

The
DAWN

THE LORD'S JEWELS

ART THOU THEN A KING?

THE PUNISHMENT OF THE WICKED

MARCH

1937

SPEAKERS' APPOINTMENTS

BROTHER C. B. BRIDGES	Wilmington, Del. 20, 21	Sacramento, Calif. 22
Providence, R. I. March 7	Brooklyn, N. Y. April 4	Medford, Oreg. 24
Boston, Mass. 14	BROTHER M. C. MITCHELL	
BROTHER J. L. COOKE		
Passaic, N. J. March 14	Hartford, Conn. March 21	Roseburg, Oreg. 25
BROTHER EDWARD FAY		
Baltimore, Md. March 14	St. Louis, Mo. March 7	Salem, Oreg. 26
Wilmington, Del. 20, 21	Chicago, Ill. 14	Portland, Oreg. 28
Newark, Del. 27	Milwaukee, Wis. 21	Montesano, Wash. 29
Camden, N. J. 28	Minneapolis, Minn. 25-28	Tacoma, Wash. 30, 31
Wilmington, Del. 28	BROTHER P. L. READ	
BROTHER C. F. GEORGE		
Duquesne, Pa. March 14	Los Angeles, Calif. March 2	BROTHER J. I. VAN HORNE
BROTHER J. C. JORDAN		
East Liverpool, Ohio March 28	Hawthorne, Calif. 3	Duquesne, Pa. March 21
BROTHER E. W. KEIB		
Duquesne, Pa. March 7	Eagle Rock, Calif. 5	BROTHER H. V. WARREN
East Liverpool, Ohio 14	Long Beach, Calif. 7	Hawthorne, Calif. March 21
BROTHER OSCAR MAGNUSON		
Camden, N. J. March 7	Santa Ana, Calif. 8	BROTHER G. M. WILSON
Camden, N. J. 14	San Diego, Calif. 9	Wilmington, Del. March 20, 21
BROTHER WALTER SARGEANT		
Los Angeles, Calif. March 2	San Bernardino, Calif. 10	BROTHER W. N. WOODWORTH
Hawthorne, Calif. 3	Pomona, Calif. 11	Brooklyn, N. Y. March 7
Eagle Rock, Calif. 5	San Gabriel, Calif. 12	Allentown, Pa. 13
Long Beach, Calif. 7	Pasadena, Calif. A. M., 14	Leighton, Pa. 14
Santa Ana, Calif. 8	Los Angeles, Calif. P. M., 14	Wilmington, Del. 20, 21
San Diego, Calif. 9	Paso Robles, Calif. 17	Tonawanda, N. Y. 27
San Bernardino, Calif. 10	Stockton, Calif. 18, 19	Detroit, Mich. 28
Pomona, Calif. 11		Ypsilanti, Mich. 29
San Gabriel, Calif. 12		Jackson, Mich. 30
Pasadena, Calif. A. M., 14		Grand Rapids, Mich. 31
Los Angeles, Calif. P. M., 14		
Paso Robles, Calif. 17		
Stockton, Calif. 18, 19		

COMING CONVENTIONS

WILMINGTON, DEL., Pre-Memorial Convention, Saturday and Sunday, March 20, 21. The Saturday sessions of the convention will begin at 2:00 o'clock in the afternoon, closing with a well advertised public meeting in the evening. All of the Saturday meetings will be held in the Y. M. C. A. Auditorium, 11th and Washington Streets.

The Sunday program will begin at 9:30 in the morning, and will be held in the Jr. O. U. A. M. Hall, 907 Tatnall Street. An interesting program has been arranged for the entire convention, and it is expected that there will be a goodly number in attendance. A cordial invitation is extended to all who can possibly come. If further information is desired, write to the Secretary, Mrs. Peter Kolliman, 404 West 31st Street Wilmington, Del.

WARRINGTON, ENGLAND, Easter Convention. Full information obtainable from Brother D. Stanley, Laurel Bank, 140, Knutsford Road, Grappenhall, Warrington.

ITALIAN CONVENTION, New Britain, Conn., April 11. For information write Sebastian Mallia, 15 Willow Street, New Britain, Conn.

GENERAL CONVENTION, Boston, Mass., May 29-31. Friends near and far are cordially urged to plan ahead for this convention, which it is hoped will be a season of rich blessing and fellowship. The Boston friends are deeply appreciative of the cooperation al-

ready received from other classes. Address, Associated Bible Students, 30 Huntington Ave., Boston, Mass., care of Miss Lillian F. Thain, Secretary.

CINCINNATI, Ohio, May 29-31. The Cincinnati friends write as follows: "A most cordial invitation is extended to the brethren everywhere. The convention will be served (D. V.) by brethren believed to be sound in the faith, possessing the Scriptural requirements for eldership in the church. Your prayers are asked in behalf of our humble efforts to be of service to the Lord and the brethren. Address inquiries to: Mrs. W. N. Poe, Secretary, 2128 New Linden Road, Newport, Ky."

LOS ANGELES, CALIF., GENERAL CONVENTION, July 3-5. Plans are proceeding for this gathering of the friends, and the outlook is promising for a large attendance, and for rich blessings from the Lord's storehouse. Further details will be announced from time to time.

MEMORIAL SERVICE IN BROOKLYN, 8:00 P. M., Thursday, March 25. The Associated Bible Students of Greater New York will hold the Memorial service in their regular Sunday meeting place, 109 Remsen Street, corner of Henry Street. All are cordially invited.

Special public meetings have been arranged for the first Sunday of each month, up to and including May. The subject for March 7 will be, "The Coming World Dictator." Meetings begin at 3:00 P. M.

The DAWN

A Herald of Christ's Presence

Vol. 5, No. 6

MARCH 1937

One Dollar a Year

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NEXT MONTH

GOD'S MESSAGES TO TWO CHURCHES

There are some wonderfully practical and spiritually-important lessons for all Christians in the messages to the seven churches. What the spirit says to two of these is discussed in the article bearing the above caption.

THE VITAL TEST OF CHRISTIAN DISCIPLESHIP

What is it that God looks for in His people more than anything else? What is the one vital issue in every Christian's life? This article deals with these important questions.

CALLED, CHOSEN AND FAITHFUL

Here is an article which we believe should prove to be very timely just now, in that it deals quite exhaustively with the much discussed subject of whether or not the door to the high calling is yet closed. Have we passed the danger point when crowns can no longer be forfeited? What constitutes the closing of the door to the high calling? These are some of the questions discussed in this article.

A NEW DEPARTMENT

We will appreciate receiving special items of interest concerning your own experiences in witnessing to the Jews; and also news clippings of events relating to the progress of Zionism: for use in this new department.

NEWS and VIEWS

CHURCH UNITY STILL BEING URGED



ON FEBRUARY 17th, John D. Rockefeller, Jr., in a nation-wide radio address, called for absolute church unity as the only safeguard against Communism and Fascism in this country. In the same program, Dr. Stanley Jones, head of the National Preaching Mission, joined Mr. Rockefeller in this newest appeal to abolish denominational lines now separating the many church organizations of America and the world. About a year ago, Mr. Rockefeller announced that he would give no more money to denominational churches, so apparently he intends to back up his plea by one of the most effective means known to modern church-ianity. Mr. Rockefeller wants to call the united groups the Church of Christ, and we are wondering if he intends to obey the Master's injunction to those who would follow Him, to sell all they have and give to the poor.

Dr. Harry Smith Leiper, foreign secretary of the Federal Council of Churches and American secretary of the Universal Christian Council, world organization of Christian faiths, makes some very interesting and enlightening observations of Mr. Rockefeller's address and on the subject of church unity in general. He says:

"The groundwork is already laid in the existing council which links in active service a great proportion of the Protestant churches throughout the world. The major difficulty, as I see it, is that people have a loyalty to a creed because they were born in it. We have got to make people see that these divisions came about by accident, not by choice, but that they must be overcome by choice.

"The United Church of Canada has recently put through a great merger of the Presbyterian, Methodist, and Congregational churches. It is an accomplished fact, but it took 20 years to iron out the legal side of it, and finally required an act of Parliament before it was done.

"The proposal of Mr. Rockefeller and Dr. Jones makes a tremendous appeal to me. It seems an impossible task, legally, but where there's a will there's a way. The legal steps could follow, if the church would adopt the suggestion.

"This movement is going on all over the world. There has already been a union of churches in Scotland. In South China, 15 denominations have joined in one. In France 12 sects have been reduced to two. The Reformed, Evangelical, Congregational and Christian sects have amalgamated; all the Methodists are now coming into one and there is a movement for a United Lutheran church."

When Jesus Himself was here on earth at His

first advent, He prayed for unity among His people, hence it would seem to be obligatory upon His professed followers to work for the realization of such an ideal among themselves. However, the basis for unity among Christians, as suggested by the Master, was quite different from those being advocated in many circles at the present time. Jesus' prayer on behalf of His church was: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."—John 17:21.

Contrast these words of the Master with the press report of the plea for church unity made by Mr. Rockefeller, in which it is said that harmony of action is "the only safeguard against Communism and Fascism in this country." In other words, realizing the grave danger of being destroyed in an ever-changing world which daily has less use for superstitions of all kinds, it is now being urged that these denominational churches should unite in order to save their existence. Such a spirit of unity, in reality, is a spirit of fear. And whatever may be accomplished in bringing the churches together by such an influence, could hardly be properly described as Christian unity.

It would seem to be rather more like a unity that is described by the Prophet Isaiah, where he says: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Here, in principle at least, is described the real motive back of the present world-wide effort of the churches to "get together"; namely, to prevent their being "broken in pieces." Clearly, however, does the Lord show that His blessing will not be upon such a union.

Yes, the present hue and cry for church unity is a tacit admission of weakness and failure on the part of these nominal systems. But, that even a solidly united Protestant church cannot for long withstand the attacks that will be brought against it by the semi-enlightened masses, is evidenced by the fact that the United Greek Catholic church was not powerful enough to stand up under a similar attack in Communistic Russia—and apparently the Lord did not see fit to protect the Russian church. Whether right or wrong, whether it has been sincere or for selfish purposes, the churches have nearly always catered to the monied interests which have so largely supported them. Naturally, then, they will come in for a large share of the contempt in which the capitalist systems of the world are being held by the Communistic elements of society.

On the other hand, these monied interests have

generally recognized in the powerful church systems valuable allies; and it seems peculiarly fitting to us that a gentleman like Mr. Rockefeller should now come to the front with recommendations as to how these churches might be saved; and how society may be saved through them. Reciprocity seems to be the word for this. The individual Christian who is faithfully endeavoring to walk in the Master's footsteps, is able to view these matters from an entirely neutral standpoint. It is not for us to question the sincerity of motives, either of those who are seeking to destroy the old-world order, including the churches, or of those who are feverishly seeking ways and means of keeping alive a rapidly dying civilization; because we know that the real remedy for all this difficulty is to be found in the near-establishment of the Kingdom of God, when all the world will learn to know and serve the true God.

While we have no right to question anyone's sincerity, yet these men of the cloth do say some strange things. For example, note the statement of Dr. Leiper, quoted foregoing: "The major difficulty, as I see it, is that people have a loyalty to a creed because they were born in it. *We have got to make people see that these divisions came about by accident.*" What would Luther, Calvin, Wesley, and all the other founders of the various denominations say to an assertion of this kind? These men, all of them, together with thousands of their followers, labored and fought and died for what they considered to be noble ideals and Christian principles. Now, it seems, according to Dr. Leiper, that was all merely an "accident."

Probably most of the difficulty arises from the fact that in the past as at the present time, nominal churchmen failed to realize what constitutes the present mission of the true followers of the Master. Actually, there never has been a division in the true church of Christ, because that church is made up only of those who have given their wills wholly and unreservedly to the doing of God's will, and who daily study His written Word to ascertain His plan for them. These He has promised to guide, and does guide, in the way He would have them go. One of the most important things these faithful followers learn early in their Christian walk, is that God is dealing with His church as individuals, and not as groups; and that all these individuals, because of the depth of their consecration, have been united with the Father, and with their Heavenly Lord and Head, Christ Jesus. These are they, too, whose names are written in heaven, and not necessarily on an earthly church roll.

It was for such a unity that Jesus prayed, in order, "that the world may believe that Thou hast sent Me." The world, as yet, knows nothing of the true unity that always has existed in the body of Christ and which is in answer to Jesus' inspired prayer; so they have not yet believed. But this is not the time for the world to believe. When the Kingdom shall have been established, and the spirit of unity between Jesus and His faithful followers merges into a definite organization for world education and control, then the true knowledge of God will be spread abroad everywhere throughout the earth, and true belief will be

made possible on the part of all. This will result in the vindication of true Christianity, but not of churchianity.

Some are proposing that the super-church which will result from the union of all the various denominations be called simply the "Church of Christ," while all the various groups composing it retain their own creeds and forms of worship. Church organizations are symbolized in the Bible as "women," and in Isaiah 4:1 the prophet says, apparently of the present time, that "in that day seven *women* shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by that name, to take away our reproach."

The number seven is often used in the Bible to symbolize completeness, or the whole of anything; so the prophet is evidently telling us that all the various denominations, the "women," would take hold of the one man, Christ Jesus, seeking to be called by His name to take away their reproach, yet actually maintaining their own individuality, as Baptists, Methodists, etc., and continue to eat their own spiritual food—their time-worn creeds—and dress in the clothing of their own profession of good works, instead of the robe of Christ's righteousness.

NEW EDITION OF DIVINE PLAN READY MARCH 25

It is a pleasure to announce that arrangements are now complete for the publication of a standard-size, cloth-bound edition of *The Divine Plan of the Ages*; and it is expected that these new books will be ready for shipment by March 25.

The book will be printed on a good grade of antique finish book paper, bound in blue cloth, with outside title stamped in gold. The retail price for single copies, postpaid to any address, will be 50 cents. In lots of 10 or more they will be procurable at the rate of 30 cents each, carrying charges collect. Orders may be sent in at once.

(Special arrangements for colporteurs)

TRIAL SUBSCRIPTION OFFER STILL OPEN

Hundreds of additional friends are being blessed each month because someone has taken the trouble to send in their names for a 3-months trial subscription to *The Dawn*. These trial subscriptions are free to those sending in the names, being paid for from a special fund. Please continue sending in the names of Bible Students for this purpose. This is a service to the brethren that is being deeply appreciated by many of the Lord's people. If you have not already sent in the names of all the Bible Students you know, do so now. There is no danger of duplication, as we carefully check all lists received.

The Dawn 136 Fulton Street Brooklyn, N. Y.

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, 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. 3:6

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.

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.

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

Gal. 3:26, 29

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

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

6 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.

8 By faith Isaac looked for a city which hath foundations, whose builder and maker is God.

Heb. 11:8, 10

9 And all flesh shall see the salvation of God.

Lu. 3:6

The Punishment of the Wicked



DOCTRINE of Christian belief which has been much distorted by dark-age superstitions is that which pertains to the punishment of those who disobey the divine law.

In the previous articles of this series we have seen the plain teachings of the Bible to be that "the wages of sin is death." (Rom.6:23.) We have found the Scriptural definition of death to be a state of unconsciousness—symbolically described as "sleep." We have also found that the death penalty applies to the "soul," or complete being, and is not limited merely to the disintegration of the human organism. In view of these simple, but definitely stated truths of the Bible, many will naturally and properly inquire about the doctrine of eternal torment for the wicked. If the dead are unconscious, how can they be tortured in a hell of fire, as nearly all the creeds of Christendom assert?

The answer to this apparent difficulty becomes obvious when we realize that the eternal torture theory is purely a man-made dogma, and has no support whatsoever in the sacred Scriptures. True, the Bible does say a great deal about hell, even the expression "hell fire" is to be found in the sacred record; yet, upon investigation, it is found that the Bible hell is not a place of torment at all, but is merely the condition of the dead; and that condition, we have already discovered, is one of unconsciousness.

All know, of course, that our English Bible is a translation from the Hebrew manuscripts of the Old Testament, and the Greek manuscripts of the New Testament. Hence, in order to have a definite foundation of fact upon which to base conclusions on important matters pertaining to the divine purposes and plans, it is necessary to consult authorities on the Hebrew and Greek languages as to the actual meaning of the various ancient words that are translated "hell" in our English Bible. In doing this, a flood of surprising information at once opens up to us.

We find, for example, that there is only one Hebrew word in the entire Old Testament that is translated hell, and that word is *sheol*. This word appears, in all, 65 times. In our Common Version of the Bible it is translated 31 times grave, 31 times hell, and 3 times pit. Dr. James Strong, Professor of Hebrew

and Greek, defines *sheol* as being "the world of the dead." But in order to arrive at a definite conclusion as to the exact condition that exists in this "world of the dead," it is necessary to consult the inspired record.

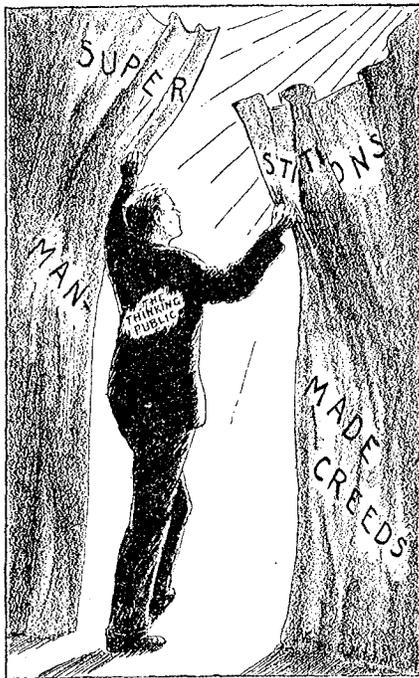
The Hebrew word *sheol* appears in Ecclesiastes 9:10, where it is translated "grave." We quote: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." This is the inspired definition of the Hebrew word, *sheol*—the only word translated hell in the Old Testament. It makes it clear that this "world of the dead" is a silent, sleeping world, in which there is no knowledge, no consciousness. For four thousand years, from the creation of Adam to the first advent of Jesus, Jehovah employed no other word than this to describe the condition of the dead. If eternal torture is the penalty for sin, would it not have been most unkind and unjust to keep the people in ignorance of it for so long a period of time?

The good Prophet Job knew that *sheol* was a condition of unconsciousness comparable to sleep, and for this reason, when he was suffering so acutely, both mentally and physically, he asked the Lord to let him go down to this condition. Yes, Job actually prayed to go to the Bible hell. His prayer reads, "O that Thou wouldest hide me in the grave [*sheol*], that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me." Note that Job wanted to go to *sheol* in order to *escape* God's wrath. How different this is from the credal theory that hell is the place where God visits His wrath most spitefully upon all who go there! Another point to be noted here, is that Job was a faithful servant of the Lord, yet he expected to go to the Bible hell when he died. What can this mean?

A careful examination of all the texts in the Old Testament in which the word *sheol* appears will reveal that this "world of the dead" is a condition into which both good and bad, saint and sinner, go at death. It is not necessarily, however, a permanent condition of death. As a matter of fact, Job did not expect to remain in death, so in concluding his prayer, he asked

the Lord to remember him by calling him forth from sheol. He asks the question, "If a man die, shall he live again?" and then answers his own question by affirming his hope in the resurrection, thus, "Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands."—Job 14:13-15.

Only once in the Old Testament is the thought of pain associated with the word hell, and that is in Psalms 116:3, which reads: "The sorrows of death compassed me, and the pains of hell [*sheol*] gat hold upon me." David is the speaker in this passage, and while he had yielded to temptation at times, nevertheless, on account of his heart loyalty to his Creator, he was said to be a man after "God's own heart." (Acts 13:22.) Certainly such a one would not be a proper subject to suffer the tortures of a credal hell. What then does he mean when he says "the pains of hell gat hold upon me?"



The meaning of David's words in this passage is apparent when we take the context into consideration. He is telling of how the Lord delivered him from death, even though he was actually sick enough to die. The "pains of hell" to which he refers are clearly the pains and sufferings incident to the dying process—the sickness that finally did result in the prophet's death, although for a time he was delivered from it. Viewed from this standpoint, we can see that all the suffering in the world that eventually leads to death, could properly be considered as being the "pains of hell," because it eventuates in the condition of death, *sheol*, the Bible hell. By no stretch of the imagination could the most ardent supporter of the torment theory consistently claim that hell ever gets so hot that its flames reach out and singe its prospective victims even before they die; yet this is what David's words would imply should we interpret them in harmony with the torment superstition.

HELL IN THE NEW TESTAMENT

The Greek word *hades* is used in the New Testament to translate the Hebrew word, *sheol*, when quoting from the Old Testament. An interesting example of this is Acts 2:27, which reads: "Because Thou wilt not leave My soul in hell [*hades*], neither wilt Thou suffer Thine Holy One to see corruption." These words are a quotation from the 16th Psalm, where, according to the Apostle Peter's inspired testimony, the Prophet David foretold the death and resurrection of Jesus. In this prophecy, David uses the Hebrew word, *sheol*, and in translating it, the apostle uses the Greek word, *hades*. From this we know that *hades* of the New Testament has exactly the same meaning as *sheol* of the Old Testament. Inasmuch as the prophet in Ecclesiastes 9:10, defines *sheol* as being a condition of unconsciousness, there seems no room for doubt as to the New Testament meaning of the word hell.

David's prophecy of Psalm 16:10, which, as noted foregoing Peter interprets as referring to the death and resurrection of Jesus, is specially interesting because of the fact that it puts Jesus in the Bible hell during the time He was dead. Thus it is apparent that the Bible hell is not the sort of a place that dark-age theology has represented it to be; for surely we could not think of Jesus as having gone to a place of torture. But, when we remember that the Bible hell is the state or condition of death, we can see why it was necessary for Jesus to go to hell. The Bible makes it clear that Jesus, in His redemptive work for the human race, took the sinner's place in death, that He became a ransom, or corresponding price, for the sins of the world. In doing this, He tasted "death for every man," hence, went into the condition of death, the Bible hell. See Isaiah 53:3-10; I Tim. 2:3-6; Hebrew 2:9.

Coming Back From Hell

In order to be fully assured that the Bible hell is not a place of *eternal* torture as traditional theology would have us believe let us turn to Revelation 20:13 and 14. In this passage, the Greek word, *hades*, translated hell, is used in the Bible for the last time. We quote: "And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell [*hades*] were cast into the lake of fire. This is the second death."

Three outstanding facts become apparent as we study the foregoing passage: First, that the Bible hell is not necessarily a permanent abode of either the wicked or the righteous, for it is said to *deliver up its dead*. Second, that the Bible hell is *not the lake of fire*. Third, that those who are here said to have been in hell were *dead* while there, and not alive, suffering the alleged agonies of the dark-age abyss of the damned.

As already noted, this is the last mention of hell in the Bible, and here we find it described as a place or condition, entirely emptied of its inhabitants, and then burned up, or destroyed in a symbolic lake of fire.

Fire is one of the most destructive elements known to science, and it is here employed by the Lord to picture, or symbolize the fact that *hades*, the condition of death that resulted from the transgression of our first parents back in Eden, is finally to be completely destroyed.—I Cor. 15:26.

The Keys of Hell

In Revelation 1:18 the possibility that hell must eventually deliver up its dead is brought to our attention by Jesus Himself, in the following words: "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the *keys* of hell and of death." Keys are used to unlock doors or gates. Jesus purchased these symbolic keys of hell and death by His own death. This gives Him the divine authority to unlock the great prison house of death and set the captives free; and in the passage quoted above, where it is declared that "death and hell delivered up the dead which were in them," this is exactly what is shown as taking place.

That Jesus now possesses the divine right to raise the dead is also pointed out to us by the Apostle Paul in Romans 14:9; which reads: "For to this end Christ both died, and rose, and revived, that He might be Lord, both of the dead and living." As Lord of the dead, He has promised to use His official authority and power, the "keys of hell," to restore the world to life. This is the import of the Master's own words as recorded in John 5:28: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection by judgment." (See Revised Version.)

This evacuation of the dead world from *sheol*, or *hades*, will be followed, as indicated in Revelation 20:14, by the destruction of hell. This was not a new thought to the New Testament writers, for it had been prophesied long before in the Old Testament. Through the prophet Hosea the Lord says: "I will ransom them from the power of the grave [*sheol*]; I will redeem them from death: O death, I will be thy plagues; O grave [*sheol*], I will be thy destruction: repentance shall be hid from Mine eyes." (Hos. 13:14.) Notice the blessed assurance given in this passage: "Repentance shall be hid from Mine eyes." That is, the Lord has definitely determined to destroy death and hell, and this is sure to be the glorious consummation of His loving purpose on behalf of the fallen race.

THE RICH MAN IN HELL

Those who insist that the Greek word, *hades*, in the New Testament signifies a place of endless torment, rather than a condition of unconsciousness in death as the Scriptures so clearly teach, cite the parable of the Rich Man and Lazarus in an effort to prove their contention. It is true, of course, that the word "hell" in this parable is a translation of *hades*; but a careful and unbiased examination of the account will show that it cannot be consistently used to prove that good people go to a place of bliss

when they die, while evil persons are consigned to a place of torture.

Professor Benjamin Wilson, author of the Emphatic Diaglott translation of the New Testament, knowing that *hades* does not signify a place of torment, was puzzled to understand the manner in which it is used in this parable, so he presents a footnote in which is offered evidence that the entire parable may be an interpolation, and not actually a part of the sacred writings at all. Whether this be true, we cannot say; however, when the account is viewed in the light of its being a *parable*, rather than a statement of literal facts, there seems to be no necessity to doubt its authenticity. In order that we might have the details of the parable clearly in mind, we quote it in full, as follows:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he saith unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:19-31.

Strange, if Literal

According to dark-age theology, this parable is supposed to teach that all good people who believe in Christ, go to heaven when they die, and that all evil persons who do not accept Christ in this life, go to a place of eternal torture at death. Yet, strange though it may seem, a careful scrutiny of the parable indicates that nothing at all is said about either good people or evil people; nor is anything said about heaven. All that is said of the supposedly virtuous man of the parable is that he was poor and covered with sores, that he ate crumbs that fell from the rich man's table, and that the dogs licked his sores.

Of the rich man it is related merely that he fared sumptuously, wore good clothing, and permitted the poor man to lay at his gate.

Nor, according to the parable, did the diseased beggar go to heaven when he died, but, instead, was carried by the angels to "Abraham's bosom." If this is a statement of literal fact, it would preclude the possibility of anyone else ever being blessed with a similar reward at death, for the reason that there would not be room for more than this one sick beggar in Abraham's bosom. On the other hand, if Abraham's bosom is understood to be symbolic of heaven, and the beggar representative of those who are qualified for heaven; then the only hope for any of us is in becoming poor beggars, full of sores, before we die—yes, and have dogs lick our sores.

There are many other inconsistencies in this parable if viewed in the light of traditional theology. As a matter of fact, there is not a single item in it that is in harmony with the theory that Christian believers go to heaven when they die, while unbelievers go to a place of torment. The one point in the account that theologians have seized upon to bolster up the God-dishonoring dogma of eternal torture, is that the rich man is said to be surrounded with tormenting flames after his death. What then could Jesus have meant by this strange account?

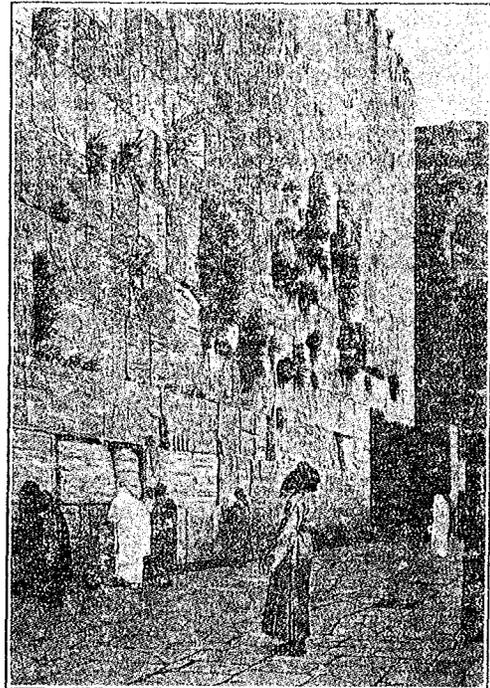
We have already referred to this passage of Scripture as being a *parable*. In this thought lies the solution of what it really means. In a parable the things said are not to be understood literally. We may not be able to determine dogmatically what Jesus intended to teach by this parable, but the prominence given to "father Abraham," seems to indicate that it has to do in some way with the experiences of the natural seed of Abraham; as they were the ones in Jesus' day who called Abraham their father. (Matt. 3:9; John 8:33, 39; Rom. 4:1.) It seems reasonable to conclude, therefore, that the rich man of the parable is intended to illustrate the Jewish nation. This is not an uncommon symbolism, as even today we have "John Bull" to typify the British nation, "Uncle Sam" to typify the United States.

The Jewish nation was a royal nation, in God's sight, chosen by Him as the channel through which His promised blessings were to flow out to all other nations. This royal standing of the natural seed of Abraham was represented in the parable by the purple clothing of the rich man. He also wore fine linen, which was typical of the measure of righteousness that came to the Jews as a result of their endeavor to keep the Mosaic law, and also through the typical sacrifices of the tabernacle services. And, by virtue of all the rich promises made to them, they fared sumptuously every day, even as the parable states. Indeed, it was the rich blessings of the Lord to them that proved to be their stumbling block. St. Paul, quoting from Psalms 69:22, says: "Let their table be made a snare, and a trap, and a stumbling block and a recompense unto them."—Rom. 11:9.

The beggar in the parable seems to be a very fitting type of the Gentiles at the time of Jesus' first advent. From the standpoint of God's favor they

were indeed poor. All the promises had been made to the Jews and through the Jews. Any Gentile, up to that time, who desired the blessings of the true God, was required to become a Jew, by being made a proselyte. To the Jews, the Gentiles were mere "dogs," unworthy of any special consideration. An interesting example of this is in the case of the Syro-phenician woman who asked Jesus for a favor. The Master enquired of her if it were "meet to take the children's bread and to cast it unto dogs." In reply the woman observed, "yet the dogs under the table eat of the children's crumbs."—Mark 7:25-30.

But the status of both Jews and Gentiles was greatly changed shortly after Jesus' crucifixion and



Jews' Wailing Place—Monument of Their Torment

resurrection. The Jews had rejected and crucified their Messiah, and, as a result, were cast off from divine favor. In this sense of the word, they died. They lost their place of chief favor before the Lord, and, as a nation, went into oblivion. But as a people, they have continued to live; and from that day until now, the flames of persecution have engulfed them almost constantly.

The beggar also died; that is, the Gentiles ceased to be a people wholly ignored by God, but instead, divine favor was extended to them; and as many as believed were carried into Abraham's bosom. That is to say, they became heirs of the promises made to and through Abraham. Concerning this St. Paul says, "The Scriptures, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the gospel unto Abraham." (Gal. 3:8.) While it has been possible all through the Gospel age for individual Jews to become Christians, and thus become spiritual children of Abraham, yet divine prov-

idence has so overruled the matter as to make the Gentiles the special recipients of His favor along this line—they have occupied the place of chief favor, as illustrated by "Abraham's bosom."

Just as the rich man in the parable petitioned Abraham to send Lazarus with a drop of water to cool his tongue—to ease his suffering—so more than once down through the age, the Jews, as a people, have implored God to send a measure of relief through Christian sources; but the hardships and persecutions have continued. There has indeed been a great gulf fixed between Jew and the spiritually favored Gentile during all this long period—a gulf that has been impossible to bridge. Nothing in the parable, however, indicates that this torment of the rich man was to last forever. Other Scriptures show clearly that the time is even now here when the Jewish nation is to be restored to her former place of divine favor, as the natural seed of Abraham.*

Another interesting point in the parable is that concerning the "five brethren" mentioned by the rich man, who were also said to have Abraham as their father. When the nation was released from Babylonish captivity about 500 years prior to our Lord's first advent, those who actually returned to Palestine were mostly of two tribes, although a few from all the tribes returned. If this one rich man stood for the two tribes, then the other ten tribes, the majority which did not have the opportunity of coming in direct contact with the teachings of the Messiah at His first advent, would be properly represented by the five brethren, a ratio of one to two.

Thus seen, every detail of the parable is found to be in harmony with the Bible as well as with historical facts; whereas, if we undertake to think of it as being a literal statement intended to show the final punishment of the wicked and the final rewards of the righteous, it is most inconsistent and absurd. Not only so, but it would mean that the Bible is contradictory and unreliable, because, as we have already seen, *sheol* in the Old Testament, and *hades* in the New Testament, are specifically stated to be conditions where there is no knowledge, whereas in this parable, there is said to be torment in *hades*. But all is clear when we realize that it is a *national* death here referred to, while the people of the nation continue to live and be persecuted.

UNDYING WORMS UNQUENCHABLE FIRE

While *sheol* is the only word in the Old Testament translated hell, yet *hades*, its Greek equivalent, is not the only word translated hell in the New Testament. Just outside of ancient Jerusalem was a valley in which dead carcasses, and other offal of the city were burned; and it is said that brimstone was used as an aid in this work of destruction—probably as a disinfectant. This place was called, in the Hebrew,

the *Valley of Hinnom*; and the Greeks called it *Gehenna*. So this Greek word *Gehenna* is used a few times in the New Testament, and in the Common Version Bible is translated by our English word "hell." It is said that the dead bodies of certain criminals, considered by the Jews as unworthy of a resurrection from the dead, were cast into *Gehenna*; hence Jesus employs this word to describe a condition of eternal destruction, into which wholly wilful sinners must ultimately go.

This word *Gehenna* is translated "hell" in Mark 9:43-48, which reads as follows: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

In each instance in the foregoing passage the word hell is a translation of the Greek word, *Gehenna*, and is clearly, therefore, an allusion to the symbolic significance of the destructive effects of the fires that burned continuously in the *Valley of Hinnom*. The whole picture is one of destruction, rather than of torment. Even the mention of the worms that die not intensifies this picture of destruction; as these worms are unquestionably those which infest all dead carcasses. The translators of this passage, of course, believed in the theory of eternal torture, and they did the best they could to give us a translation that would seemingly lend support to their superstitions. Hence the "unquenchable" fire, and the "undying" worms give the text an appearance that convinces some that eternal torture in a hell of fire must indeed be the fate of the wicked.

If we will but use our common sense, however, we shall find that the passage presents no problem of this kind at all. Any fire that completely consumes that which is being burned, is properly called an unquenchable fire. A fire that continues to burn until all combustible material at hand is consumed, is a fire that is not quenched, yet it is not an *eternal* fire. So Jesus was here illustrating the fact that sinners would not be able to escape the full penalty of sin, which is death, or destruction—that the fires of destruction will not be quenched. Also, that in case the symbolic fire did not, for any reason, complete the work of destruction, the ever-present "worms" would. Hence, from every standpoint, we can see that the Master was here using a symbol of destruction, which again bears out the united testimony of the Scriptures, that the "wages of sin is death."—Romans 6:23.

The remainder of this passage of Scripture is also symbolic. One's eyes, hands and feet are esteemed most highly because of their usefulness; and Jesus'

*NOTE:—See "Zionism in Prophecy," published by The Dawn, 136 Fulton Street, Brooklyn, N. Y.

suggestion that the Christian part with them rather than lose everlasting life, is just another way of saying that we should be willing to make any kind of sacrifice in this life, rather than to jeopardize our eternal existence. The first application of this passage evidently is only to Christians, those who covenanted to follow in the footsteps of Jesus, although the same principle will apply to the wilfully wicked during the Millennium. Christians are now on trial for life, and the surest way of gaining the victory is through the sacrifice of everything in the divine service.

Isaiah 66:24 describes the destruction of wilful sinners during the Millennial age in similar language as used by the Master, and Jesus may have been quoting this passage, applying the symbolism of destruction to those who are now on trial for life. We quote: "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

THE SMOKE OF THEIR TORMENTS

Revelation 14:10, 11, is sometimes cited as proof of the torment doctrine. This portion of Scripture reads as follows: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

If the foregoing passage is intended by the Lord to be a literal statement of fact, then not many of the world of mankind need to be specially concerned about it, for the torment is said to be upon those who worship either a beast, or the image of a beast. While some, in heathen lands have worshipped beasts, yet few, if any, have ever worshipped a literal beast such as is here described—a beast like a leopard, with the feet of a bear, the mouth of a lion, and with seven heads and ten horns. (Rev. 13:1, 2.) The passage is still more puzzling, from a literal standpoint, when we note that the tormenting takes place in the presence of the holy angels; which could easily be construed to mean in heaven. Surely such a condition of things in heaven would make that a totally different kind of a place from what many have thought it to be.

The book of Revelation is a book of symbols, and this passage is no exception to the rule. The "beast" here is evidently a false religio-political system that demands the worship of men; and the thought symbolically presented is that those who profess to follow the Lamb and worship the true God, yet give their allegiance to this beast instead, are to be subjected to troubles of various kinds, partaking of the sufferings that are to come upon all false systems during the great "time of trouble" with which this

age will finally end. There is nothing in this passage to indicate that the torment referred to is something that is to take place after death.

The "smoke" of their torments is evidently a symbolic way of saying that the evidence, or remembrance, of their torments will ever continue to be a reminder of the results of worshipping anything or anybody except the true God. Regardless of what all the details of this passage may signify, it certainly cannot be consistently used to prove the dark-age theory of eternal torture of the wicked.

HOW SATAN WILL BE TORMENTED

Some, in seeking to "prove" the doctrine of eternal torment, have seized upon the statement of Revelation 20:10, claiming that it supports the torment theory. We quote: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." We have already seen that the Bible makes a clear distinction between the "lake of fire" and "hell," or hades, in that the latter is said to be cast into the former. (Rev. 20:14.) With all humans released from hell before it is cast into the lake of fire, this "torment" said to come upon Satan, is evidently limited to him, and could not apply to those who are delivered from hell, and who are said to have their "tears wiped away."—Rev. 21:4.

How then is Satan to be tormented? Is the dark-age torture theory applicable to him, if to no one else? We do not think so? The Greek word here translated "tormented" is, according to Professor Strong, from the Greek word *basanos*, the literal meaning of which he gives as "touch-stone." The same word is translated "vexed" in 2 Peter 2:8, where we are told of the effect of the wicked deeds of the Sodomites on the soul of righteous Lot. The thought in Lot's case evidently is that he was daily learning, by comparison, the terrible results of a life of godlessness.

To get the correct thought of how the devil is to be "tormented" it is helpful to consider the prophecy of Isaiah 14:15-17. We quote: "Yet thou shalt be brought down to hell [*sheol*] to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake the kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners [of death]?"

Comparing this prophecy relative to the destruction of Satan, with the statement of the Revelator concerning his "torment," the thought seems clear that the devil is to become an everlasting example of the terrible results of a course of rebellion against God; that throughout the ages of eternity the saved of mankind will continue to hold him in derision. Not that the devil himself will actually be conscious of the derision in which he is held. This would not be necessary within the meaning of the text. For example, in our own manner of speaking, we some-

times hear it said of one who had been disliked in his community, "Now that the man is dead, let him rest, as nothing can be accomplished by continuing to talk about him."

Actually, of course, nothing that we might say or do, would effect in any way, one who has died, just as the everlasting ignominy that is to be heaped upon Satan, will not effect him when he is finally destroyed in the lake of fire; nevertheless, the people will not let him rest; they will continue to hold him up as an example of the dire results of an evil, selfish course. Thus the divine permission of evil will be seen to

result in an everlasting blessing to all the willing and obedient of the human family, being a "touch-stone" by which all will be able to intelligently discern between good and evil.

There is still another Greek word translated "hell" in the New Testament, which will be examined next month. The next installment will also examine the claim that it is possible to talk with the dead, and that, therefore, the dead must be actually alive. The story of King Saul and the Witch of Endor will be examined in this next article of the series on "Hope Beyond the Grave."

The Pilgrim Service

One of the most helpful branches of the service during the harvest period has been that of the pilgrim work. In the Lord's providence The Dawn has been able to sponsor a considerable amount of this service among the friends throughout the country, resulting in rich blessings to the household of faith. We are not satisfied, however, that all has been done that can, or should be done, along this line, so we are continually looking for ways and means of extending and improving this service.

By experiment we have found that schedules for traveling speakers can be arranged to better advantage by those residing in the territories being served, so we have invited brethren in various sections of the country to cooperate with us in this work by acting as routing agents. We believe that this will not only make for a more efficient service of the classes, but will also distribute the opportunities of service among a greater number of brethren; making it more of a co-operative effort on the part of all the friends. After all, this service is not for the purpose of building up an organization, but of helping the brethren. And are we not all brethren, with One being our Master, even Christ?

At present we are able to announce the following brethren who will arrange pilgrim schedules in the territories named:

Brother Arthur Abrahamsen, 2432½ Rimpau Blvd. Los Angeles, California: Territory, California.

Brother C. A. Sundbom, R. F. D. 1, Saginaw, Michigan: Territory, Michigan.

Brother W. N. Poe, 2128 Linden Rd. Southgate, Newport, Kentucky: Territory, Ohio, Indiana, Kentucky, and Tennessee.

Brother A. L. Muir, 4007-16th Street, Tampa, Florida: Territory, Florida, Georgia, Alabama and Mississippi.

Brother Irving C. Foss, 5944 N. Knox Ave. Chicago, Ill.: Territory, Illinois, Wisconsin, and Minnesota.

We are also endeavoring to increase the amount of week-end pilgrim service in different parts of the country. We find that Sunday pilgrim visits are

specially helpful because, as a rule, more are able to attend meetings on this day than at any other time during the week. Regardless of where you may live, or how many are in your class—or even if you are all alone—if you can arrange for a Sunday meeting, either in your home, or in a small hall or other auditorium, notify us directly, or write to the brother serving as routing agent in your territory, and every possible effort will be made to cooperate with you.

Perhaps your class could arrange for one or more Sunday meetings in neighboring towns or cities. Who knows but what such meetings may help to find and encourage some of our brethren who are now isolated from others in the truth. There are no financial obligations attached to the acceptance of this service. We suggest that whenever it is possible to do so, that some effort be made to invite the public to your meetings when the pilgrim brethren serve. Even in the case of a parlor meeting, it is not amiss to extend a personal invitation to the neighbors, and others. Where halls are used we will be glad to cooperate by furnishing free advertising matter for house-to-house distribution.

As a reminder to the brethren, we wish to restate the following facts concerning the pilgrim work sponsored by The Dawn:

The brethren selected for this work are known to be sound in the truth, fully consecrated, and well developed spiritually.

Each class is given an opportunity to accept or reject any brother's service, before definite appointment is made. Thus, in every case, the brother serves by invitation of the class.

These brethren do not come to you as agents of The Dawn, but as your brethren, and for the purpose of encouraging you to stand fast in the liberty wherewith Christ hath made you free.

In conclusion, we take this opportunity to ask a special interest in the prayers of the friends everywhere, that the Lord's rich blessing may be upon this branch of the service, to the end that all those visited, as well as those who do the visiting, may be given added strength and courage to continue fighting the good fight of faith, even unto the end.

The Christian Life

Art Thou Then A King?

In this, the second article on the temptations of Jesus, some of the closing scenes of His life are brought in review, and their significance relative to the original temptations presented to Him, noted.

* * *

THE APOSTLE tells us that we should "consider Him that endured such contradiction of sinners against Himself" lest we ourselves should become weary and faint in our minds. While Jesus was rebuffed and persecuted by many of the fallen human race with whom He came in contact during the three and one-half years of His ministry, yet it is apparent that Satan was the chief "sinner" that brought "contradiction" against the Master. The supreme efforts of the adversary to entrap and discourage Jesus seem to have been made chiefly at the beginning and at the end of His earthly ministry; so in our present study, we will confine ourselves mostly to events that occurred at these times.

In last month's lesson we noted how Satan endeavored to induce our Lord to use the miraculous power entrusted to Him for the purpose of sustaining His own life; and how Jesus, during the entire period of His ministry, resolutely declined to thus breach the contract into which He had voluntarily entered with His Heavenly Father—a contract which called for the *sacrifice* of His earthly life rather than to save it.

But Satan wasn't discouraged by his failure in connection with the first temptation, so he tried another ruse. This time the temptation was presented in the form of a challenge: "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." (Matt. 4:6.) A refusal to yield to this suggestion would appear to put Jesus in the position of doubting His own relationship with the Heavenly Father. Not only so, but the Scriptures which the Master, in His consecration, had agreed to obey, were quoted in order to give weight to this subtle suggestion.

We do not know, of course, whether any additional arguments or reasonings other than those recorded were brought to bear upon Jesus' mind in order to induce Him to do this foolhardy thing, but we do know that Jesus immediately recognized the principle involved, and again brought the written Word to His defence: "It is written, Thou shalt not tempt the Lord Thy God." (Matt. 4:7.) It wasn't that Jesus doubted the protecting care of the holy angels which ministered unto Him, nor that He wasn't aware of the fact then, even as He was near the close of His ministry, that if He wished He could ask the Father and "more than twelve legions of angels" would be available to bear



Him up: but the point He considered was that of the motive back of Satan's suggestion.

What was to be accomplished by such a display of bravado? According to Satan's own version of the suggestion, the principal end in view was that Jesus might establish His claim of being the Son of God. It was not a matter of enabling Him the more effectively to serve the people. No, it was merely His own reputation that was at stake. Thus it was another appeal to self interest. Jesus knew, however, that there was no possible way by which He could carry out the terms of His covenant by sacrifice and at the same time establish and maintain a favorable reputation among the people. He knew, no doubt, even at that time, that ultimately His name would be cast out as evil, that He would be put to death as a malefactor and blasphemer. He knew therefore, that any attempt to enlist the aid of the holy angels to preserve that which had been committed to sacrifice, would be presuming on divine providence.

But this temptation was much more far-reaching than what it first appeared to be. We must remember that Jesus was thoroughly acquainted with the Mosaic Law; hence He knew that His claim of being the Son of God could easily be construed as blasphemy, which in turn would mean that in the minds of the scribes and Pharisees He would be guilty of death. From the human standpoint, therefore, what could be more logical, or more necessary, at the outset of His ministry, than to perform a feat which would prove to the populace that He indeed did have a legitimate claim of being more than merely an imperfect son of the fallen human race? What if He were called in question on this point at the very beginning of His career? Would it not, He might have reasoned, result in the immediate cutting off of the Lord's work which He had come to accomplish?

The strength of this temptation is emphasized when we note what happened near the close of our Lord's ministry, when He was being tried before the high priest. The question was then put to Him, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Replying to this question Jesus affirmed that He was indeed the Son of God. Then His enraged persecutors charged Him with blasphemy and agreed that He was worthy of death. Surely Jesus was able, even at the beginning of His ministry to foresee the possibility of just such a situation as this developing hence the suggestion, "If

Thou be the Son of God" go ahead and prove it by jumping from the pinnacle of the temple, would be strong temptation. But Jesus also knew, even as He did in connection with the first temptation, that "He who seeketh to save his life shall lose it." He knew that His eternal existence, as well as the salvation of the world, depended on His faithfulness in sacrificing His earthly life in the Father's way and time.

Followers of the Master are likewise presented with the temptation to claim divine favor upon the basis of outward and spectacular demonstration of great works, or of material prosperity. And even more subtle is the suggestion which at times come to nearly every one, especially in periods of hardships and stress, that if he really is a faithful follower of the Master, the Lord would protect and bless him in a material way. Probably nearly every Christian has had it thrown in his teeth that if he were the Lord's, things should be different with him than they are. Thus does Satan seek to discourage by casting doubts in the minds of those who are walking in the narrow way of sacrifice. But in all such times, let us "consider Him, who endured such great contradiction of sinners against Himself, lest 'we' be wearied and faint in 'our' minds."

Another Satanic Temptation

Failing in his second attempt to cause a deflection on the part of the Master, Satan tried again. Each of these temptations became stronger because they were more subtle—more subtle in the sense that they presented an appearance of being more nearly in harmony with the divine plan. Satan may have reasoned that if Jesus could not be induced to go directly against His vow of consecration by miraculously providing for His own natural sustenance, it might be possible, by appealing to His pride, to induce Him to do something to save His reputation, and by saving His reputation, to avoid being charged with blasphemy by His fellow-religionists. But this temptation also failed.

Thus Satan realized that if Jesus could be reached or tempted at all, it would have to be in a way that would seem to be but another method of accomplishing the divine purpose for which He had come into the world. Satan knew that Jesus' claim of being the promised Messiah meant that He was also destined to become the King of the whole earth. He doubtless knew of John the Baptist's announcement of Jesus in which he said, "The Royal Majesty of the heavens has approached." (Matt. 3:2—Diaglott.) Knowing then, that it was in the divine plan for Jesus to some day be King of earth, the Adversary presented Him with the proposition of taking over the rulership of earth, without the necessity of suffering and dying as the Redeemer of the world.

But there was a condition attached to Satan's offer. He feigned willingness to give Jesus all the Kingdoms of the world, but to obtain them it would be necessary for the Master to fall down and worship him, the Adversary. In other words, Satan, apparently, was quite willing for Jesus to be King of earth, provided he could be sort of over-lord, with the people knowing that he instead of Jehovah was the one who was sponsoring this alleged Messianic Kingdom. Here was a

master stroke of Satanic deception. From the very beginning of his deflection, Lucifer had aspired to be "like the most High." (Isa. 14:12-14.) This may have seemed to him to be a possible chance of obtaining the position which he coveted. But again Satan failed.

As the Heavenly Father had already promised Jesus the Kingship of earth, Satan's offer would not, in itself, have been much of a temptation. Where the test came upon the Master was in the fact that Satan's offer of rulership did not involve the necessity of suffering and death. The divine plan for Jesus was that first of all He must suffer, and afterwards enter into His glory; but Satan's proposition was to immediately present Him with the glory of the Kingdom, without the necessity of suffering. This was indeed a severe test of Jesus' loyalty to the divine will.

Body Tried Like the Head

Satan has presented similar temptations to the followers of the Master; and many have failed to be as faithful under them as Jesus was. Early in the Christian age the professed followers of the Master accepted the flattering suggestion that the church is now reigning, and that Kingdom authority should be exercised through the arm of the state. The church-state system of government, is, in effect, an example, of the kind of a kingdom Satan is able to establish through those who fall down and worship him, instead of following faithfully in the footsteps of Jesus in the narrow way of suffering and death.

The principle involved in this third temptation which Satan presented to the Master is very far-reaching in its application to the Christian life. Perhaps not many individual Christians have ever been presented with the concrete offer of becoming kings or masters, yet there is not one of us who at times has not been tempted to choose the easier, more popular way of serving God. We all shrink from hardships and suffering; and to deliberately choose a course that is certain to mean hardship, when an easier way appears open to us, requires strength of character, courage, and faith in the Lord.

All three of the major temptations presented to Jesus by Satan contained elements calculated to impress the Master with the thought that by breaching His contract with the Heavenly Father and falling in line with the suggestions of the adversary, He could avoid ignominy, suffering and death. Jesus knew exactly what would be the result of His faithfulness to the Heavenly Father. It was not a case of proceeding in the hope that divine providence would overrule matters so that He would not need to experience a great deal of actual pain. Jesus knew so well the result of His faithfulness, that His stand against the Adversary would amount, from the world's standpoint, to suicide.

Indeed, Jesus Himself said, "I have power to lay down My life, and I have power to take it again," indicating that His death on behalf of the world was wholly voluntary. If we are faithful in following in the Master's footsteps, our sacrifice will also be voluntary. We will not continue on in as easy a path as

we can find, in the thought that we will endure as patiently as possible merely that suffering which we cannot avoid. If we do not have enough of the spirit of Christ to impel us, as His witnesses, to go forward in His service with the certain knowledge that such self-sacrificing activity will result in weariness, shame, suffering, and finally death, our Christianity would seem to be little more than a veneer of profession.

Climax of the Master's Sacrifice

The full force of Satanic temptations which came upon Jesus in the beginning of His ministry, can be best appreciated as we view them in connection with the circumstances surrounding the closing scenes of His life. The sinister hand of Satan, as he endeavors to smite and destroy the promised "Seed," becomes more than ever apparent when we note the close similarity of the three temptations originally presented to the Master, and the accusations and taunts that were heaped upon Him during those closing hours of His earthly life.

Knowing that the time had arrived for the consummation of His sacrifice, Jesus arranged to eat the last passover with His disciples in the upper room. It was there that He gave instructions as to how His death should be commemorated, using the bread and wine as emblems of His broken body and poured out life; indicating to His disciples that His true followers also were to have the privilege of sharing in His death. Leaving that upper room, Jesus and His disciples went to the Garden of Gethsemane, where, according to the apostle, He offered up strong cryings and tears, and was heard by His Heavenly Father, who sent an angel to comfort Him.

That He knew at that time what lay before Him, even as He did at the beginning of His ministry, there can be no doubt. But He did not for a moment deviate from the position of full heart loyalty to the Father. True, He did not joyfully anticipate the shame and suffering that were so soon to be heaped upon Him, and indicated in His prayer that if it were possible, in harmony with the Father's will, to be spared He would be glad. "Nevertheless," concluded the Master, "not My will but Thine be done."

Then came the mob to arrest Him, and the kiss of betrayal by Judas; the noble but misdirected effort of Peter to defend His Lord; and finally His arrest. As noted in last month's study, Jesus here indicated that if he wished He could ask the Father, and angels would be forthwith sent to protect Him. But, as at the beginning of His ministry, even so now, He knew that it would be improper to use divine power in order to preserve His life.

Here the Master makes a wonderfully revealing observation. Turning to those directly responsible for His arrest, He said: "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness." (Luke 22:52,53.) Thus did Jesus make plain He was voluntarily surrendering Himself because He knew that the time for His death had arrived. "This is your hour, and the power of darkness."

Yes, from here on to the full consummation of the Master's sacrifice we are to have a close-up view of the fiendish workings of the arch-enemy of God, as he employs the cross-currents of human jealousies and selfishness to destroy the Prince of Peace. Yes, it is the "power of darkness," and what darkness of sin and enmity against God is manifest in those closing hours of the Master's life!

First they took Jesus to the high priest's house and there waited for the morning; meanwhile, mocking Him and subjecting Him to indignities of various kinds. Finally, the opportune time arrived for Satan to strike what he considered to be a telling blow. The question was put to Jesus, "Art Thou then the Son of God?" (Luke 28:70.)

Picture the exultant and fiendish glee of Satan as this question was asked of Jesus! Three and one-half years before this, the Adversary had said to Him, "If Thou be the Son of God, cast Thyself down from the temple."

Satan's Derision

Back there, according to Satan, was the one chance that Jesus had to establish His claim of being the Son of God. But He had repulsed the Adversary then, and now the powers of darkness had the Master in a situation where, if He acknowledged His identity, He would in all likelihood, be adjudged guilty of death. How Satan must have magnified the importance of this situation in order to make Jesus believe that He had made a mistake in not following his suggestion! What a spectacle it was both to holy and the fallen angels: testing the faith of the former, and temporarily, perhaps, assuring the latter that they had made no mistake in deciding to give their allegiance to Lucifer instead of remaining loyal to Jehovah.

Having developed a situation that was calculated to make a laughing-stock of Jesus by heaping derision upon His claims of being the Son of God, the Adversary wanted to make the most of it. It was Satan's hour, and while he was being permitted to show his hand, he did his best to emphasize to all concerned that it does not pay to go contrary to his wishes. One of the hardest trials that can come to any upright person is the loss of his reputation. There is nothing that tends so quickly and effectively to break down the fortitude of a Christian as to be placed in the position of a deceiver. Yet it was this vicious attack and fiery dart that Satan was now thrusting again and again into the very depth of the consecrated heart of Jesus.

Turning for a moment to Calvary, we find the Satanic forces again employing their diabolical ingenuity to make Jesus appear as a base deceiver in the eyes of the people. Here at Golgotha was a mixed crowd, made up of Roman soldiers, a few faithful but bewildered women including the mother of Jesus, some of His disciples, and doubtless many of them who were looking for some means to pass away the time. Some no doubt, were near to the cross, others were farther away. The account mentions these witnesses, "And sitting down they watched Him there." — Matt. :36,55,56; Mark 15 :40,41.

And as they sat and watched, what a scene was presented to them! Had not the master hand of Satan set the stage, and was any detail that would help to humiliate this faithful Son of God overlooked? Again Satan's cohorts speak: "If Thou be the Son of God, come down from the cross!" Here was another reminder to Jesus that His claim of being the Son of God would not have resulted in His crucifixion had He listened to Satan back at the beginning of His ministry. Yes, "If Thou be the Son of God"—what a clever way of convincing those "that sat and watched Him there" of the Satanic misrepresentation of Him as naught but a deceiver and imposter.

Other Satanic Tauntings

But this was not all. Over Jesus' cross was placed a sign, reading, "This is Jesus, the King of the Jews." (Matt. 27:37.) Here was another reminder to Jesus of the suggestion that Satan made to Him at the beginning of His ministry. From the standpoint of the Adversary, Jesus had been given the opportunity to become a king, but had turned it down; and now He was being crucified because He dared to claim that He would sometime establish a kingdom. Just a short time before this, when brought before Pilate, the question was put squarely to Jesus, "Art Thou the King of the Jews?"

In answering Pilate's question Jesus explained that His Kingdom was not of this world, or order. That His Kingdom was so different than anything the world had ever seen that the soldiers who supported Him did not fight with carnal weapons, etc. Pilate couldn't understand just what Jesus meant, but noting that He did not deny being the King of the Jews, asked, "Art Thou a king then?" Remembering that this was the "hour of darkness," when Satan was directing the circumstances which brought about our Lord's crucifixion, does it not seem reasonable that Pilate's question, "Art Thou a king then?" was intended by the Adversary to remind Jesus again of the opportunity that he had presented to Him.

Yes, from Satan's standpoint, this situation appeared to be a triumph for him. Here was the Son of God, the one who had formerly been the Logos, on trial for life, and the chief charge against Him was that He claimed to be a king. Just three and one-half years before this, the fallen Lucifer had attempted to bargain with this One with whom he had formerly been associated in the heavenly courts. Yes to bargain for the rulership of earth, and the price to be paid, was allegiance to him, the "prince of darkness." It must have been humiliating to this, at one time, great prince to have had his proposition flatly refused; but now, ah yes, now, he must have thought, the tables had been turned.

Now if this faithful Son of God who once was given the opportunity to become the ruler of earth, dared to make any claim of being a king He would be crucified. Here was not only an exultant moment for Satan, but also a moment of crucial testing for the Master. Would His confidence in the divine plan uphold Him in this hour of trial? Would He now

make claim for a Kingdom that could be *His only* through humiliation and death? Would He acknowledge a truth which would place Him in the light of being a fraud and deceiver?



The temptations that were presented to Jesus as He came out of the wilderness were severe, and were heroically met; but they were not nearly so severe as these which the Adversary had now brought to bear upon Him. Distant troubles are not usually so appalling as those which are immediately before us. Jesus knew, at the beginning of His ministry, that He ultimately was to die as the world's Redeemer. He also realized that no dire results would follow immediately His refusal to bow to Satan's wishes. But now it was different—the hour of darkness, and of Satan's temporary triumph, had come.

Jesus' Preparedness and Victory

But Jesus was prepared for Satan's attack. Just a few hours before Pilate asked Him the question, "Art Thou then a King?", a true answer to which would result in His death, Jesus seems to have become more fully conscious than ever before of the trying ordeal that lay ahead, of the shame and ignominy that were to be heaped upon Him, and of the excruciating suffering He would be called upon to bear. It was then that He asked, "If it be possible, let this cup pass from Me." But the angel had come to minister unto Him, and divine power was sustaining Him; so, confidently, but meekly—and defiantly—He said to Pilate: "To this end was I born, and for this cause came I into the world." Although Pilate himself still insisted that Jesus was not worthy of death, yet, having heard the Master claim that He was born to be a king, which claim was sedition in the eyes of the Roman government, he had no other alternative but to yield to the demands of the enraged Jews for the crucifixion of Jesus.

While Jesus had victoriously met this challenge of fidelity to His Heavenly Father and to the divine plan, yet Satan was permitted to continue to subject Him to further tests of faith and endurance. The inscription over the cross was merely another way of saying that, while He claimed to be a king, and was being crucified because of His aspirations in this direction, the very fact of His crucifixion

proved that there was no real power or authority back of His claim.

The thief on the cross who asked to be remembered in the Kingdom, while probably sincere in thus grasping at the last straw of hope for himself, yet nevertheless, by the very question he asked, re-emphasized the apparent farce of Jesus' claim. Yet again the Master reiterated His full confidence in the Heavenly Father's will for Him, and in divine ability to carry forward the Kingdom plans to a successful and glorious conclusion, by saying to the thief, "Thou *shalt* be with Me in paradise."

But the taunting continued, "He saved others; Himself He cannot save. If He be King of Israel, Let Him now come down from the cross, and we will believe Him." (Matt. 27:42.) How true—"He saved others"—and how little did His accusers realize that even while they were deriding Him and persecuting Him, He was laying down His life to save them. "Himself He cannot save"—how this brings home to us the fact that from the very beginning of His ministry, when He repulsed the Adversary's suggestion to turn stones into bread, He had steadfastly refused to invoke divine power to save Himself! His was a voluntary sacrifice, a free will offering for others—for the whole world. It was an offering that cost Him His reputation as well as His life. "Hallelujah what a Savior!"

Beloved, our meditation upon the Master's faithfulness under trial, and of His glorious victory over the Adversary will mean little more to us than an interesting tale, unless we "consider Him" for the purpose of being guided and encouraged in the carrying out of our own consecration vows, even unto death. At this season of the year, when many of us will memorialize the Savior's suffering and death, as well as our own participation in His passion, may the full significance of what it means be impressed more vividly upon our hearts and minds than ever. Let us remember that we cannot hope to reign with Christ except as we are faithful in suffering with Him; and that we cannot suffer with Him unless we take the same active stand on the side of the Heavenly Father that He took. To merely profess consecration, and then go about the daily affairs of life even as the rest of the world, is not following in the Master's footsteps. Let us rather, make our consecration so complete, so full, so all-comprehensive, that we will be worthy of a position in that glorious company described by the Revelator as those "who were beheaded for the witness of Jesus and for the Word of God." And, when the trials of persecution and opposition come upon us because of our faithfulness to divine truth, let us "consider Him who endured such contradiction of sinners against Himself," and by so doing be kept from becoming weary and faint in our minds.—Heb. 12:1-3.



The Lord's Jewels

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi 3:16, 17.



FOR AGES past the people of the world have looked upon jewels as being among their most precious possessions. History records how empires have literally been uprooted, thrones toppled and lives sacrificed in the quest for these precious stones. There seems to be no other single thing that better symbolizes what man considers to be his most treasured possession than does the jewel. How forceful, then, are the words of our Heavenly Father when in speaking to us in our own language, He declares that He considers all those who are faithful to Him as His "jewels"—His "peculiar treasure"!—Exod. 19:5; Psalms 135:4.

Not only do we find this jewel illustration in Malachi's prophecy, but also in Revelation 21, where we read that one of the seven angels took John to see

the "bride, the Lamb's wife," (9th verse) and in the vision thus given to him, he sees the bride, the church, to be a great city, the new Jerusalem, a city in which jewels are shown to have a very prominent part. Describing it the Revelator says, "and her light was like unto a stone *most precious*, even like a jasper stone, clear as crystal . . . and the twelve gates were twelve pearls . . . and the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

Still another illustration where jewels are used to portray the church is in connection with the gem-studded breastplate of Israel's high priest. When the twelve tribes of Israel left Egypt under divine guidance, they had in their possession, among other things, precious stones that had belonged previously to the Egyptians; and from these stones were chosen the twelve special ones that were to finally rest on the breastplate, over the heart of the high priest. What a perfect picture of the saints, who originally come from "this present evil world," typified by Egypt, from whence came these original typical jewels! Thus we see that our Heavenly Father has used this illustration of jewels repeatedly throughout

the Scriptures; and with the enhanced benefit of having God's wisdom, which is made possible to us through present truth, let us seek to ascertain why He thus uses jewels to represent His faithful people.

God uses illustrations that accurately portray that which He desires to illustrate; and sometimes He specially creates for the purpose, certain things which He desires to use as illustrations of one or more phases of His plan. For example, in order to increase and stimulate the faith of His church, He specially prepared the tabernacle in the wilderness and arranged that the services held therein, be used as illustrations of Christ and the church, and the better sacrifices they are offering during this gospel age, as well as the blessings that are to accrue from those sacrifices during the Millennial age. What a picture! How our hearts revere and adore Him as we are thus enabled to decipher that message of love prepared long ages ago!

We are impressed with the thought that in all probability many of the things used as illustrations by our Heavenly Father may have been specially created by Him for the very purpose of subsequently using them as shown foregoing. It is not too much for us to believe that before the earth was prepared for human habitation He arranged that there should be jewels so that there might be something He could use to illustrate how greatly He treasures His church, thereby giving us a deeper understanding of His love and stimulating us to continued faithfulness in the narrow way of sacrifice.

Rarity of Jewels

One of the outstanding things about jewels is that they are rare. In proportion to other stones in the earth, the number of those considered precious is so small by comparison, it is insignificant. And in like manner, what is rarer than the true saints of God? Of all the countless throngs who have lived and died upon the earth, how few have been followers of the Lamb—"a little flock," indeed.

It has been suggested as an illustration of the scarcity of the Lord's "jewels," that if the gathering of the church were to be accomplished by selecting a like number each year during the Gospel age that the number thus annually selected up to the present time would be but slightly in excess of seventy-five. Rare indeed, then, are those who are finally to hear the "well done, thou good and faithful servant." (Matt. 25:21.) Of course, we are quite certain that an equal number of saints has not been selected each year during the Gospel age; nevertheless, the suggestion serves well to remind us of how few there are who reach the goal of true Christlikeness. Truly it is a "narrow way," and those who walk in it to the end must be tried as by fire. But thanks be to God we have the assurance that it shall be fire that is controlled by the Heavenly "Refiner," who is too wise to err, and to loving to be unkind, hence, will not permit a single test beyond what is absolutely necessary for our refinement and polishing, and will not permit us to be tested above that which we are able to bear.—1 Cor. 10:13.

As already noted, one special feature of Jewels is that they are considered to be very *valuable*. Some gems, because of their size, purity, and historical association, are so highly prized by the owners as to be beyond purchase. The priceless Kohinoor diamond of Great Britain is one of these. Its history can be traced back for six centuries. It had its origin, as far as is known, in India. The Arabian Pearls are valued at about one million dollars. Rubies, because rarer, are considered of greater value than the diamond. The emerald also, has a distinctive place among the precious gems. There are many varieties of gems, all of which are considered by man as being very valuable.

Precious Jewels of the Lord

As man considers his jewels precious, very precious, so also does God consider His new creation as very precious indeed. The saints are looked upon by the Heavenly Father as His "peculiar treasure." So valuable are they in His sight that He watches over all their interests, supervises all their experiences so that they all are caused to "work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28.) Their sacrificial life, too, is a delight to Him, a "sweet smelling savor," "Precious in the sight of the LORD is the death of His saints." (Psalms 116:15.) Ah yes, those upon whom He thus lavishes His love and care, are to be His, "in that day" when He makes up His jewels.

When meditating upon God's infinite power, wisdom and love, as displayed in the immensity of the creative work that is now visible to man, what great faith it requires to appropriate to ourselves the blessed assurances of His Word that we are actually considered "*precious*" in His sight! Is it really possible that this Mighty One "who stretchest out the heavens like a curtain," (Psalms 104:2) who possesseth all wisdom and power, could have the condescending grace, not only to take notice of such petty beings as we, but to consider us to be *precious* in His sight? Yes, beloved, it is not only possible, but the abundant testimony of His Word is that He delights in showering His love upon us. No wonder the great apostle exhorted, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called."—Eph. 4:1.

Another characteristic of jewels is their purity; in fact, it is to a large extent their degree of purity that determines their value. But the interesting thing is that these precious gems, valuable because of their purity, have their origin in the common clay. Even so are the Lord's precious jewels originally found amidst the "weak and beggarly elements of this world." (Gal. 3:9.) Slowly, in the case of natural jewels, a separation work starts in the clay, continuing until only a white earth is left. Then crystallization starts: harder and harder becomes the substance, till finally we have the sapphire, the gem that catches heaven's blue.

As the sapphire comes from clay, so also, can the origin of the ruby and emerald be traced to the same substance. What causes this miraculous transforma-

tion from clay to jewel? We do not know. Perhaps He who created all things, purposely planned this marvelous transformation to illustrate how His jewels, His precious ones, would be transformed by the operation of His spirit, from the miry clay condition suggested in the 40th Psalm, second verse, to the purity and brilliancy of the jewel class in the heavenly Kingdom. Surely we all can attest to the fact of our having been in the "horrible pit and the miry clay" of sin, and that only through His love and power can we hope finally to be made meet for the Master's use!

Transformation of Character

Some of the gems have flint as a base. Notable among these being the amethyst, jasper and onyx. By some unknown but marvelous method of nature, after the flint has been ground into a fine sand, the reuniting of the silica particles is followed by crystallization; and the precious stone is the result—another mystery of God, but with a wonderful lesson to us. It is not unreasonable to suppose that when God planned this method of creating gems, that He had in mind certain experiences that would be necessary for all those who are being transformed into His own peculiar and special, living "jewels."

He knew that many of His people by nature would have a hard, flinty heart that must be broken by the Word, and by experiences that He would permit to come upon them. He knew that after this stubborn, self-willed condition was broken, and the soul humbled in the dust, that the power of His spirit would restore "crystallization," or determination—not of self-will, as formerly—to do His will. The prophet speaks prophetically of Jesus having "set His face like a flint" to do the Lord's will (Isa. 50:7.) It is such "crystallization" that enables the Lord's true "jewels" to shine in the morning light, reflecting the marvelous glory of His character as it is revealed in His Word. How important then, that each one who aspires to be one of these precious jewels of the Lord, always remember that it is only by divine grace and power that he may ever hope to attain to such a standing before Him. Thus did the prophet declare: "Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." —Isaiah 51:1.

The diamond, the gem that *reflects* nearly all the light which it receives, is composed of crystallized carbon. In fact it has been definitely proven that the diamond is of vegetable origin. What a riddle for man! What could be more worthless than the residue from burned vegetable matter! Yet the all-wise Creator was able to arrange a process that would produce from this carbon, a diamond—in its purity, one of the most transparent, and at the same time, hardest substances of which man has any knowledge.

In a similar manner, some of the Lord's "jewels" mentioned in our text have been formed. Lives that from the human standpoint, were worthless, beyond salvage, have correspondingly experienced a crystallization, effected by God through His Word of truth.

Truly, do the words of the Apostle Paul come to us in this connection: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are."—I Cor. 1:27, 28.

Man can take *clay* and from it make bricks and with them build great buildings; from *flint* he can start fires that may become roaring furnaces of heat; from *carbon* human ingenuity produces brilliant lights; but only God can make *rubies* from clay, the *amethyst* from flint, and *diamonds* from carbon. Similarly, mankind is capable of taking some of its most degraded members and building virtuous and mighty characters out of them; but only God is able to take hold of the base things of the world, and through the power of His truth, transform them into the image and likeness of His dear Son.

Origin of the Pearl

Another jewel, a very beautiful one, known as the *pearl*, has its origin in still a different way from any of the foregoing. A splinter of wood, a bit of seaweed, or a grain of sand, becomes lodged against the soft tender muscle of the oyster. To relieve the irritation thereby set up, nature causes layer after layer of lustrous calcareous concretion to be deposited around this foreign substance. It is thus that pearls are made. Yes, because of an injury, there results one of the most precious of the jewel family. So it is that some in the new creation class are able to date the beginning of their spiritual growth to a time when, as it were, their earthly nature of indifference was pierced, and a deep sorrow lay close to their hearts. Then came the reaching out after a soothing balm, which was found only in the sweet message of the truth; and to this message of truth they responded with their whole beings, with the result that from the depth of sorrow there began to be formed the jewel-like qualities which induce the Heavenly Father to say of them through His Word, "They shall be mine . . . in that day when I make up My jewels."

Many of those who will compose the true church doubtless first raised their hearts to God in an hour of pain or grief—perhaps at the death of a child, or husband, or wife—and were rewarded with the comforting knowledge of His great plan. The heart responded, and the purifying work of the truth began to work in their lives. Yes, all the Lord's true "jewels" must be crystal-pure in their devotion to God, and it is the sanctifying power of the truth that produces this condition—"Sanctify them through Thy Truth: Thy Word is Truth."—John 17:17.

Another characteristic of jewels is their brilliancy. Rays of light when focused upon common stones, have the effect merely of revealing their own dull, flat surfaces. But, oh, what a difference when a true member of the jewel family of stones is brought into contact with the light! Immediately the light is refracted, thrown back, or reflected in all directions. Yes, the jewel receives the light and then gives it out again, while the brick measurably receives or absorbs

the light and has but little or no power of refraction. This power, then, of refracting, or reflecting the light as the Scriptures indicate, must be one of the qualifications of those whom God calls His jewels.

We have been called out of darkness into His marvelous light—brought under the illuminating rays of gospel sunlight. Are we selfishly absorbing that sunlight like the brick, or are we reflecting it in all directions as we have opportunity in order that others may be warmed and enlightened by it? But no matter how pure, or how large, or how precious the natural jewel may be, it does not possess any light of its own. It becomes brilliant only to the extent that it reflects the light that shines upon it from other sources. So the Lord's true jewels will not attempt to shine except as they are shined upon, and will make sure that whatever measure of brilliancy they may possess is but

the reflection of light that shines from the sacred Word. Thus their shining will reflect not their own glory, but the glory of the Lord.

Those coming in closest contact with natural jewels, are able to see and appreciate most fully their real worth; so it should be with those who aspire to be the Lord's "jewels." Is the truth saving such a purifying effect in our lives? Are we reflecting its brilliancy so faithfully, even in the little affairs of our daily lives—in our thoughts, words and doings—that those who know us best are able to see more and more of the Lord's glory radiating from our lives? Truly, to be one of the Lord's precious jewels, means the wholehearted, unreserved, surrender of ourselves to Him, to do with us as He will.

(To be continued)

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

CONSIDER THE LILIES

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith."—Luke 12:27, 28.

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CHRISTIANITY is not a religion of credulity, but of faith; and true faith is based upon knowledge.

When Jesus sought to impress upon the minds of His disciples the blessed assurance that if they sacrificed all that they had and were in His service, the Heavenly Father, in turn, would take care of them, He did not ask them to believe Him merely upon the weight of His own personal testimony, but submitted reasonable proof, both of the Father's ability to provide for their earthly necessities, and also of His willingness so to do.

"Consider the lily"—a flower so beautiful that it surpasses the glory of Solomon; yet this delicate work of the Creator has nothing at all to do with creating its own glory—it just grows that way because of *God's care*. Here, then, is concrete evidence of God's ability to care for His people; and upon this evidence, the consecrated child of God has a *reasonable* basis for his faith.

Nor did Jesus ask the disciples to accept His testimony that God would care for them merely upon the basis of this one confirmatory evidence. As the Law demanded that certain facts should be established by the mouth of two or three witnesses, so Jesus gave the disciples additional evidences through the consideration of which their faith in God's watch care over them might be the more firmly grounded.

In considering the lily, which surpasses in beauty the glory of Solomon, the Christian might get the thought that God cares only for the gorgeous and charming things which He has created; so Jesus mentioned such common-place objects of divine care as ravens and sparrows, asking His followers to consider them also. The Master said:

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God



feedeth them: how much more are ye better than the fowls?" (Luke 12:24.) And again, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows."—Luke 12:6, 7.

God's provision for the lilies, the ravens, and the sparrows, is thus seen to be a *reason* why we should believe that He will care for us as long as we are faithfully engaged in doing His will. The paramount lesson to be learned, then, in considering the lily, is the lesson of faith. This was a most important lesson for the immediate disciples of Jesus, to whom these words were originally addressed, and it is equally important to us now. "Oh ye of little faith," Jesus said to His disciples; and how true it is with all of us that a lack of faith holds us back from enjoying the rich blessings of the Lord that might otherwise be ours!

In common with many other passages of the Bible, this statement by Jesus concerning the lilies has been misconstrued by a few to mean something directly opposite to the lesson that the Master here teaches. That portion of the text which says, "They toil not, they spin not," is misused in an endeavor to prove that healthy Christian growth in the fruits and graces of the spirit, as well as in nearness to the Lord, can best be accomplished by a life of *inactivity* so far as the *service of the Lord* is concerned. "They toil not, they spin not, yet they grow," is the way this erroneous thought is expressed. This seems like a case such as is described by the poet when he said:

"And every passage in the book they bend
To make it fit that all-important end."

The lesson set forth by Jesus in

this 12th chapter of the Gospel according to St. Luke is not that of how growth in Christlikeness is attained but of fundamental necessity for a Christian to exercise living faith in God's care over His consecrated people who faithfully carry out the terms of their consecration by devoting their all in active service to Him—presenting their bodies a living sacrifice to Him. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." (verse 32.) It is the Father's good will to care for the ravens and the sparrows, and to clothe the lily in a beauty surpassing the glory of Solomon; and it is likewise His good will to give to us the Kingdom, on condition that we "seek first the Kingdom of heaven" by sacrificing all our earthly substance in His service.

It seems peculiarly fitting that Jesus should remind us here of how few there would be who would accept and faithfully live up to the terms of Christian discipleship—"Fear not *little flock*." Probably no other condition of the narrow way circumscribes the number of true Christians as does the one that calls for the sacrifice of all earthly interests—time, talent, money and goods—and, leaning upon the promises of God to provide the necessities of the present life, to devote everything to His service. Yes, the command, "Go sell that thou hast and give to the poor," has served as a dividing line between the nominal and the real Christians from Jesus' day right down to the present time.

Basis of Lasting Happiness

Let us note further the setting of this lesson of the lilies. Luke 12:13-15 tells of one of the company who approached Jesus saying, "Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man who made Me a judge or a divider over you? And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Here was a new thought. Ever since selfishness became the mainspring of human activity back in Eden, success in life has been measured by the material possessions one could accumulate. But Jesus gave the lie to this false conception of what constitutes the true basis of happiness and success.

To illustrate this vital truth Jesus "spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21.

Following this parable which illustrates the folly of a life of selfishness, Jesus then explained to His followers what their true attitude must be if they were to lay up treasure in heaven. We quote: "And He

said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on." Then comes the lesson of the ravens, of how they "neither sow nor reap; which neither have storehouse nor barn; and how God feedeth them: how much more are ye better than the fowls?"

Thus seen, the important lesson of faith is brought home to us in two ways as we "consider the lilies." The first is that of full faith and trust in the Heavenly Father's *willingness* and *ability* to care for our material needs, provided we are faithfully devoting all of our surplus time, energy and means in His service. And in this case "surplus" doesn't mean that for which we cannot find any other use, but rather, the choicest of all that we have and are, over and above the actual necessities of life.

Faith Can Firmly Trust Him

The second lesson of faith to be observed as we "consider the lilies" is the fact that it is *through faithfulness* to the terms of discipleship that we are placed in a position where we specially need God's provision for our temporal necessities. And here is a real test of faith! It is not a case, as some seem to think, where the Christian is to do all he can to lay up earthly treasure in order to guard against the inconveniences of the proverbial "rainy day" that some time may come, with the assurance that having done his best to take care of himself, the Lord will see to it that he doesn't starve to death. No, that isn't the lesson that Jesus is imparting.

The real test of faith that Jesus imposes upon His followers in this wonderful chapter, and elsewhere throughout His teachings, is whether or not we are willing to depart from the course of the world in the matter of making material provision for the future, and devote the time and means thus "redeemed" to Him and His service. Is our faith strong enough to enable us to trust the Lord for the "rainy day" of the future, while we devote our present energy so far as possible, in "seeking first the Kingdom of heaven"?

Yes, it requires great faith thus to meet the terms of Christian discipleship—a faith that only a "little flock" throughout the entire Gospel age has been able to exercise. Perhaps it is this lack of faith that frequently causes us to lose sight of the real lesson that Jesus is imparting to us when He says "Consider the lilies, how they grow, they toil not, neither do they spin." How pleasing to the flesh it would be to interpret this as meaning that we do not need to toil in the service of the Lord! But what great faith it requires to actually practice the real lesson here taught by the Master; namely, that the Christian is not to *toil for himself*, but is to utilize all his powers and energy in the service of the Lord, in the belief that while so doing, God will take care of his material needs even as He makes necessary provision for the lily.

When Jesus explained the terms of discipleship to the rich young ruler, pointing out to him the necessity of selling all that he had and giving it to the poor, this would-be follower of the Master went away sorrowful. The disciples, noting this were amazed, and ask-

ed, "Who then can be saved?" To paraphrase the disciples question, we can imagine them saying something like this:

"Why Jesus, this young man to whom you were just speaking is a most noble character. There seemed to be no question about the sincerity of his desire to know the will of God and to do it. According to his own profession he had faithfully kept the ten commandments. Doubtless he would have been willing to devote a great deal of his possessions to the betterment of mankind; but it is unreasonable to suppose that a man of his attainments in the world would become so radical as to part with *everything*, giving up even his time and strength to follow you. How do you expect to get any followers at all, if you make the conditions so hard? You claim to be the Savior of the world, yet you drive people away from you by insisting that they do such radical things. How can the masses be saved unless you make the terms of salvation attractive to them?"

Complete Sacrifice and Its Reward

And so has the narrow way always appeared to those not initiated into its joys—the joys of heavenly fellowship and service. Even the disciples did not then understand the operation of the principle of true love. True, the twelve had abandoned their previous occupations, and, in response to the Master's invitation to follow Him and become fishers of men, they had made considerable sacrifice. But apparently, not until they heard Jesus' remarks to the rich young ruler, had it dawned upon them that Christian discipleship involved the giving up for life of everything they possessed. So Peter said to the Master, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?"—Matt. 19:27.

Jesus' reply to this question shows that the essential rewards for present sacrifices in the narrow way are to be those of the future—the rewards of the Kingdom privileges and honors. "Verily I say unto you, That ye which have followed Me, in the regeneration, . . . shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19:28, 29.

Now we begin to see what Jesus meant when He said, "But rather seek ye the Kingdom of God; and all these things shall be added unto you." How strange that we ever should have supposed that to fulfill the conditions of this text meant simply to cultivate, so far as possible, the habit of thinking about Jesus and the Kingdom—important though such meditation may be. Perhaps we shouldn't say that this is strange, for as a matter of fact, it is but natural for the human heart, which is "deceitful above all things," to seek an easier way of discharging the obligations of Christian discipleship than those so plainly laid down by the Master.

Ah yes, "consider the lily" and "fear not little flock. . . . sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth,

neither moth corrupteth. For where your treasure is, there will your heart be also." (Luke 12:27, 31-34.) In Matthew's report of this same discourse of the Master he adds the statement, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—Matt. 6:19-23.

This statement, following the admonition of Jesus to His followers to sacrifice everything in seeking the Kingdom of God, seems to imply that a very essential feature of the "light" that is in every true Christian, is the applied principle of sacrifice. This would mean also that the extent to which we are blessed as Christians depends upon how much we are willing to invest in our Christianity. This takes us back again to the parable of the man who became poor toward God because he sought to become rich in the material things of life.

Questions of Serious Import

Beloved, are you experiencing a sense of poverty in your spiritual life? Have you lost a measure of the joy you once possessed in knowing the truth and serving the Lord in harmony with the truth? If so, check up on the number and size of the deposits you are making in your heavenly bank. Are you actually sacrificing time, strength and means—"giving alms"—becoming poor yourself, in order that others, through your voluntary poverty in material things, may become rich toward God by being introduced to Him through the truth of which you are an ambassador? Is the light of divine love that once filled your heart becoming darkness because you are permitting the selfish desires of the world, the flesh and the devil to engross your time and substance in laboring for that which satisfieth not? If so, remember the words of the wise man, "There is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24.

Jesus knew that human selfishness would argue for a course in life that would assure to the Christian a supposed condition of "economic security," and that in chasing after this illusive bubble of material advantage all of His followers would be tempted to take their sacrifice off the altar and return to the fishing business, instead of remembering that they had been called to be "fishers of men," and that they had agreed to give up all in this holy vocation, so He gave us the lesson of the lilies.

"Consider the lilies, how they grow, they toil not, they spin not," yet God takes such abundant care of them that "Solomon in all his glory was not arrayed like one of these." "O ye of little faith," why do you still spend so much time and strength in worrying about the future, and seeking to make provision for yourself? Does not the Heavenly Father's care for the ravens, the sparrows and the lilies teach you and assure you that He is able to care for you? "Therefore, take no (anxious) thought for the morrow" and the time you would ordinarily spend in making provision for the future, devote to the Lord, as called for in your vows of sacrifice.

"O ye of little faith!" Apparently Jesus knew that lack of faith would cause countless thousands of His professed followers to hide behind various excuses for not properly considering God's care for the lilies, and its practical application to the Christian life. He probably knew that many would cry, "Radicalism," and in the pretense of not being extremists, would compromise with the principles set forth in this wonderful lesson. But He knew also that there would be some, a "little flock," who would actually step out on the Heavenly Father's promises, and go all the way with Him in sacrificing their lives as ambassadors of the truth. To these He says, "Fear not . . . it is your Father's good pleasure to give you the Kingdom."

And the solemn consideration for every Christian is, according to the lesson of the lilies, that the Kingdom of heaven cannot be obtained in any other way except by seeing it first, ever, and always, through giving up all that we have—devoting our all in this one and great divine cause. St. Paul echoed these same sentiments when he said, "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:8-14.) If there is any doubt as to what the apostle meant by these words, or to the manner in which he interpreted discipleship as set forth by Jesus, all we need to do is to take note of the way in which St. Paul actually did sacrifice everything in the divine service.

Spiritual Balance Necessary

Probably some will be inclined to say that we are interpreting Jesus' words too literally, that He didn't mean what He seems to say. The argument will be presented that we are supposed to provide for those dependent upon us etc., and that we must take *some* thought for the morrow, that if we expect to reap in the fall we must sow in the spring. It is true, of course, that every Christian must make needful provision for those who are dependent upon him according to the flesh. Indeed, the carrying out of this duty is one of the sacred demands upon our consecrated lives, accepted by the Heavenly Father as service rendered unto Him.

It is true, also, that we need to plan for the future in connection with nearly everything we do. If we desire to hold a meeting in a certain city on a certain Sunday, we must go to that city, or otherwise contact the proper persons there, to make arrangements in advance for a meeting place, etc. Of course, Jesus did not mean that we were never to make plans for future activity. Nevertheless, we should not permit this obvious fact to blind our minds to what the Master actually did mean; which was that, fundamentally, the Christian life is one that is fully devoted to God; so fully, that all possible material things are to be sacrificed on the altar of divine service. Also, that whatever of time or thought must be given to material things, should not be with the thought of enriching ourselves, but simply and only in order to discharge our proper responsibilities toward *others*.

And Jesus makes it plain that if we are faithful in

sacrificing everything of a material nature, as He did, following in His steps even unto death, that the Heavenly Father, knowing what things we have need of in the way of food, clothing, etc., will provide them without the necessity of our giving anxious thought concerning them—things which we have agreed to sacrifice. The question is, Have we a sufficiently strong faith to accept this promise and to actually make the sacrifice? Is this too hard a saying for us, or will we take it at its face value and act accordingly?

Relying On His Grace

But here's a point that is well to remember: If we have, in full faith, accepted this reassuring promise of divine care, let us not then assume to dictate to the Lord as to *what* our needs may be. The promise is not that He will supply what we *think* we may need, but what we *actually* need, according to *His* judgment. If *our* estimate of what we need is based upon our desire to "keep up with the Jones," then we will be constantly holding back our sacrifice, and not subjecting our substance to the flames of the altar. But if, as St. Paul did, we count all material things and advantages as loss and dross in order that we might win Christ, then we will be content with whatever divine providence may decree as being best for our spiritual and eternal interests.

We must ever keep in mind the sacrificial viewpoint of the Christian life in order to properly appreciate the manner in which the Heavenly Father cares for us. Inasmuch as we have covenanted to *lay down* our lives, we should not lose faith in the *divine care* if God permits us to suffer hardships which are calculated to assist in the consummation of our sacrifice. We can rest assured that God will not permit us to go hungry, *unless He sees that to be hungry would be a beneficial experience for us as new creatures in Christ Jesus*. Some, on account of impaired stomachs, starve to death, even though there is an abundance of wholesome food available for them. There would be no difference in principle if one were permitted similarly to suffer for lack of food, because food was not available.

God does not shield the Christian from physical suffering except where it might interfere with his spiritual progress and the service he was rendering. Even the faithful Apostle Paul, who in obedience to the terms of discipleship, had actually sacrificed everything in the ministry of the gospel, and who therefore had a right to claim the Master's promise of divine care, knew what it was to suffer want. Concerning this he says, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."-Phil. 4:12

If we too, are faithful to our consecration vows we can hardly hope to fare better in a material way than did the faithful apostle, hence the test of faith in following in the Master's footsteps is, indeed, a severe one. It involves the question of whether, or not we are willing to actually devote our all to God, in the certain knowledge, that before we reach the end of

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International Sunday School Lessons



JESUS PRAYING FOR HIS DISCIPLES

March 14—John 16:5-7; 17:14-26.

But now I go My way to Him that sent Me; and none of you asketh Me, whither goest Thou?

But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

* * *

I have given them Thy word; and the world hateth them, because they are not of the world, even as I am not of the world.

I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil.

They are not of the world, even as I am not of the world.

Sanctify them through Thy truth: Thy word is truth.

As Thou hast sent Me into the world, even so have I also sent them into the world.

And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on Me through their word;

That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

And the glory which Thou gavest Me I have given them; that they may be one, even as We are one:

I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me:

for Thou lovest Me before the foundation of the world.

O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

GOLDEN TEXT: That they may be one, even as We are one.—
John. 17:22.



WHEN we think of the power of the holy spirit, we should think of God or of our Lord Jesus as being behind its operation. The Greek word *Parakletos* (comforter) is masculine in the Greek just as certain French or German words that have no connection with the sex are masculine or feminine. The Diaglott rendering is helpful in many passages where the holy spirit is referred to, as "it" is used in place of "he" and "him." The Lord said that He would POUR OUT His spirit (Acts 2:17) and we could not think of a person as being poured out.

When praying for His disciples Jesus said, "I pray not for the world, but for those which Thou hast given Me; for they are Thine." Now if the world had been placed on trial for life during this Gospel age, surely Jesus would have prayed for the world's conversion to God, for His prayer would have counted for more than the prayer of any one else. But our Lord knew that the time had not come for the world's conversion, since this was to be a matter of the Millennium; therefore He did not pray for the world. Yet He told His disciples to pray, "Thy Kingdom come," for the divine Kingdom of the future was to be the world's one and only hope.

The Master prayed for His own followers, whom He has been choosing out of the world during the past nineteen centuries. He

said that these were not of the world. What He meant is that they do not have the spirit of the world, but are possessed of the spirit of the truth, the spirit of love, the spirit of righteousness—the holy spirit. He did not request that His own people be taken out of the world, but that they be kept free from its evil influences. His desire was that they should be fully sanctified by means of the truth, which is the one, great sanctifying power which God has given to His church to be used in setting them apart for divine service. The truth reveals to us the character of God and the will of God; and, knowing the divine will, those who are right at heart seek to conform their lives thereto. Those who reject the truth do not want to know the will of God. Being of the world, they have the selfish spirit of the world, and while they may have a semblance of godliness, they do not love the Lord, nor have they His spirit. Whatever their claims, they are not members of the true church of Christ.

Jesus prayed for unity among His followers. His words were, "that they may be one, even as we are one." This serves to explain what the Master meant on another occasion when He said, "I and My Father are one." He did not mean that He was the same personality as His Father, but that He and His Father were one in intention, in purpose, so He could say, "He that hath seen Me hath seen the Father," He meant the same thing. Those who beheld the beautiful character of Jesus knew what the Heavenly Father was like. They saw the Father in that sense, which is the only way in which any one can possibly see Him. By means of the divine Word we can see what Jesus was, and is, like, and can realize that He is indeed love.

The Lord's true people will find themselves coming together more and more in unity, for they have the greatest things in common— one hope, one faith, one baptism,

one Bible, one goal, one great Head of the church; and above all, one great Father who is interested in all their affairs. They have riches that they can share, while they sing, "Blest be the tie that binds our hearts in Christian love." Being united here, they will likewise be united beyond the veil, where they will participate in the glorious work of lifting up the poor world to happiness and life.

QUESTIONS:

What proofs can you furnish that the holy spirit is not a person?

If the world is in a bad state, why did not Jesus pray for it?

Explain how it is that God's people are not of the world.

What is true Christian unity? And on what is it based?

How does the holy spirit operate? Has it more than one channel? How can we increase in the power of the spirit?

* * *

JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION.

March 21—John 19:4-9, 14-18, 25-30.

Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him and crucify Him: for I find no fault in Him.

The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

When Pilate therefore heard that saying he was the more afraid;

And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

And it was the preparation of the passover, and about the sixth hour: and he saith to the Jews, Behold your king!

But they cried out, Away with Him, away with Him, crucify Him.

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Ceasar.

Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away.

And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas and Mary Magdalene.

When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son!

Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her into his home.

After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

When Jesus therefore had received the vinegar, He said, it is finished: and He bowed His head, and gave up the ghost.

GOLDEN TEXT: Hereby perceive we the love of God, because He laid down His life for us.—I John 3:16.



ESUS might easily have saved His life, but He knew that it was His Father's will for Him to die. He might have delivered a great address to the people and have won them to His side by His eloquence. He might have performed some miracle before Pilate that would have amazed all beholders, so that they would have set Him free and shouted His praise. But any such proceedings on the part of the Lord would not have been fulfilling Scriptural prophecy. It had been written by the prophet Isaiah long

before, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" and that must needs take place exactly as it was written.—Isaiah 53:7.

Previously, on more than one occasion, Jesus had escaped out of the hands of His enemies when they were about to take Him. But now the time had come for the great sacrifice that had been decreed to be finished on the cross. The year, the month, and the day had all been foretold. "And after three score and two weeks (in addition to the seven weeks, of years, making sixty-nine weeks or a total of 483 years) shall Messiah be cut off, but not for Himself."—Dan. 9:25, 26.

It would seem that Pilate feared an insurrection of the Jews in case he refused to accede to their demands, and that his military force was not sufficiently strong to be a safeguard against such an outbreak. He desired to save Jesus if possible for he could plainly see that this accused person had done no wrong, but was simply the innocent victim of religious jealousy and rage. However, the Governor finally yielded and Jesus was subjected to great humiliation and then led away to be crucified.

It was the time of the passover. Yearly the passover lamb had been killed and eaten with bitter herbs and unleavened bread. That had taken place on the fourteenth day of the first month; and now Jesus fulfilled this type, for He was the great antitypical Lamb, even the one whom John the Baptist had pointed out, saying, "Behold the Lamb of God which taketh away the sin of the world." (John 1:29.) Instead of eating the typical lamb and bread, which the Jews did for hundreds of years at the Passover season, the Christian now feasts spiritually on the sacrifice of Jesus—His broken body and His shed blood. Speaking to Christ's followers, the apostle said, "Ye are not your own, for ye are bought with a price (and truly it was a great price): therefore glorify God in your body and in your spirit, which are God's."—I Cor. 6:19, 20.

Jesus had expended so much of His vitality in the divine service,

that He died in a few hours, and the soldiers did not need to break His legs as was done in the case of the two thieves. And again the prophecy was fulfilled which indicated that no bone of Him should be broken. Before He expired He commended His mother to the beloved Apostle John, and we are informed that John took her to his own home, to live there from that time.

And so the great sacrifice was finished. And what about Satan, the great enemy of righteousness? Surely he must have felt jubilant to realize how successfully he had instilled anger, jealousy and rage into the hearts of the scribes and Pharisees. Now the greatest of all the champions of the truth was dead; and for the time the disciples were discouraged and heart-broken. Oh, how Satan must have rejoiced!

"By faith the Lamb of God I see
Expiring on the cross for me,
He paid the mighty debt I owe;
He died because He loved me so."

And because He loved us and died for us, He now has the keys of hades and of death. He won the greatest victory of all time; and because of His sacrifice, in due time life shall triumph over death, and the world shall come into its divine inheritance of blessing forever more. Yes, He will, in due time, use the "keys" of death to unlock that great prison house and set the captives free. Then will be fulfilled the prophecy, "Death and hell delivered up the dead which were in them." (Rev. 20:13.) What a happy day that will be for the sin-sick and distressed world!

QUESTIONS :

Why did Pilate want to save Jesus? How did he appeal to the people on behalf of Jesus?

Tell the circumstances that led to the arrest and the mock trial of the Saviour.

What time features were fulfilled in the crucifixion of Christ?

Why did Jesus die before the two thieves?

How is the death of Jesus connected with the other features of the divine plan of the ages?

**JOHN'S RECOLLECTIONS
OF THE RISEN LORD**

March 28—John 20:19-29; 21: 20-24

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so I send you.

And when He had said this, He breathed on them, and saith unto them, Receive ye the holy spirit:

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.

And Thomas answered and said unto Him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

* * *

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is He that betrayeth Thee?

Peter seeing him, saith to Jesus,

Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but If I will that he tarry till I come, what is that to thee?

This is the disciple which testified of these things: and we know that his testimony is true.

GOLDEN TEXT: I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore.—Rev.1:17, 18.



AFTER Jesus' resurrection, He appeared about eleven times to His disciples during the forty days which elapsed before His ascension into heaven. Probably He was with, or near, the disciples all that time, but revealed Himself only on certain occasions. The Apostle Paul says: "He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve. After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also as of one born out of due time."—1 Corinthians 15:4-8.

Other appearances also of our Lord are recorded in the Scriptures. His purpose in manifesting Himself was to prove that He was alive. Possessing now a spiritual body, He could come and go like the wind, as can all who are born of the spirit. He could enter right into a room when the doors were bolted and barred through fear of the Jews. He could appear in any kind of body.

When He first appeared to Mary, He looked like the gardener. However, when He showed Himself to doubting Thomas, He had a body exactly like the one in which He had been crucified. It was not necessary for Jesus to have the very same body in order to be the same person. A river is recognized to be the same stream although the day before there may not have been a

drop of water in the river bed. Jesus gave up forever His old body as an oblation and satisfaction for the sins of the world. He did not need to take it back, even if there were any use in taking an earthly body to heaven.

The Apostle affirms that a similar condition to that of our Lord Jesus will obtain with the church. He says, "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption."—I Cor. 15:48-50.

The fruitage of the death and resurrection of Jesus will be worldwide. The prophet Isaiah said, "He shall see of the travail of His soul and shall be satisfied; by His knowledge shall My righteous servant justify many; for He shall bear their iniquities." (Isa. 53:11.) Then St. Paul says, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."—I Cor. 15:22-26.

"Up from the grave He arose,
With a mighty triumph o'er
His foes.
He arose a victor from the
dark domain
And He lives forever with His
saints to reign.
He arose, He arose,
Hallelujah! Christ arose."

QUESTIONS:

Name some of the personal appearances of Jesus after His resurrection.

Why was the resurrection of Christ so important in the divine plan?

Did Jesus have his old body when He appeared to Thomas? Explain this appearance.

What did Jesus mean by retaining and remitting sins?

GOD THE CREATOR

April 4—Genesis 1:1-5; 26-31.

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light, and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

* * *

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in His own image, in the image of God created He him; male and female created He them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day.

GOLDEN TEXT: In the beginning God created the heaven and the earth.—Gen. 1:1.



THE GENESIS account of creation is remarkable for its conciseness; and moreover, it is in harmony with the latest findings of science. We are not informed how long a time is covered by the expression, "in the beginning;" but it plainly refers to the period prior to that in which God was bringing the earth into a condition fit for the use of man—this latter period comprising six creative eras, or "days."

At that time the earth "was;" that is, it already existed, but "without form, and void." Nor was there any light on the earth before divine energy brooded upon the face of the waters. It is believed by many that the earth was completely surrounded by a great canopy of mineralized water. For this reason the sun was not visible—neither was the moon nor were the stars—until the fourth creative day or period. Evidently there were six definite changes—one at the close of each day; and this explains the statement made in each case, that the day began with "the evening" (a time of darkness) which was followed by a time of comparative light called "the morning." Thus the light was gradually increasing.

When we come to the fourth day, we read, "And God made (caused to appear) two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also [to appear]." There can be no question in the mind of any intelligent being that the sun and the stars *existed* long before the earth, since the sun is the central body in our planetary system that holds the earth in its place in the firmament. It is apparent, therefore, that what occurred on the fourth creative day was merely that the light of the sun reached the earth.

Having caused the waters to "bring forth" the fish and sea life, and the earth, the trees, shrubs, herbs, and animals upon it, the Lord God then made man in His own image. We need not take from this that man was made in the physical likeness of the Creator—although He must have a form of some kind. We believe that the thought to be

(Continued on page 32)

CHILDREN'S HOUR



A Great Army Overthrown



“I WAS reading today about the defeat of a great army,” said Uncle Eb, as we found ourselves seated and all ready for our story; “and I thought it might be a good idea to tell you about this before we start the Bible all over again as we decided to do at our last meeting. This carries us back to that period of the kings of Israel and of Judah, after the kingdom of the Jews had been divided into two separate parts. Some of the kings were good, but most of them did that which was evil in the sight of the Lord, and brought trouble upon both themselves and the people as well. One of the good monarchs was Hezekiah, King of Judah. This sovereign succeeded Ahaz, who had been very wicked. The wife of Ahaz, however, was a good woman and she trained their son Hezekiah in the right way, thus preparing him for his future work as king, so that in time he became a faithful servant of the true God.

“After he came to the throne, Hezekiah began at once to restore the worship of the true God; for the hearts of many had been drawn to idolatry. The king opened up the temple of the Lord which had been closed for years, and he cleansed and purified it. Then he sent messengers to both the people of Judah and of Israel asking them to return to the worship of the God of their fathers and especially, to come to the great Passover feast for which he had been making preparations. Therefore, a very large gathering of the people took place on this occasion. In fact, no such Passover had been observed since the days of Solomon—over two hundred and fifty years. It was a season of rejoicing and of gladness. The people sang praises to God, and such an impression for good was made on their minds that the time of the festival was extended beyond the usual limit, taking in two weeks instead of one. Now, Peter, I seem to see a question in your eyes, or can it be that I am mistaken?”

“Please, Uncle Eb,” replied Peter, “I thought this story was to be about a great army and how it was defeated.”

“Well, bless your heart, and so it is,” said Uncle Eb. “I guess it takes your old uncle too long to get around to his subject. But the fact is I want you to know just what kind of person King Hezekiah was, and how he won the Lord’s favor, so that you will be the better able to understand about the defeat of the great army.

“To the north of Israel lay a country called Assyria. The king of this country was called Sennacherib. He was a very haughty monarch. He had invaded the ten-tribe kingdom of Israel and had carried its people away into captivity, and had placed people of other countries in the land. The Assyrians had conquered various nations, and now aimed at the conquest of Egypt; but Judah was in their way, so they decided to conquer this kingdom first.

“Then Sennacherib sent an armed host to Jerusalem demanding a full surrender of the kingdom, so that the inhabitants might be sent away to other lands. The message was full of boasting, telling of the great power of Assyria and that no country could successfully resist so great a king as its present ruler. Of course, Hezekiah did not want to lose his realm, and the people did not want to lose their homes, but what were they to do? Their power in arms was nothing like as great as was Assyria.

“Well, king Hezekiah and his advisers thought the matter over and took counsel together. The king then decided that the best thing he could do would be to send the Assyrian king a fine present and thus win his favor. So he sent a great lot of gold and silver, even taking some of this from the temple. And he sent splendid ivory couches and other things of great value. In doing this, however, he made a great mistake. Such presents would only serve to show the Assyrian monarch that the people of Judah were afraid of him. So the Assyrian king invaded the kingdom of Hezekiah and destroyed some of the cities and then came up against Jerusalem with a vast army. He felt sure of success. He did not realize that he had the God of the Israelites to reckon with.

“It seems strange that even very good people may not think of the right thing to do at the right time. When they get into trouble they nearly always try everything else before they take their troubles to the Lord! ‘Call upon Me in the day of trouble, and I will deliver you,’ says the Lord. And the heart should be raised to Him for help at the very first. Had Hezekiah done this, he might have saved himself a lot of anxiety of mind; but many things we come to learn by experience, and this good king also had something to learn.

“Well, outside the walls of Jerusalem were thousands of the enemy’s soldiers, and the condition of things inside the walls daily was becoming harder to bear. A siege in the olden times was a terrible thing.

In time the food was sure to give out, and the people began to starve to death, and sometimes the water gave out as well. What was to be done? At last, Hezekiah did the right thing, the very thing that he should have done at the first. He and his friend, Isaiah the prophet, went into the temple and there they poured out their hearts in prayer to the Lord God who alone could deliver them. Now I think it would be nice to read King Hezekiah's prayer. Suppose Peter read it. You will find it in II Kings, the 19th chapter, verses 15 to 19."

Quickly finding the place, Peter read: "'And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, Thou art the true God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear and hear: open, Lord Thine eyes and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into fire: for they are no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.'

"Thank you, Peter, for reading that," said Uncle Eb.

"And the Lord God heard this prayer, as He always hears true, honest prayer, and He told King Hezekiah to send a message to the King of Assyria something like this: 'The people of Jerusalem despise you and laugh you to scorn. You have reproached and blasphemed the true and living God, the holy One of Israel. You think that with your number of chariots and soldiers you can do anything you please. You boast of all the cities that you have taken and how you have sent away the inhabitants to foreign lands. You think yourself the greatest king on earth, and you have defied the power of Israel and its mighty God. But the Lord will put a hook in your nose and a bridle in your lips and turn you back home by the way that you came; for He is stronger than you, and you still have much to learn.'

"And what happened then? Oh, it was a wonderful thing that happened indeed. You remember that God's angel shut the mouths of the lions when Daniel was thrown into the lions' den. And you remember that God's angel destroyed all the first-born ones in the land of Egypt at the time when the Lord delivered the children of Israel from bondage. Well, while the great army of Sennacherib was encamped before Jerusalem, feeling confident that the city was about to fall into their hands, once more the angel of the Lord appeared on the scene. Of course, he was not visible, but he accomplished the divine purpose. In one night he killed a hundred and eighty-five thousand of the fierce soldiers who had expected to destroy the people within the city. That was a big night's work, wasn't it? I wonder just how he did it. Did he take them one at a time while they slept? Or did he kill them all at once? Of course we don't

know for we are not told. However he made a good job of it and a very complete one; for in the morning those soldiers did not respond to the bugle call that had been wont to arouse them from their slumbers. There they lay, white and still. They would never fight anymore, nor would they again see their native land.

"When we went to school many years ago, there was a poem in our book called 'The Destruction of Sennacherib's Army.' It went something like this:

'The Assyrian came down like a wolf on the fold,
And their cohorts were gleaming with purple and gold,
And the sheen of their spear was like stars on the
sea,

Where the blue waves roll nightly on deep Galilee.

"Just here I forget some of the lines, though I used to know them. However, I remember the remainder of the poem:

'Like the leaves of the autumn when north winds
have blown,
That host on the morrow lay withered and strewn.

'For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts at once leaped and forever were still.

'And there lay the steed with his nostrils all wide,
And through them there came not the breath of his
pride.

And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord.' "

"Did the Assyrians fight against Israel again?" asked John.

"Not in the days of Hezekiah," replied Uncle Eb. "They had had enough of it. And Hezekiah then became great in the eyes of the people, and many valuable presents were given to him, and he had much honor from that time, for the people realized that the favor of the Lord was with him. Now is there any question?"

"Why did that king with the big name want to fight with Israel at all? Didn't he know that God would be against him?" asked Eva.

"Well, you see, he was a heathen king," replied Uncle Eb, "and he didn't believe in the God of the Hebrews. Then as for the gods in which he did believe, why they were just no good. In fact, they didn't even exist, although he thought they did. He just felt sure that no god could resist his great army; but he did find out something; just as all those will find out who think to oppose God in any way. The best thing that we all can do is to be on God's side, and then we are always safe, whatever may take place."

THE PLAN OF GOD IN BRIEF: An abridged edition of *The Divine Plan of the Ages*. This 96-page book is published by the Bible Students Committee, in England, and is an excellent piece of literature for general distribution. Price, 15 cents each.

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

Talking Things Over



DRINKING THE CUP WITH HIM



THE MEMORIAL date to be observed generally by the brethren this year will be Thursday evening, March 25. As always, this occasion will remind us afresh of the sure foundation upon which our hope of life is resting. It should also call forth earnest, heart-felt praise to our loving Heavenly Father for His provision of such a wonderful Savior, as well as grateful appreciation to our precious Redeemer and elder brother for the supreme sacrifice made by Him in order that we might have this blessed assurance of life everlasting.

And as we memorialize Jesus' passion, meditating upon the extent to which He suffered for us and for the world, let us remember that the genuineness of our appreciation cannot be fully demonstrated merely by the reverent partaking of the bread and the cup, on the evening of the Memorial, but is dependent also upon the extent to which loyalty to our consecration vows carries us forward in the work of sacrificing the flesh and its interests—filling up that which is behind of the afflictions of Christ.

O what grace is extended to us in the Master's invitation to take up our cross and follow Him into death, accompanied with the promise that if we "be dead with Him we shall also live with Him," and also that, "If we suffer with Him we shall also reign with Him"! May we all, at this memorial season, "gird up the loins of our minds" afresh, and, turning our hearts in the direction of the heavenly goal, continue to press forward resolutely in the narrow way of sacrifice and service, leaning upon the divine promises to sustain us in every time of need.

THE TAMPA, FLORIDA CONVENTION

The following letter from Brother A. L. Muir, telling of the recent Tampa Convention, will be of interest:

"We are living in momentous times and signs everywhere give clear indication of the preparations of the Day of the Lord and the gathering of His saints to Himself. More and more is our faith being strengthened in the testimony of Present Truth, and Brother Russell's ministry is being the more clearly seen in the events of our day. Granted that his expectations did not all materialize, nevertheless may it not be that we, with him, were more intent upon our change than on the question about our own fitness to be changed?"

"The more we come in contact with the brethren, especially since 1916, we are forced to realize how little of Present Truth some of them ever apprehended; or else, they have forgotten much of the great elements of our faith. It does seem passing strange that it should be possible for those once enlightened, and who have tasted of the blessings of the Lord's revelation, so soon to have let these things slip. It is no wonder that the Lord did not fulfil our expectations, for the sad fact is that a great many of us were not ready for that glorious event—our change.

"There is also a disposition amongst some to dabble in so many strange and peculiar ideas, that it makes us grieve for the serious effect such have on others not so well grounded. How good it is to fall back on the Lord's assurance that He knoweth them that are His, and will not allow them to be side-tracked without lending them all the necessary aid for their protection in this time of trouble.

"With these thoughts in mind, the Tampa ecclesia arranged for a convention for the last week-end in January, and, full of faith, sent out notices, together with letters, to many friends. To our unbounded delight, about seventy brethren attended the sessions, including a goodly number from out of the state. The meetings and fellowship were sweet, and it was inspiring to see how the friends lingered together between and after the meetings, seemingly loath to go home.

"The talks were straightforward. Emphasis was placed on the necessity for stability in the faith; for having a set purpose and goal; and for pressing on in the fulfilment of our consecration vow. The testimonies showed appreciation to the Lord for His keeping and saving power, and the earnest desire to be amongst the 'more than conquerors.' It was felt that our reward was near at hand and therefore we were urged to give the more earnest heed to these things.

"The concluding meeting of the convention program was the result of diligent work during several weeks preceding the convention by Sister Genevieve Sanford. She interviewed various Rabbis in Tampa and St. Petersburg and found them most receptive, and yet, at the same time, unable to say that each of their congregations were able to receive the message and rejoice in it. However, she made appointments for the speaker to interview them, and as a result a meeting was arranged at the forum of the Young Mens Hebrew Association, in Tampa.

"They advertised the meeting, while the local friends mailed out printed invitations to all the Jews in town. Unfortunately, the night selected was just previous to

a gala celebration on the following day, and of course, a full house could not be obtained. Approximately 80 persons were present, about half of them truth friends, and all gave excellent attention to the presentation of the subject: "Israel's Foretold Destiny." At the close of the lecture, 21 of the booklets, "Zionism in Prophecy," were sold to Jews, which shows how much interest was thus created in the subject.

"This experience has taught us that if a plan is conceived and methodically followed, results will be obtained of far-reaching effect. One result of the above meeting was an invitation for the speaker to give the same talk at the forum of the Congregational Church, and the possibilities therefore are limitless along this line. There can be no doubt that now is the acceptable time for a message to reach the Jews.

"How it makes our hearts rejoice as we note the signs of the Kingdom, and what a pleasure it is to be able to say to the Jews: 'Your warfare is accomplished. . . . You have received of the Lord's hand double for all your sins.' How it strengthens our faith to see these evidences of the returning favor to the Jew, and with what satisfaction we can view the great divine plan of the ages and see taking place before our eyes, the many things we used to study and discuss in our Berean studies in the years gone by. Instead of feeling discouraged by the delay since 1914, we should the more rejoice that we have been kept in the faith all these years and now have the privilege of telling the sweet story of redemption and salvation, not merely to the Jew but also to the Gentile."

In a supplementary letter received from Brother Muir he tells of interest that has developed among a group of new-found friends with whom contact has been made as a result of the recent convention. Meetings have been arranged specially for these, and twelve of them attended the first one. Brother Muir writes:

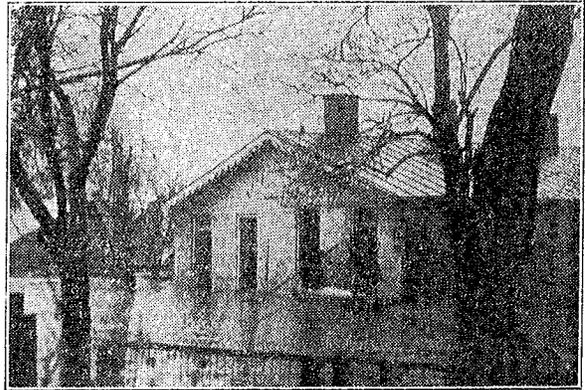
"The interesting thing is that these friends found out about us through accident, although of divine providence. It seems that some one of our friends dropped a program of our convention on the street, and one of these sisters picked it up and carried it to their local leader. He pronounced it of the opposition, and she said she was going to see what it would be like. She and her sister attended the convention and were much impressed with the talks and the friends they met. And now we have the privilege of assisting them to obtain a better knowledge and appreciation of the truth."

OUR BRETHERN IN THE FLOOD

THE FLOODS throughout sections of the Middle West and South during January and February were most disastrous. The daily newspaper accounts of what took place along the banks of the various flooded rivers told the general story disaster quite completely, but we believe the friends everywhere will be interested to learn how their own brethren in Christ in these districts fared, so we are glad to pass along what information we have thus far received. None of the brethren in the Cincinnati district, so far as

we know, were living in the flooded sections of the city, hence they were affected only by the inconvenience of being without light and water for a number of days due to the city power and water plants being out of commission. The following letter from Brother Lowry, of Madison, Indiana, tells something of the conditions among the friends there:

"Dear Brethren of The Dawn: This is to let you know that we are safe now, comfortable and warm, and plenty to eat. The Lord's care has been over us to a remarkable degree. At no time did we need to bear more than we were able. Our house is probably lost but that does not mean anything to us, for if it is lost we know that it has simply served its purpose for the time that the Lord saw we needed it. The water came fast but we got nearly everything from the house. We are near the mouth of the Kentucky River and the water came out of there in great swells. Further down, after spreading out, the rise was slower.



This is picture mentioned in Brother Lowry's letter

"A young man, a Catholic, to whom I have talked the truth, came and stayed right by us, and would not leave, although I tried to get him to go to his own work. He telephoned and got leave, and was 'as my own right arm,' doing what my own strength could not have done. As you know, my strength is not much. This is only one of the many, many ways the Lord's care was manifest.

"Before we even got all our things out of the house, a man and his wife offered us the use of a little cottage, and they worked that night setting things up for housekeeping, while we took a rest. We have our own beds and stoves. Think—think of such care in time of need. We sorrow for those in their suffering in cold and wet, and would have been glad to suffer with them, but the Lord has spared us from that which would have been too much for us, and been my death at this time.

"We rested at a house across the street over night, a house now almost under water, and in the morning while it was still raining, I took a picture from the porch. It is one of the J. W.'s in a boat helping to prepare our house to stand the water, opening window's, etc. I sent word to see if we could help them—their house is below ours—in the picture you see him responding. Hearts are melted, and many, though not

in the suffering themselves, are laying down their strength, working almost day and night.

"Brother Sidney Morton's house is 10 feet above the water, and Brother Fiske's 20 feet. Brother Morton came down to our house when he heard of the flood rising and offered help. Part of our things are now at his shop. We will appreciate receiving any news of the friends.

"Some tracts, 'Calamities—Why Permitted,' that I had on hand, have already brought some warm response. I do not know what my strength will be, but if it is His will I shall appreciate putting these tracts all over town.

"Closing, we ask an interest in your prayers, that we may see and follow the Lord's guidance obediently, and be and do what He would have us; and be used by Him in the great future work of mercy in due time. With our love to all the brethren everywhere,

—Brother Charles W. Lowry."

A letter from Brother Wilton R. Wells, of New Albany, Ind., informs us that "the flood caused no loss to the Wells family, but that the home of Brother and Sister Murray was flooded, causing considerable loss; and that Brother and Sister Davis had to move from their home. Also that the ecclesia's classroom was damaged so badly by the water that they will be obliged to hunt for a new place in which to hold their meetings. To date, we have not heard from friends at any other points along the flooded rivers."

THE VICTORY WON



BROTHER JOHN G. KUEHN, known by the majority of the friends throughout the country, passed beyond the veil on Thursday, February 2, at his home in Rutherford, N. J. Brother Kuehn was born in Cedarburg, Wisc., on October 10, 1861. Sister Kuehn finished her course about a year and a half ago. His children who survive him are: Sister J.

F. Kuehn, Sister Dudley R. Hooper, and Brother Alfred Kuehn, of Rutherford, N. J., Sister C. A. Sundbom, of Saginaw, Mich., and Brother Hugo F. Kuehn, of New York City.

Brother Kuehn accepted the truth and entered its service as a member of the Bible House family in Allegheny, Pa., a number of years before the headquarters of the work were moved to Brooklyn; and continued in the service at the Bible House until Brother Russell died. A great deal of that time he served as director of the Pilgrim Department.

Since 1917 he had continued to be actively interested in the service of the Lord and of His people, doing with his might what his hands found to do. In 1931, as an elder of the Associated Bible Students ecclesia of Greater New York, he became a member of the Radio Committee then sponsored by the ecclesia, and since that time continued to serve, for a time on the Radio Committee, and then on The Dawn committee which took its place. He continued to be a courageous supporter of the great fundamental doctrines of Present Truth until the end of his career. His loyalty to the Lord and to the truth is well shown in a letter written by him shortly before his death, from which we quote the following:

"We may well ask why it is that in so many places brethren who once saw eye to eye with us, no longer hold dear the truths which once they so highly esteemed. No doubt the answer is that this is a part—an important part—in the developing and testing of love for the brethren, one of the 'all things' which 'work together for good to them who are called according to His purpose.' The 13th chapter of 1st Corinthians shows that the importance of love is so great that even if one had all knowledge and did not have love, he would become a castaway. Love is the principal thing, and the test by which we may know our own standing. 'Hereby know we that we have passed from death unto life, because we love the brethren.'—1 John. 3:14.

"By God's grace we have been able to hold fast the precious truths so abundantly provided. We have been contending earnestly for the faith once delivered unto the saints. It is our earnest endeavor to hold high the banner of truth. The test now upon the church is most subtle, the adversary is trying to trap us unawares. Therefore, 'let him that thinketh he stand take heed lest he fall' May God grant continued grace that we may not fall in this test and perchance that we may be able to help others to stand. Let us work out our own salvation with fear and trembling."

While we all rejoice for Brother Kuehn himself, yet his fellowship will be missed by many of us, and particularly will this be true with respect to his family, to whom we extend our sincere sympathies and prayers. The funeral service was conducted by Brother J. L. Cooke, an elder of the Greater New York ecclesia, who was assisted by a number of other brethren.

THE CAMDEN, N. J. CONVENTION

ON SUNDAY, February 21, between 50 and 60 friends gathered in Camden, N. J., where they spent the day in blessed fellowship and service together. This convention was arranged as the beginning of an effort to establish a regular Sunday meeting place for brethren in Camden and vicinity. The address of these meetings will be: Moose Hall, 807 Federal Street, Camden. Services will be held each Sunday afternoon beginning at 3:00 o'clock. For the time being, speakers from New York and other points will serve. Brother Amos Van Sant writes us about the blessings of the convention. We quote his letter in part:

"The weather was very threatening in the morning, turning to rain in the afternoon, but this had no dampening effect on the spirit of the friends. Brother John Breneman served as chairman, and Brother Oscar Magnuson gave the opening address, using some of the typical features of the tabernacle to illustrate his points. His talk was specially helpful to some who had just recently found their freedom in Christ.

"Brother Edward Fay, of Phoenix, Arizona, spoke to the friends in the afternoon, on the subject of seek-

ing a bride for Christ. He used the story of Rebecca as a basis for his talk. This talk was much appreciated. In the testimony meeting a Polish brother who had not been "free" very long, said that he 'felt good in the heart,' and we all rejoiced with him.

NATIONAL ADVERTISING RESULTS

From a brother in Christ who saw and replied to a recent advertisement in the *Literary Digest*, we quote the following letter; in part:

"I was interested in the works of Pastor Charles T. Russell, but since he passed beyond the veil, I have not found anyone who was properly carrying on his work of interpreting the Word to the layman.

"I have been peering into the eastern sky for a long time now to see the gleams of truth break through this night of gloom, and I sincerely hope that this watching will be rewarded in the perusal of your literature."

After receiving his copy of "God and Reason," this brother wrote again as follows:

"I have just received my copy of the book, and for me to say that I am pleased is to put it very mildly indeed. . . . Would you kindly advise me if there are any classes or public meetings in this locality."

CONSIDER THE LILIES

(Continued from page 22)

the narrow way, we will be called upon to experience persecution, hardship, weariness, perhaps even hunger and privation. If our faith is sufficiently strong, we can rest in the full belief that whatever the Lord may permit to come upon us in the way of joy or sorrow, will be for our highest spiritual welfare and growth: and the full growth of the new creature can be realized only through the complete sacrifice of the flesh and all its interests.

Yes, God provides for the lily, and the lily grows; but it must be subjected to winds and storms, to heat and cold. By means of these experiences it grows and fulfils its function of helping beautify the earth; and then it dies. Similarly, God cares for our outward man, not by shielding us from the hardships of life, but by tempering the storms and the winds of strife; by the sunshine of His smile at times, and by subjecting us to the cold indifference of a disinterested

and unfriendly world. And through all these experiences the new creature is not only performing its present function of blessing others as it has and can make opportunities, but is also being prepared to perform its future function as a joint-heir with Jesus in the blessing of all mankind.

While God is dealing with us as new creatures, He is permitting the outward man to perish; and, when its present function as the servant of the new man is finished, the sacrifice will be fully consumed and it, too, like the lily, will die. To the faithful sacrificing Christian, the apostle adds his testimony to that of Jesus, saying, "But my God shall supply all your needs according to His riches in glory by Christ Jesus. (Phil. 4:19.) May our consecration be so full that we will gladly permit our Heavenly Father to decide what we need, and rejoice in the abundant manner in which He cares for us, being fully assured that "all things work together for good to them that love God, to them who are called according to His purpose."—Romans 8:28.

GOD THE CREATOR

(Continued from page 26)

conveyed to our minds is that man was made in the moral and mental likeness of God. Man is capable of grasping and comprehending truth in the abstract, which the lower animals are not capable of doing; and then, too, man has the capacity to discern between right and wrong, "good and evil."—Gen. 3:22.

Not only did God make man perfect, giving him the power of exercising his own will, but the Lord

placed him in a perfect environment. Professor Drummond in his book called "The Natural Law in the Spiritual World" says that perfect correspondence with a perfect environment would mean a state of everlasting life. Certainly man's environment was perfect, for it contained the wonderful "tree of life" with the properties of its life-sustaining fruit. Had man continued to live in Eden as it then was, he would not have died, but would have lived on the earth forever.

In the great re-creative process to be accomplished through Christ, the whole world will be restored to the condition lost in Eden. What a glorious prospect indeed is that!

QUESTIONS:

How long were the creative days?

Explain "The evening and the morning were the first day," etc.

What is the meaning of, "Let Us make man in Our own image"?

How did man exercise dominion over the animals?

"GOOD HOPES" REPORT

(Months of October, November and December, 1936)

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged.

FREE TRACT FUND

A1376-387	\$ 15.83
1-375	10.00
Balance October 1	54.63
From General Fund	400.00

Total

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 528,246.

Total cost of printing and shipping

Balance in Free Tract Fund

TRAVELING SPEAKERS FUND

C3-351-C3-449 ..	\$50.30	3-424.....	\$10.00
3-353	5.00	3-425.....	10.00
3-354	5.00	3-426.....	8.00
3-355	10.00	3-427.....	15.00
3-356	5.00	3-428.....	50.00
3-358	10.00	3-431.....	5.00
3-359	5.00	3-433.....	5.00
3-362	5.00	3-434.....	5.00
3-364	5.00	3-437.....	5.00
3-416	5.00	3-438.....	5.00
3-417	5.00	3-443.....	7.00
3-418	5.00	3-445.....	5.00
3-419	5.00	3-446.....	6.00
3-420	15.00	3-450.....	10.00
3-421	5.00	Bal. Oct. 1	86.04
3-422	5.00		

Total

Traveling expenses of speakers

Balance

Number of class meetings served, 153; total attendance, 3,837.

Number of public meetings served, 9; total attendance, 801.

ADVERTISING FUND

H8-52	\$ 1.00
8-50	150.00
8-51 ..	25.00
Balance last reported (June, 1936)	40.48

Total balance in fund

FREE BOOK FUND

G7-56-G7-57	\$1.31
7-55	5.00
Balance October 1	15.88

Total

Charged against this fund, 58 books at 13 cents

each:

Balance

FREE SUBSCRIPTION FUND

E5-62-E5-66	\$ 5.25
5-65	5.00
Balance October 1	12.03
Transferred	200.00

Total

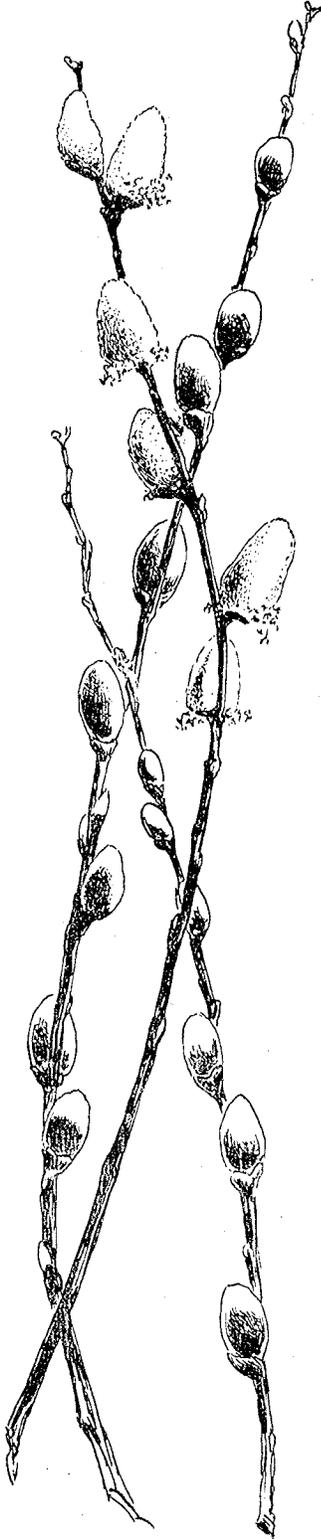
Number of 3-months subscriptions charged to this fund, 282, at 25 cents each: \$70.50. Number of annual subscriptions charged against this fund, 44 at \$1 each: \$44.00.

Total charge

Balance

GENERAL FUND

F6-879-F6-964 ...	\$83.99	6-939.....	\$ 30.00
6-881	5.00	6-941.....	15.00
6-882	25.00	6-942.....	7.10
6-884	30.00	6-943.....	5.00
6-885	15.00	6-946.....	10.00
6-890	5.00	6-947.....	11.00
6-895	15.00	6-949.....	20.00
6-897	5.00	6-951.....	5.00
6-898	10.00	6-953.....	7.00
6-900	10.00	6-955.....	30.00
6-902	5.00	6-956.....	8.00
6-904	10.00	6-957.....	5.00
6-906	16.45	6-958.....	5.00
6-911	5.00	6-959.....	25.00
6-912	25.00	6-960.....	5.00
6-913	5.00	6-961.....	5.00
6-914	18.00	6-962.....	5.00
6-918	50.00	6-963.....	6.00
6-919	10.00	6-965.....	10.00
6-920	5.25	6-966.....	5.00
6-923	20.00	6-967.....	25.00
6-924	25.00	Bal. Oct. 1	193.48
6-930	21.95		
6-932	10.00	Total.....	\$943.22
6-935	25.00	Transferred.....	600.00
6-936	25.00		
6-937	25.00	Balance.....	\$343.22



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.

