am confident that this opportunity of service to our Lord would be sufficient present reward for their years of faithfulness to their covenant of sacrifice. I pray that the Lord of the harvest may send forth more laborers into the field, that their own hearts might be thrilled with a final joy while yet this side of the veil.

Faithfully your sister in the love and service of the truth,
—An Old-Time Colporteur.—N. Y.

A brother from Maine writes us, saying, "I find that 'Zionism in Prophecy' is excellent for use in approaching nominal church people." And so it's going out to both Jews and Gentiles; and we pray that the Lord may continue to richly bless the effort. Some

have wondered about the address of the Pro-Palestine Federation, and the object of its appearing in the booklet instead of the address of *The Dawn*.

In this connection we wish to explain that the Pro-Palestine Federation is undertaking to distribute this booklet in various ways on their own account, and a special edition has been published for their use. But the Federation has consented to the use of their name on our own edition, and we thought best to do this, at least on the first edition, to avoid possible confusion or misunderstanding. One of our own brethren has access to the mail of the Pro-Palestine Federation, so that we will be put in touch with any interest that may develop as a result of the booklet. For this reason, none need feel hesitant about circulating the booklet on this account. All orders for the booklet and correspondence relative thereto should be sent direct to *The Dawn*.

In addition to the enthusiastic efforts being put forth by the friends themselves in getting this message into the hands of Jews and Gentiles, we are working out plans with the Orthodox Agency of the Zionist Federation, and also with the Pro-Palestine Federation, for the spread of the message in synagogues and churches, by means of the booklet, and wherever possible, by lectures also. These plans are yet in the making, but nevertheless developing, and ere long we hope to have some very interesting news to relate—perhaps in our next edition of *Bible Students News*.

Our Share in the Ministry

IN SPITE of the fact that in almost every issue of *The Dawn* there is set forth in one way or another what we understand to be the present ministry of the church, and our own attitude toward that ministry, we receive letters from new readers and others wanting to know exactly where we stand on this and related subjects. Not long ago one of our brethren received a letter from a brother in which a number of questions were asked, and we believe that these questions, and the answers suggested, will prove interesting to all *Dawn* readers. They follow, in part:

QUESTION: (a) What is the object of *The Dawn* movement? (b) Is it any different from Brother Russell's aims and efforts? (c) If so, what is the Scriptural basis for such difference? (d) If there is no difference, why is the "make up" of *The Dawn* journal somewhat different from the old *Watch Tower*?

ANSWER: (a) The object is to make use of modern facilities and economies in seeking to carry out the Master's commission of Matthew 5:14-16.

(b, c) No, as far as we can see there is no difference in principle.

(d) The "make up" is different: First, because there were already in the field various publications made up to appear like the original *Watch Towers*, and we preferred that the appeal of the message in *The Dawn* be based entirely on its own merit, rather than basing the appeal on the appearance of the magazine, as though *The Dawn* were the "successor"

of the original *Watch Tower*. We do not believe that Brother Russell or his journal has a successor.

Second: We wanted to furnish the friends, with each issue of *The Dawn*, some suitable material to pass out to unconsecrated but interested neighbors or others who may be willing to read something along truth lines. Also, our continuous presentation of the simpler phases of the truth, even as of old, has helped to keep us all reminded of the real beauties of the divine plan, and thus to fortify us against the many subtle errors now being promulgated. We believe it is a grave mistake to suppose that we will ever reach a place in our Christian development where we can safely ignore any part of the truth as a sanctifying influence in our lives. Nothing leads more quickly to bewilderment and loss of spiritual vision than to become specialists along some one line or another—whether it be along the line of doctrines, the service of the truth, or the devotional life.

QUESTION: If *The Dawn* is intended to assist others than the consecrated class for whom it is specially intended, what does it hope to accomplish for such class or classes?

ANSWER: Our viewpoint on this matter is that the chief work of the Christian is to make himself ready for the Kingdom through a personal application of the truth in his own life; and then, through a promulgation of the truth, and otherwise, to build up the other members of the body of Christ, helping them thus to get ready for the work of the Kingdom. Also, and incidentally, as the truth is proclaimed for this main purpose, a "witness" is given to others.

As to what the result will be in the lives of those to whom we thus witness, we do not know in advance. The Bible does not tell us, except to say that they will "glorify God in the day of their visitation." Paul tells us that God now "commands [Greek, *urges*] all men everywhere to repent." We understand that this is done through the church as "ministers of reconciliation." Not that we are to embark upon a special campaign to bring about the repentance of the world of mankind at the present time, but that the general dissemination of the truth to reach and build up the body members of Christ, incidentally carries with it to all who hear, a message of repentance.

We believe it would be presumptuous on our part to claim the ability to single out the remaining body members of Christ, with the thought that we should confine our efforts to directing a special message of truth only to them. This is why we continue to sow the seeds of truth, in all its phases, "beside all waters." We believe also that it is a mistake to suppose that when we are engaged in broadcasting the message of truth we are neglecting our own spiritual interests. There are no circumstances under which the precious truth is producing a more enriching influence in our own lives than when we are, in the spirit of love, seeking to make it known to others.

QUESTION: Some of the brethren seem to believe that the church should now be doing something on behalf of what they term a "Modern Worthy" class,

that is, a class whom they believe will be used to assist in the work of the Ancient Worthies in the next age. Do you favor this thought? and is a portion of your effort directed toward assisting such a class?

ANSWER: As explained in answering a previous question, we consider our commission to be that of proclaiming the glad tidings in all its phases, with the understanding that the chief result of this will be the building up of the body of Christ. There always has been, and doubtless always will be—until the Kingdom is fully established—a certain number who hear the truth and rejoice in it, but who seem to develop no further than to be merely “friends” of the truth. Perhaps the reason some of these do not progress beyond this surface interest is because there is no room for them in the little flock and the Lord kindly withholds from them the vision of the high calling—we do not know. As for classifying these, and saying that they constitute any particular group with whom the Lord is now dealing, and to whom we are to specifically direct a certain amount of effort, The Dawn does not take any such position.

QUESTION: Some of the brethren seem to feel that the church should now direct a portion of their effort toward the assistance of the great company class. (a) Do you favor this thought, and if so, is a portion of your effort thus directed? (b) If your effort is in the affirmative, how are we to determine the members of this class, and just what are we to do for them?

ANSWER: Our answer to this question is essentially the same as suggested foregoing, and there doesn't seem much more that is necessary to be said on the point. It has been the thought of many brethren that a large number of the great company class are still in the nominal churches; and Brother Russell thought that the time may come when there would be an opportunity of going right into the churches to deliver a message of truth. While in the last few years a number of brethren have had the opportunity of speaking in church buildings, this privilege has been far from general. But, if such a general opportunity should come to present the glad tidings of the Kingdom in the nominal churches, we trust that the brethren will be quick to grasp it.

(b) We know of no way by which we can now determine who are of the great company class, and who are not, and for that reason we are not attempting to direct any special message to them. Even if church members, in large numbers, should commence to show interest in the truth we would be the last ones to relegate them to the great company class. We feel that it would be much better to let the Lord take care of that part of it.

QUESTION: Do you believe it is proper for a class to invite one to serve it as a Pilgrim whom it would not elect as an elder?

ANSWER: We do not have, nor do we wish to have, jurisdiction over the activities of any ecclesia—not even in Brooklyn—hence our answer to this ques-

tion should be taken merely as our thought, which is this: To our understanding a traveling brother, or Pilgrim, for the one or two days he might serve an ecclesia, in response to its invitation, is for that time in the position of being an elder of that ecclesia. If the ecclesia felt that such a brother's ministries would not be acceptable over a period of a year, it would seem to be inconsistent to invite him to serve temporarily—unless merely to determine if he is capable and qualified, doctrinally and otherwise.

It is because of this very principle that The Dawn gives each ecclesia opportunity to vote on whether it will accept a brother's services or not before a definite appointment is made for the brother to serve that ecclesia. In this way we are merely serving as routing agents, and the brother visits each class by special invitation of that class. We realize, of course, that in some cases a class may not have any actual first-hand information concerning a brother, and that their vote is influenced to some extent by the fact brethren in whom they have confidence are routing him; but this would be only for the first visit. The plan seems to be about the best that can be worked out to meet the present situation.

The New Hymn Book

IT HAS been a particular source of satisfaction to the brethren of *The Dawn* to cooperate in making available a new edition of our treasured Hymn Book. These books have now been delivered from the printer and are ready for immediate shipment. The publication of the Hymn Book was possible only through the cooperation of a number of individual friends and classes who were in a position to place their orders slightly in advance of publication, thus helping to defray the considerable outlay of funds that was necessary in order to have the book made available for use of the friends everywhere. We believe that all the brethren appreciate this spirit of cooperation, even as we do ourselves; and now that the books are ready doubtless many others will want to place orders for them.

Details of prices, etc., are given in a display advertisement found on page 6. We might explain further, that the numbering of the hymns in this new edition is exactly as in the old edition, which means that if a class finds that a part of their supply of books are still in fairly good condition, they may order just what they need to take the place of the worn out copies, and the new books will be usable right along with the old ones. Some classes are finding it possible to get a supply of these new books by each individual member purchasing one copy and presenting it to the class. Someone has suggested that probably the brethren in many classes may want to make their home class a Christmas present of one or more of these new Hymn Books. Whatever arrangements may be worked out, just remember that the books are now here and ready for immediate shipment.

PAUL'S PARTING COUNSEL

(Continued from page 27)

no change of circumstances need take these things away from their possessor.

"Fight the good fight of faith, lay hold on eternal life." Ah, yes, and the fight is still to be fought; and it calls for courage, endurance and zeal, and for wearing the whole armor of God. It also calls for watchfulness, for our great enemy is a wary and subtle one. As he has in past time turned some from the truth to fables, even so he would gladly do again and perchance is even now doing at a time when he knows that his power is about to be overthrown.

As for the Apostle Paul, he knew that he had fought a good fight, and

had kept the faith, and now he seems to have had full assurance of the Lord's approval. He had lived for the faith, had wrought for it, had suffered for it, and now he was about to die for it. He had given ample proof of his ministry; he could do no more.

And now he turns his eyes to the great prize awaiting him, which he says is a "crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them that love His appearing." May each of us strive to win that prize, so that we may meet Paul, and the dear ones gone before, and above all, the Master Himself, and win the smile of His approval. Oh, what glory that will be!

QUESTIONS:

Define Godliness, and contentment.

Why is the love of money so dangerous? To what evils does it lead?

What is "the good fight of faith"? How is this fight won? How is it lost?

What does the apostle mean by the words, "Be instant in season, out of season"? How is reproof best given? What is the most effective kind of exhortation?

What had Paul gone through that gave him such assurance of victory at the last? May our confidence be similar to his? What is the crown of life? Should the winning of this be our aim?

OUR LORD'S RESURRECTION

(Continued from page 29)

"Then too, He could take any kind of body that He wished to take. When Mary Magdalene first saw Him she mistook Him for the gardener. And the two disciples did not know Him on the way to Emmaus. So, you see, He must have presented a different appearance at different times.

"Altogether, Jesus appeared eleven times during the forty days after His resurrection and before His ascension. The Apostle Paul says that He showed Himself by many infallible proofs. It was of the greatest importance that the disciples should believe and be positively assured that He was raised again. The apostle says, 'If Christ be not raised, then our preaching is vain, and your faith is also vain . . . ye are yet in your sins. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came

also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.' And then Paul goes on to say, 'For He must reign till He has put all enemies under His feet. The last enemy that shall be destroyed is death.'

"You will remember the story I told you about Jonah. Well, before Jesus died He had said that as Jonah was for three days and three nights inside the great fish, so also He Himself would be for three days and three nights in the heart of the earth. Well, we are glad He did not stay in the earth, but was raised up again from the power of death. And we're glad that He died for the world; and some day all the world will be glad, when people hear of the blessed things that God and Jesus have done for them.

"One day, while the risen Jesus was talking to His disciples in Bethany, He was suddenly parted from them, and a cloud received Him out of their sight. He had quietly gone to heaven to dwell with His Father and with the holy angels in glory."

TRUTH MESSAGES FOR HOLIDAY GIFTS

(Continued from inside front cover)

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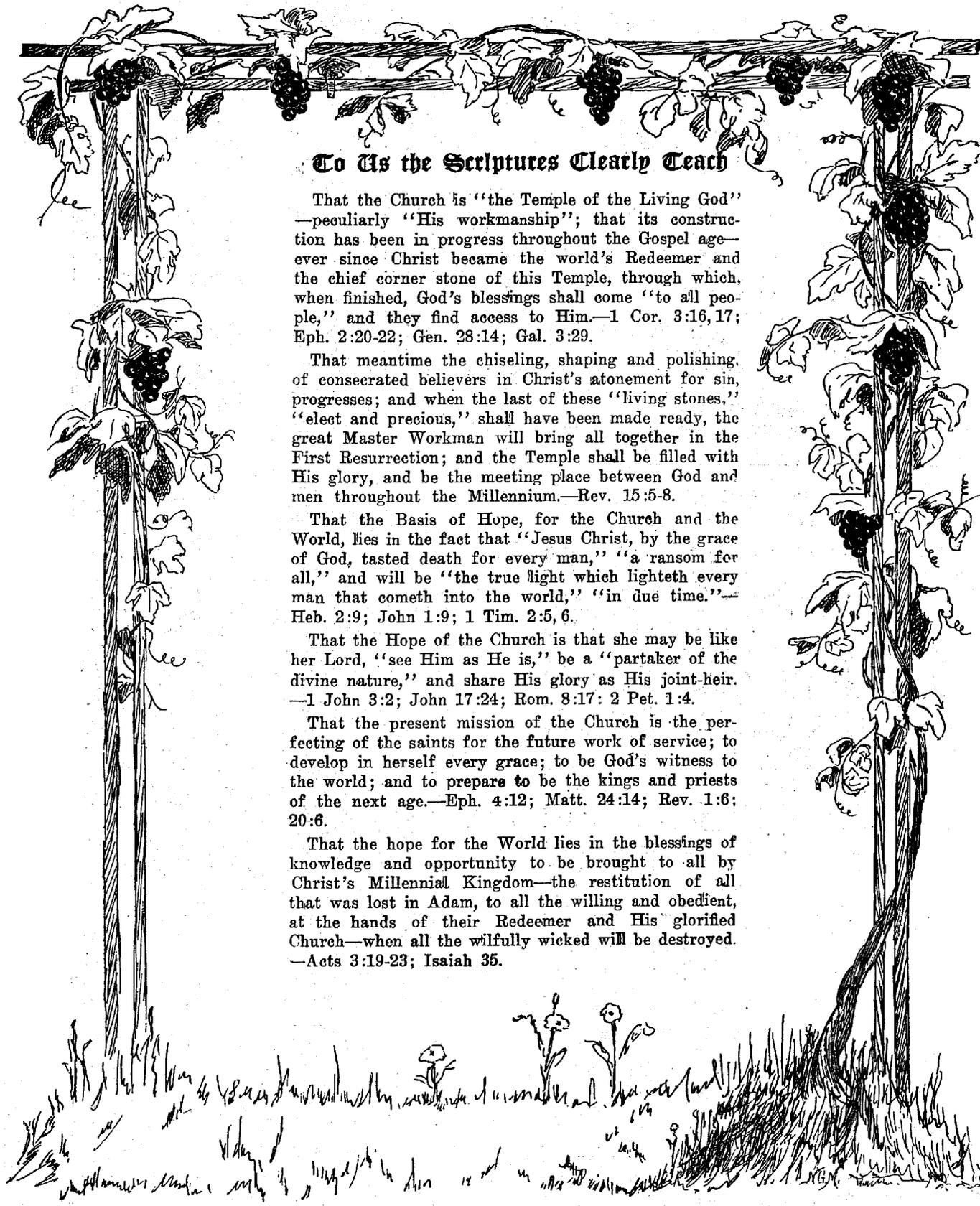
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To Us the Scriptures Clearly Teach

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

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

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

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

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

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