



***KINGS AND PRIESTS UNTO GOD
CHRIST HAS RETURNED!
THE RISEN CHRIST***

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad, however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

* * *

BROTHER T. E. BARKER

Worcester, Mass. March 3
Lynn, Mass. 17

BROTHER GIDEON BEILER

Wilmington, Del., 907 Tatnall St., March 17

BROTHER C. P. BRIDGES

Newark, Del. March 1
Reading, Pa., Stauffer's Hall, 6th and Franklin, 3 P. M. . . 3
Wilmington, Del., 907 Tatnall St., 7:30 P. M. 3

BROTHER FRED BRIGHT

Baltimore, Md., 4 West Eager St., 3 P. M. March 10
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 17
Allentown, Pa., 38 S. Fifth St., 7:30 P. M. 24
Jersey City, N. J. 31

BROTHER N. CONSTANT

Brooklyn, N. Y., 109 Remsen St., 3 P. M. March 24

BROTHER DAVID DINWOODIE

Philadelphia, Pa., 18th and Arch Sts., 3 P. M. March 24

BROTHER EDWARD FAY

Philadelphia, Pa., 18th and Arch Sts., 3 P. M. March 10
Hartford, Conn. 24

BROTHER A. C. FREY

Boston, Mass. (Convention*) March 31

BROTHER C. GEORGE

East Liverpool, Ohio March 10

BROTHER WILLIAM HOLLISTER

Lancaster, Pa. March 10

BROTHER P. KOLLIMAN

Reading, Pa., A. M. March 3
Hazelton, Pa. 10
Lebanon, Pa. (Convention*) 31

BROTHER O. MAGNUSON

Jersey City, N. J., Lawyers Bldg., Bergen Square Mar. 3
Paterson, N. J., Y. M. C. A., Ward and Prince Sts., 3 P. M. 10
New Haven, Conn., 19 Elm St., 10:30 A. M. 17
New London, Conn., Y. M. C. A., Bldg., 3 P. M. 17
Baltimore, Md., 4 West Eager St., 3 P. M. 24

BROTHER GEORGE R. MAYNARD

Hawthorne, Calif., 13110 Doty St., 7:45 P. M. Mar. 17

BROTHER M. C. MITCHELL

Paterson, N. J., Y. M. C. A., Ward and Prince Sts. . March 17
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 31

BROTHER N. M. MOLENAAR

Santa Ana, Calif., 417 S. Bristol, 10:30 A. M. Mar. 17

BROTHER G. R. POLLOCK

Lebec, Calif., 10:30 A. M. Mar. 17

BROTHER EDWIN PROCTER

Lebanon, Pa., (Convention*) Mar. 31
Hazelton, Pa. April 1
Leighton, Pa. 2
Pen Argyl, Pa. 3
Laurelton, L. I., N. Y. 130-33 228th St., 8 P. M. 4
Rutherford, N. J., 112 Mountain Way, 8:15 P. M. 5
Brooklyn, N. Y. (Convention*) 7

BROTHER A. I. RITCHIE

Mentone, Calif., 1352 Olivine St., 2 P. M. Mar. 10

BROTHER GEORGE M. WILSON

Duquesne, Pa. Mar. 3
Detroit, Mich. (Convention*) 23, 24
Brooklyn, N. Y. (Convention*) April 7

BROTHER W. N. WOODWORTH

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. Mar. 8
Lincoln University, Pa. 9
Pottstown, Pa., A. M. 10
Norristown, Pa., P. M. 10
Pen Argyl, Pa. 16
Easton, Pa. 17
Boston, Mass. (Convention*) 31

BROTHER C. W. ZAHNOW

Seattle, Wash. (Convention*) March 31

*See Convention Announcements on page 33

THE MEMORIAL SUPPER

The Memorial date this year is, as we understand it, Sunday evening, April 21.

CROSS AND CROWN PINS IN STOCK

We are glad to announce that we can now supply lovely gold-filled Cross & Crown pins in two styles—the lapel button style for men, and the catch style for women. The Cross in these pins is done in red enamel, which adds greatly to their beauty. The price is one dollar each, post paid.

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

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THE BIRTHDAY MANNA BOOK

This new edition of *The Daily Heavenly Manna* contains the same texts and comments as in the original. Also, there are ruled pages for autographs interleaved. Cloth binding, red edges—50 cents each; De Luxe Binding, stamped in gold, and gold edges—\$1 each.

The DAWN

A Herald of Christ's Presence

Vol. 8, No. 6

MARCH 1940

One Dollar a Year

THIS MONTH

THE EVERLASTING GOSPEL

Christ Has Returned—Students of prophecy in a number of church groups are now interpreting the signs of the times to mean that Christ will come soon. Most of these have failed to realize that these signs of His **parousia** (presence) mean that He has already returned. This article presents evidence of Christ's presence.

2

THE CHRISTIAN LIFE

God Is Love—A brief presentation of old, well established truths concerning the character of God, and of what it means for the Christian to be like God.

13

Reconciliation and Salvation—A brief lesson on what is accomplished by the death of Jesus, and the further blessings accruing from His resurrection.

15

Kings and Priests unto God—A brief discussion outlining the work of kings and priests, and pointing out how Christ and the church will fulfil these offices; and also the manner in which we are now being prepared for the Kingdom work.

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NEXT MONTH

THE HOPE OF GLORY

A review of some of the precious promises of God to those who "follow the Lamb whithersoever He goeth." Nominal churchianity, endeavoring to apply these promises to all who will ever be saved, has failed to plumb the rich depth of meaning they contain. This article, while calling attention to the exclusiveness of these "great and precious promises," will nevertheless emphasize the wideness of God's mercy as it will yet be revealed through the "little flock" to whom alone the promises of glory are made.

THE MYSTERY OF GOD

A contributed article in which a convincing array of Scriptures are cited, and Scriptural illustrations used, to show what has been the nature of the work of God in the earth from Pentecost to the present time; and how this work has been in preparation for the future Kingdom work of restoring the dead world to life.

DOES NOT GOD CARE?

That which was thought to be Christianity is now on the defensive throughout many parts of the world, while the "church" has been destroyed in a number of countries. Even in America a spirit of irreligion is engulfing the youth, as well as others, so that leaders of churchianity are fearful of what the future holds. What is God doing about it? Is He not interested in that which has professed to belong to Him? This article points out the Scriptural answer.

THE EVERLASTING GOSPEL

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

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

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

Gal. 3:8

Lu. 2:10

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

Gal. 3:26, 29

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

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

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

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

Heb. 11: 8, 10

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.

Lu. 3: 6.

Christ Has Returned

CHRIST HAS RETURNED! But, some will counter, That can't be true, because when Christ comes it will mean the end of the world. Our reply is that the world is already ending. It is generally recognized that the memorable year 1914 marked the end of an epoch in human experience, and the beginning of a new world. This is now admitted and proclaimed by an increasing number of statesmen, historians, economists, clergymen, and others. For example, Dr. Kingdon of Newark University, speaking at a conference held by the Institute of Human Relations said:

"Tonight the air is tremulous with the hum of machines flying over cities with a dreadful freightage of sudden death. What can it mean? It means that it is given to us for weal or for woe to live at the end of an epoch in the world's life. An old era began to die in 1914."

It is precisely just such a change of world order that the Bible refers to as the end of the world. Already the pre-1914 world is so nearly destroyed that statesmen are beginning to make plans for a new world, not realizing as yet that the returned Christ is to be the Ruler in the new order that is to be established following the complete collapse of the one that is now crumbling.

Much of the old world has already been destroyed by the conflagration and upheaval that began in 1914. From the days of Ancient Babylon and on through the triumphant days of Persia, Greece, and then Rome, the old world was governed by a

group of ruling families who claimed divine authority for their rulership. The only remaining ones of these families still occupying thrones today are the heads of a few helpless neutral states of Europe, and these live in constant fear of having their lands wrested from them and they themselves exiled, by the present anarchistic and powerful machines of aggression now blighting what is left in Europe of Western Civilization.

As these powerful, hereditary ruling houses were overthrown, the church-state systems of government so closely allied with them have also either been destroyed, or else reduced to impotency as vital factors in world politics. Vast countries which were formerly held in the grip of ecclesiastical rule, are now either openly atheistic, or aggressively pagan. And the end is not yet, for one country after another continues to be wrested from ecclesiastical control.

While all this has been going on, the Jews and their affairs have almost continuously been making front-page news. First, the now defunct League of Nations arranged for the Jews to have a national Homeland in Palestine; and Great Britain was given a mandate by the League to see that these plans were not sabotaged by others who might think the Holy Land belonged exclusively to them. More than three hundred thousand Jews have returned to Palestine, and large areas of that once desert country have been made prodigiously fertile; and now

a veritable paradise exists where before there was but a wilderness, a barren waste.

But, among all the strange things taking place in this crumbling world is the sudden, almost complete closing of Palestine's door to the Jews, while increased bitter persecution in Europe makes a new home for them more needed than ever before.

Economically and financially, the world is collapsing. The best example of this is in our own fair America. We entered the first World War with a national debt of only one billion dollars; but today, that debt has risen to more than forty billion dollars; and many other major nations are even worse off than is America.

And the unemployment situation continues to get worse rather than better, the world over. Even Great Britain, with hundreds of thousands of men in the armed forces of the empire, still copes with an acute unemployment problem. The cries that something be done about this are becoming more and more insistent and threatening.

These are but a few of the outstanding things that can be mentioned in evidence that something epoch-making has been transpiring since 1914, and the answer for which human wisdom has been unable to find. Statesmen and philosophers, clergymen and writers, are quite able to analyze the conditions, and to tell us what is happening; but they have no workable solution for the difficulties, nor are they able to tell us what the end will be.

We make no apology, therefore, for inviting attention to the prophecies of God's Word, the Bible; and for examining these prophecies in the light of the claim that inasmuch as the world is ending it means that Christ, the King of the new world, is even now present as a "thief in the night," and that it is the influence of His divine power in earth's affairs that is producing so many otherwise unexplainable situations and developments in this increasingly-chaotic and dying world.

Those who profess to believe the Bible should be glad to re-examine its prophecies pertaining to the end of the age; and it is our hope that some of those who hitherto have not been able to believe in the inspiration of the Bible may find its testimony concerning present world conditions so accurate, and its foretold remedy so harmonious and beautiful, that they will want to say in the near future, as one of the prophets predicted, "Lo, this is our God, we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25:9.

Two Views of the Second Advent

The return of Christ to earth is commonly referred to as the Second Advent. Views concerning this great event are widely variant. Some claim that it took place at Pentecost when the Holy Spirit came upon the waiting disciples, and that since then, as each sinner is converted, it constitutes a further coming of Christ, hence that when all are converted He will have fully come. The claim is made that in this way Jesus fulfils His promise, "Lo, I am with you always, even unto the end of the world [age]."—Matt. 28:20.

On the other hand, many claim that Jesus will return to earth as a man, and that He will be recognized by the print of the nails in His hands and in His feet, and the spear wound in His side which He received at the time of His crucifixion. This latter view depends to a considerable extent upon a literal interpretation of certain prophecies, such as that of Revelation 1:7, where we read, "Behold He cometh with clouds, and every eye shall see Him."

We believe that the truth of the matter, supported by the entire

testimony of the Scriptures, lies between these two extreme and opposing views. The first view does away with the necessity of a personal coming of Christ yet approximates the truth concerning the nature of Jesus, in that it considers Him to be so far above human beings in nature that He can be said to be present with them without their being able to see Him.

The second view holds to the clearly established Scriptural fact of a personal return of the Master, but circumscribes the grandeur and possibilities of that momentous event by the unscriptural claim that He returns to earth as a sort of glorified man, and not the powerful, invisible divine being that He became when the Heavenly Father raised Him from the dead, and gave Him a name which is above every name.—Eph. 1:18-23.

The Scriptures teach that when Jesus was raised from the dead He was no longer a human being, but a powerful divine being, the "image of the invisible God." (Col. 1:15; 2 Cor. 5:16; 1 Pet. 3:18.) Hence, by nature, He is now invisible to the human eye, even as God is invisible. It is this divine Christ who returns to earth at the Second Advent, hence the fact of His return will need to be recognized otherwise than by seeing Him with the natural eye.

True, Jesus did appear as a man to His disciples on several occasions following His resurrection; but this does not mean that He was, by nature, still a human being. The circumstances of His few brief appearances prove to the contrary. For example, He always appeared in a different body, which would not have been the case had the human body in which He appeared been His real body.

Only once did Jesus appear in a body similar to the one which was crucified, and that was because Thomas made it plain that he would not believe the Master had been raised from the dead unless he could see His wounds. Jesus satisfied the doubter's lack of faith; although only this once did the disciples see any wounds. In fact, on the occasions of His other appearances to them they did not recognize Him by His personal appearance, but by the things which He said and did.

Jesus' appearances to His disciples subsequent to His resurrection were after the same order as the appearances of angels in more ancient times. For example, three angels appeared to Abraham. They talked and ate with him; but they were not human beings—although for a time Abraham thought they were.—Gen. 18:1, 2; Heb. 13:2.

Jesus was present with His disciples for forty days between the time of His resurrection and His ascension; but only a very small portion of this time were the disciples able to see Him; and then, as we have seen, only when He miraculously appeared to them. It is this Jesus, therefore, who is able to be invisibly present among human beings, and who, the Scriptures declare, is to return to earth for the purpose of establishing a Kingdom of righteousness by means of which the redeemed race is to be restored to life and happiness upon the earth.

Jesus' Flesh a Ransom

Jesus was made flesh in order that He might give Himself as a corresponding price, a ransom, for Adam and his race. The Master said, "My flesh . . . I will give for the life of the world." (John 6:51.) Had Jesus been raised from the dead as a human being it would have meant that the ransom was taken back and thus the world of mankind would have been unredeemed.

But the Scriptures show that while Jesus was put to death in the flesh He was made alive in the spirit, or as a spirit being. (1 Cor. 15: 44-47; 1 Pet. 3:18.) Jesus had previously explained to Nicodemus that one who is born of the spirit can come and go as the wind, that is, be invisible to the human eye, although having great power. He proved this to be true in His own case, for, after His resurrection, His disciples could not tell from whence He came nor whither He went, when appearing to them.—John. 3:8.

That Jesus still possesses the power to appear to human beings, as He did to His disciples following His resurrection from the dead, we do not dispute; but the Scriptures do not say that His second coming will be revealed to the world in this manner. His appearances following His resurrection were evidently intended to establish in the hearts and

minds of His disciples the fact that He had been raised from the dead; but this fact having been established we have no reason to expect their repetition.

How Divinity Is Manifested

In Romans 1:20 we read concerning God, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Here is a key which will help us understand the significance of the prophecies pertaining to the second coming of Christ. Christ is now invisible to human eyes, like the Heavenly Father, hence, at His second Advent can be recognized only by the visible things which transpire, and which can be identified through the prophetic page of the divine Word as the "signs" which were to mark His return.

Let us state the matter in another way: We believe in the existence of God, not because we have ever seen Him, but because we see His works. With our limited abilities we survey the vast universe and we say there must be a powerful all-wise Creator back of this. Similarly, in the divine Word, we find set forth an impressive array of events which were to take place in the world following the return of the divine Christ; hence, if we can see that many of these events are already taking place, the logical conclusion must be that that which the Bible describes as the second coming of Christ is already a reality. It is upon this basis that the assertion forming the caption for this article is held to be true; namely, that Christ has, indeed, returned.

God of this World Invisible

The Scriptures teach that there is a personal devil; yet no human being has ever seen him; but we have all seen the results of his nefarious influence. The Apostle Paul tells us that Satan is the "god of this world," the one who now "works in [the hearts of] the children of disobedience." (2 Cor. 4:4.) Paul also explains that Satan is a spirit who is the "Prince of the power of the air." (Eph. 2:2.) Jesus speaks of Satan as the "prince of this world."

(John 12:31; 14:30; 16:11.) If we believe the Bible, we must, therefore, believe that this powerful being has, throughout the centuries, been exercising control over the affairs of men.

The devil, however, is the invisible ruler of "this present evil world." Peter declares that he goes about as a "roaring lion," seeking whom he may devour. (1 Pet. 5:8.) This clearly indicates that Satan's field of operation has been right here on earth; yet even those who realize this most fully have never heard him literally roar.

With the coming of Jesus, there also comes a change of dispensation. A new world, or order of things is instituted, and in this new order, Jesus will be the King supplanting the rulership of Satan, who has been the "prince of this world." In vision, John saw an angel come down from God and lay hold upon Satan, and bind him with a mighty chain. Following this, Christ and the church are seen to reign for a thousand years. As Satan, who is bound, is invisible, certainly the agencies which bind him must likewise be invisible. —Rev. 20:1-4, 6; 5:10.

Satan's power and influence in this evil world have been none the less potent because of his invisibility. On the contrary, it has given him certain advantage in that unseen he has been a powerful force for evil. Thus he has been able to make his influence felt in the council chambers of the rulers and princes of the earth, and to a considerable extent to direct their affairs.

Jesus' rulership will also be an invisible one, exercised through earthly agencies. He will rule the people with a rod of iron; but He will rule them in righteousness, and not in unrighteousness, as Satan has done. Even as the results of Satan's rulership are now easily discerned, so Jesus' reign will, ultimately, be recognized by all mankind through the results accomplished. Of this we shall see more as we proceed.

In Matthew 12:29 Jesus speaks of entering into the "strong man's house," binding the strong man, and spoiling his goods. The strong man here is Satan, as the context shows. His "house," or domain, is the earth. His "goods" are evidently sin, sickness, and death. (Heb. 2:14.) Sa-

tan's house, workshop, or domain, has been this present "evil world," or "age," or as the Greek puts it elsewhere, *kosmos*, or order of things.—John 18:36.

The entering of this house on the part of the Master is what occurs at the second advent. The overthrow of Satan's empire and the binding of the adversary himself first takes place. The commotion resulting from this is described by the prophet as being a "time of trouble such as never was since there was a nation." (Dan. 12:1.) Evidently that trouble is already upon the world. This work completed, the remaining thousand years of the Master's second presence will be devoted to the destroying of all Satan's goods, including death, "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26.) And with sickness and death destroyed, what a wonderful new world it will be!

Truth Concealed by a Mistranslation

Important truths pertaining to the manner and time of the Second Advent have long been hidden by a mistranslation. As we all know, the Bible was not written originally in the English language; hence we who use the English language must depend upon translations from the original Hebrew of the Old Testament, and the Greek of the New Testament. While in most instances in our English Bibles, very little of the richness of meaning has been lost through translation, there are exceptions in which profound truths of the divine plan have been long hidden by unwitting mistranslations.

One of these exceptions is in the case of the Greek word *parousia* which is used by Jesus and the apostles to describe the Master's second visit to the earth. In our Common English Version of the Bible this word is almost universally translated "coming." The result of this was that students of prophecy attempted to interpret the prophetic signs pertaining to the end of the age with the thought that they denoted that Jesus would soon come. However, the true meaning of this Greek word is "presence." It follows, therefore, that the fulfilled signs of the Master's *parousia*, or

presence, indicate that He is already here.

When, for example, the disciples enquired of Jesus, "What shall be the sign of thy coming [*parousia*, presence]?" they were not asking how they might know in advance when He would come, but how they could identify His presence when He did come. In other words, in harmony with Romans 1:20, they wanted to know what visible things they were to look for as a token that the invisible Christ had returned to establish His Kingdom.

Archaeological discoveries in recent years reveal that the Greek word *parousia* was used in those ancient times to describe the visits of kings and emperors to various cities and provinces of their realms. One discovery reveals that taxes to pay the expenses of such a visit were raised by the issuing of a special "parousia coin."

How appropriate, then, that this word should be used in connection with the visit to earth of the King of kings, and Lord of lords. But, as in the case of the earthly rulers whose visits are thus described, so with Jesus, *parousia* does not mean the moment of coming, but covers the entire duration of the visit.

Present for a Thousand Years

Jesus' Second Advent, then, is truly a "visit," and not merely a coming: It is a Scripturally established fact that His second presence or *parousia*, is to continue for a thousand years. It is this thousand years that students of prophecy refer to as the Millennium. During the Millennium, Christ, and together with Him, His church are to reign upon the earth. (Rev. 5:10.) The object of the reign is to destroy death, and establish peace and righteousness everywhere.—1 Cor. 15:22-28; Rev. 20:4; 21:1-5; Psalms 2:2-8.

The first presence of Jesus, when He was here upon the earth as a man, lasted in all but thirty-three and a half years—from His birth to His crucifixion. He remained forty days longer as a divine being, invisible to the world, and then He returned to the heavenly courts. There are many prophecies in the Old Testament concerning the period of Jesus' first presence. Some tell of His birth; some of one or another part of His

life and ministry. Some tell of His death as man's Redeemer. Manifestly all of these prophecies were not fulfilled in any single day of the Master's earthly experience; and it would lead to confusion should we undertake to apply them all to any one event in His life.

The promises and prophecies concerning the second presence of Jesus, covering as they do, the work of a thousand years in the divine plan, are even more varied; hence call for a greater carefulness in study, if we are to understand them with any measure of correctness. For example, we are told that Christ returns to claim His bride, the church. (John 14:3.) Again we are told that He appears with His church. (Col. 3:4.) Manifestly these two events must take place at different times, yet both are related to the period of His presence, or *parousia*.

The Scriptures represent the Master as being present carrying on a harvest work, He, Himself being the Chief Reaper. (Matt. 24:31; Rev. 14:14, 15.) But He is also shown to be present as a great King to whom all nations must bow down and give homage. (Rev. 11:15-18.) It is only as we keep in mind that His second visit to the earth embraces a period of a thousand years, during which a variety of work is accomplished, first on behalf of His church, and later for the whole world, that these apparently contradictory statements of the Word are found to be harmonious. As this discussion has to do primarily with the effect of Jesus' return upon the world of mankind in general, we will not digress to take up the matter of His coming as a reaper to gather His church, etc., referring the reader for this information to Volume Two of *Studies in the Scriptures*, entitled "The Time is at Hand."

Manner of His Presence

In answering the disciples's question concerning the signs of His presence, the Master took occasion not only to outline a number of signs by which that great event would be revealed, first to the church, and then to the world, but also to point out certain fundamental facts pertaining to the manner of His presence. Apparently Jesus knew that it would be difficult for His people

to grasp the greatness and true import of the event, that they would be prone to think of His returning as a man, hence might be tempted to look for Him in some hidden, secluded spot, as they would naturally hunt for a human being whose presence they might wish to locate; so He said to them:

"Wherefore if they shall say unto you, 'Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning [Greek, *astrape*, bright shining] cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*, presence] of the Son of man be.'—Matt. 24:26, 27.

By these words Jesus is endeavoring to convey to our finite minds that His coming and presence was not to be like that of a human being. He was to return as a great divine being, the express image of the Father's invisible person; so we must consider the subject from that standpoint. You won't find Me, Jesus is saying, hidden away in some secret chamber, as you might find a man or a woman. Rather, you will discern My presence, even as you discern the existence of God Himself, and that is, by the great things which you ascribe to Him.

And so it is. We behold the sunshine and the rain, watering the earth and warming it, that it may bring forth and provide for those upon it and we say, this is evidence that God exists; a great Creator is back of it. So, Jesus explained that we will know of His second presence, because it will be like the lightning (Greek, *astrape*, bright shining) that, similar to the sun, cometh out of the east, and shineth even unto the west.

Some have mistakenly supposed that, by this illustration of the lightning, Jesus is endeavoring to impress upon our minds how suddenly He would come, that is, like a flash. But the time element does not seem to enter into this picture at all. Rather, the Master is describing the effect of His presence, saying that it will be world-wide, and like a bright shining that comes out of the east, and shineth even unto the west. The light of the sun is the only light that fits this description.

When we think of light coming out of the east we think of the dawning of a day; so, the Scriptures describe the thousand years of Christ's second presence as a "day"—the "day of the Lord." (1 Thes. 5:2; Psa. 30:5.) The full scope of the blessings to be dispersed to a dying world during that "day" are represented as coming to the people because the "sun of righteousness" arises, bringing healing to the nations.—Mal. 4:2; Rev. 22:1-3.

Brethren Not in Darkness

In connection with the illustration of the "day" of Christ's presence, other Scriptures come to mind which fit into the general harmony of the divine testimony. For example, the Lord's people are represented as being "watchmen," who, throughout the long night of sin and death that precedes the coming of Christ's new day of blessing, are earnestly watching for the coming of the morning. It is made plain that these will not know in advance of the return of the Lord, for He will come as a "thief in the night." Hence, they are told to watch, with the clear implication that when He does return, and the early dawn of the new day appears, they will be the first to know about it.—Matt. 24:36-42.

It is important also to note that the coming of the Lord is synonymous with the coming of the "day of the Lord;" for it is His coming that ushers in His day. Hence, the Apostle Paul says, "The day of the Lord so cometh as a thief in the night, . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thes. 5:1-5.) In verse three of this prophecy we learn that those who are not watching fail to discern the thief-like presence of the day of the Lord.

The fact that the "watchers" are privileged to know of the early dawning of the day of Christ, while others are unaware of what is taking place, is further emphasized by Jesus' comparison of the conditions that existed before the flood, when Noah was present with the people, with those that prevail at the end of this age, in the "days of the Son of man." While Noah and his family knew of the coming flood, and preached about it, the people in general refused to believe, hence were

in total ignorance of the significant times in which they were living. See Luke 17:26-28; Matt. 24:37-39.

It should be noted well that, in this illustration, the sudden coming of the flood does not represent the sudden coming of Jesus, but the cataclysmic trouble that is precipitated by the Master's return—the "sudden destruction" of the old order described in 1 Thessalonians 5:3-5.

As a Thief

Thieves in Bible times apparently were destroyers as well as robbers of other men's possessions. See John 10:10; Job. 24:14; Jer. 49:9; Luke 10:30. Paul employs this characteristic of a thief to illustrate to our minds that in addition to the day of the Lord coming secretly upon the world, it also results in the "sudden destruction" of Satan's world. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thes. 5:23.

In 2 Peter 3:10, also, the thief-like presence of Christ is associated with the work of destroying the old world. In Revelation 16:12-20 the final overthrow of the kingdoms of this world, preparatory to the full establishment of the Kingdom of Christ, is described as the battle of Armageddon. In the midst of this cryptic account we read the Lord's statement "Behold, I come as a thief," as though He would have us understand that the gathering of the nations to the great battle of Armageddon is due to the fact that He has secretly returned and is engineering the overthrow of Satan's world.—Rev. 11:15-18.

Bright Shining of His Presence

As we have already noted, Jesus explained that His second presence would be like a bright shining. (Matt. 24:26, 27.) Here, unmistakably, is the idea of enlightenment, symbolizing increasing knowledge. The Prophet Daniel, describing conditions that were to obtain in the "time of the end," declares, among other things, that "knowledge shall be increased."—Daniel 12:4.

In this same prophecy of Daniel (verse 1) the prophet, speaking of

Christ as "Michael," explains that when he stands up—that is, begins to take a hand in earth's affairs, "there shall be a time of trouble, such as never was since there was a nation." Evidently, therefore, the increase of knowledge, or "bright shining" of the Master's presence, is closely associated with the great time of trouble that overthrows the old order.

It is not difficult to discern the manner in which this is so, as a recent statement by H. G. Wells, the renowned British historian, indicates. Mr. Wells mentions the large army of educated but unemployed youth of the world and shows why these are an important factor in opposing established customs and are ready to overthrow the constituted authorities of the old world. We quote:

"And this modernized excess population has no longer any social humility. It has no belief in the infallibility of its rulers. It sees them too clearly; it knows about them, their wastes, vices and weaknesses, with even an exaggerated vividness. It sees no reason for its exclusion from the good things of life by such people."—*Magazine Digest*, condensed from the *Fortnightly*, London.

In these few words Mr. Wells reveals the true cause of much that is happening in this generation tending to bring this order of things to an end. Indeed the phenomenal increase of knowledge peculiar to this generation has contributed largely to the downfall of the pre-war kingdoms and institutions of earth. As we have seen (Matt. 24:26, 27; Dan. 12:4), it was foretold to be a sign of Christ's presence. Back of this increase of knowledge then is the fact of the Master's thief-like return—the knowledge itself being but the first gleam of the bright shining of His presence. It is the means by which the old world is destroyed and a new one established.

Satan, the Prince of Darkness

How perfectly logical it is that an increase of knowledge on the part of the masses of mankind should be one of the first evidences of the presence of Christ, the King of the new world. The long reign of sin and death under Satan, the prince of this world, is described in the Bible as a night-time of darkness. "Darkness shall

cover the earth and, gross darkness the people," the prophet tells us; and in contrast he says concerning the time when Christ is King, "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Isa. 60:2, 3.

In John 1:9 it is said that Jesus is that "true Light, which lighteth every man that cometh into the world." The prophecies clearly show that the complete fulfilment of this promise will be during the second presence of Christ; that it will be then that the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9.) It will require the work of the entire thousand-year day of Christ to complete the work of scattering all the mists of ignorance and superstition so that the people will be able to know and worship the true God and rejoice in His blessings.—Isa. 25:6-9.

However, before the people can learn about the true God, they must first unlearn a lot of things. And this they are now doing. As Mr. Wells points out, they are becoming more and more aware of the false claims of the privileged minorities and ruling classes of the earth. This is true in the political, economic, financial and also ecclesiastical circles.

No longer can the masses of mankind be held in restraint through ignorance nor by superstition. Even among the ignorant peasantry of Russia, education is beginning to spread. As superstition is exposed, the first desire on the part of the masses is to destroy the systems that have fostered it. This has given rise to all sorts of reform and pseudo-reform movements among the nations. Yes, even nations themselves, whipped into frenzy by opportunist dictators, embark upon crusades for liberty from under the yoke of former world-powers.

Already, in many countries old forms of governments have given place to new ones. In some cases the new governments may be better than the old ones, but very frequently they are worse. But in every case, the general agitation is resulting in a continuous increase of chaos which threatens the very existence of what men have called civilization. Dr. Butler, of Columbia University, describes the matter vividly by saying

that "Civilization has been torpedoed."

This, then, is the first result of the bright shining of the Master's presence. The increase of knowledge that has precipitated present world-chaos, has not been of a gradual development throughout the ages. No, it has come suddenly—that is, suddenly as compared with the thousands of years of ignorance that preceded the last few decades of increasing education and enlightenment. The fact that it has come suddenly, and has already produced such world-wide upheavals, is evidence that it is not a "natural" development, but an interposition of divine influence resulting from the second presence of Christ—the "bright shining of His presence."

A Night Also

In a cryptic prophecy recorded in Isaiah 21:11, 12, the prophet speaks of a "night also" that follows the early dawn of the new day—that new day of blessing when mankind will be given a new, divine deal. The geographical setting of this prophecy is the ancient mountain of Seir. Travelers who have visited this territory tell us that with the rising of the sun there occurs a peculiar phenomenon, in that the rapid evaporation of the dew that has fallen in the night, caused by the sudden rising of the sun over the mountain, produces a thick fog, or mist, which temporarily hides the sun; and that hence, even though the morning has come, it is followed by a short period of dense darkness.

How clearly this illustrates what is taking place in the world today! The great effulgence of light accompanying the Master's presence, and the consequent dawning of earth's new day, piercing, as it does, the veil of superstition that has so long kept the world of mankind in darkness, causes a sudden inflaming of enlightened passions which temporarily results in a short dark night of increasing trouble—a "time of trouble," indeed, "such as never was since there was a nation."—Dan. 12:1.

While thus far man credits the phenomenal enlightenment of the present time to the achievements of what they call the "brain age," yet the world is awakening more and more to the stark reality that the

alleged brain powers of our day are tragically unable to rescue the outworn institutions of the world that was before 1914, from the clamoring masses of humanity who have become enlightened enough to know that they are entitled to a "bill of rights" which, throughout the ages, has been denied to all except the privileged few.

Peace and Safety

Man, not knowing the true significance of the increase of knowledge that has come to him in our day, imagines that at long last he is able, as a result of the enlightenment, to find his way to lasting peace and good-will, nationally and internationally. Hence, 1913 witnessed a world-wide hue and cry of Peace. It was in that year that the Peace Palace at the Hague was dedicated, with all the so-called civilized nations of earth participating in the ceremonies. There seemed to be an expectancy of peace in all the diplomatic quarters of the world.

But this expectancy of peace proved to be without foundation in fact. It was like the proverbial wish that is father to the thought. The Apostle Paul foretold this situation, and in the fulfilment of his prophecy, we have another evidence of the Master's presence and of the early dawn of His new day. Paul writes: "For when they shall say, Peace and safety; then sudden destruction shall come upon them, as travail upon a woman with child."—1 Thes. 5:3.

How manifest has been the fulfilment of these words since 1914. The apostle explains that the destructive trouble would come like travail upon a woman with child; that is, in spasms. That is exactly how the world's troubles have developed since the old world began to die. And all the while, the persistent cry of Peace and Safety continues. All sorts of peace efforts have been made since 1914. There have been peace conferences, and disarmament conferences. Hundreds of peace societies have been formed throughout the world. Each spasm of trouble seems to call forth new formulae for peace. Even the mighty armies of the nations, formed in battle array, are called "Peace Fronts." But, adds the apostle, "they shall not escape."

In Jeremiah 8:11 and Ezekiel 13:10 we are also told of a cry of "Peace, peace," when there is no peace. These prophecies were evidently the inspiration for Paul's statement noted foregoing. So outstanding has been their fulfilment that the Pope, in his Easter message of 1939, called attention to them, saying that undoubtedly they are being fulfilled in this, our day. What the Pope evidently didn't recognize is that the fulfilment of this, and like prophecies, denotes the second presence of earth's new King.

We hold that the only plausible answer as to why the world, in spite of all the blessings and advantages of our day, is unable to extricate itself from chaos, is that our returned Lord, by dispelling the darkness of the long night of superstition and error, is bringing about the end of an order of things so fundamentally out of harmony with Him that it must be destroyed ere His Kingdom of righteousness can establish the glad new world of tomorrow.

The Antichrist Destroyed

In 2 Thessalonians 2:8, the Apostle Paul explains that antichrist is to be destroyed by the brightness of the Master's presence. This, then, is another result of His bright shining, and, if it is taking place, is another evidence of His presence. In this text, the Greek word translated "coming" is **parousia**, meaning, as we have seen, **presence**. In the beginning of this chapter Paul explains, for the benefit of some in his day who thought the Lord had then returned, that this event could not take place until there come a great falling away from the faith, and the man of sin, or antichrist, be developed. He then explains that this man of sin would be destroyed when Jesus did return, by the "brightness of His presence."

Some are still looking for this "man of sin" to manifest himself, failing to note that Paul says that what he describes was already beginning to manifest itself even in his day. The evidence is overwhelming that what Paul refers to is not an individual, but a system—a system that claims to be Christ's Kingdom, and has masqueraded as such down through the centuries. For details on this point we refer the reader to Volume Two, of *Studies in the Scriptures*, entitled,

"The Time is at Hand." We here briefly identify this antichrist as being primarily the Papal Church-State system of ecclesiasticism and politics by which the western world was ruled throughout that period of the Gospel Age history known as the "dark ages."

Some of the points by which we are able to identify this counterfeit are its claim to infallibility; its attempts to rule the world through the arm of the state; its great "swelling words" of blasphemy relative to alleged power to open and close the doors of what is called purgatory, upon consideration of a fee; etc.

One reason we know that this system did not actually represent God, and did not constitute the true Kingdom of Christ, is because the perpetuation of its power was dependent upon keeping its subjects in ignorance. To do this, Papacy suppressed the Bible throughout the period of its power; and cruelly persecuted those who dared to read the Sacred Word. The tortures of the Holy Inquisition are well known historical facts. It is undeniable that even now where Papacy's influence is felt most is where there is a lagging in the general increase of knowledge.

The increase of knowledge that becomes the bright shining of the Master's presence, has its foundation in the invention of the printing press. Curiously enough, the Bible became one of the first pieces of literature to be made available for the masses through the printing press. It was about the beginning of the 19th century when many large Bible Societies were formed, and the general distribution of the Bible got a good start. Previous to this, every effort was made to suppress the circulation of the Bible, even the British government burned at the stake some who attempted to circulate it in England.

By referring to Paul's prophecy of 2 Thessalonians 2:8, it will be noted that the antichrist system is said to first be "consumed" by the "spirit of His mouth," and then "destroyed by the brightness of His presence." This is the true historical sequence of what has actually occurred. The spirit of the Lord's mouth, is His Word, the Bible. Through its circulation in effective quantities from

about the opening of the 19th century, the power of Papacy began gradually to be weakened.

By the Word of God itself, Papacy's dogmas concerning apostolic succession, infallibility, purgatory, masses for the dead, indulgences, church-state government, etc., were exposed as being false. Not everybody became acquainted with the fallacies of these claims and many who might have learned were reluctant to give up their superstitious reverence for a system they had so long held sacred. However, many did get their eyes open. The Protestant movements gave impetus to this breaking down of reverence for Papacy, so that the way was prepared for what we now see taking place; namely, the final destruction of the system by the brightness of the Master's presence.

This antichrist system, it should be remembered, is not alone a false church, but is, rather, the union of church and state, with the claim that this union constitutes the Kingdom of God on earth. While the false church, as one of the component parts of this union, still exists—although rapidly being weakened by the loss of her children in one country after another—yet the church-state system of government by which the Vatican ruled Europe for so many centuries, is already virtually destroyed. This, then, is a clear indication of the Master's presence, for, as Paul says, this system was to be destroyed by the brightness of His **parousia**, presence.

And it has been knowledge that has destroyed this iniquitous system of hypocrisy and tyranny. To see this in its true light we must cut through the maze of political intrigues of Europe, discounting as merely incidental all the various incidents and elements that have led up to what we now see on that continent, and get all the way back to fundamental causes. When we do this we will realize that it has been the enlightenment of the people as to the fallacies of the claims of Papacy that has reduced that system to its present state of impotency as a vital ruling factor in the world.

And what is true of Papacy, is also true, although perhaps to a lesser extent, of many of the Protestant systems. Probably very few, for

example, still believe that the non-governing church-state system of Great Britain is actually backed by genuine divine authority and power. It is a token of our day that people are beginning to realize the sham of much of the religious trappings by which former generations have been impressed.

Does this mean the failure of Christianity? Nay, verily! It is but the discovery of the false gods that, for so many centuries, have been worshiped as the true God. With this discovery there is a turning away from religion altogether for awhile. It is not a turning away from the true God, for the illiterate masses of the world have never really known Him.

Their god has been the torment god, the purgatory god, the god of intrigue, exploitation and war. To these, the God of love and kindness is a total stranger. The God who sent His Son to die for them, and who, in His love and mercy, is about to establish a Kingdom for their everlasting blessing, is indeed an unknown God to the hordes of atheists who are now such a menacing threat to what is left of civilization.

"He Cometh in Clouds"

In Revelation 1:7, we are told that Jesus returns in clouds, and that every eye shall see Him. As Christ is a divine being, the express image of God Himself, men can see Him only through the incidents and events which accompany His return. The time will yet come—and that time is not far off, we believe—when these events will be of such a pronounced character that **all men** will readily recognize their true significance.

In Joel 2:1, 2, there is further reference to the "clouds" that become so distressingly ominous in the early dawn of Christ's new day. Here we are informed that this day, to begin with, is not to be a day of peace, but rather the reverse. It is to be a "day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

It will be noted from this that the "clouds" which appear in the early

dawning of the day of the Lord's presence, really consist of "a great people and a strong," the like of which has never before been known. This is evidently a reference to the uprising of armed forces so tremendous that civilization will crumble and fall under the impact of the revolutionary struggle they will precipitate.

These clouds of trouble are even now visible. Already the tribes of the earth are mourning because of them, although, as yet, they do not "see" the Master's presence as the immediate cause of the trouble. Jesus said that there would be a great mourning because of His presence, that there would be upon the earth distress of nations and perplexity. (Luke 21:25, 26; Matt. 24:30.) As the atheistic and paganistic forces, armed and unarmed, become increasingly threatening, the world looks forward with fear to the outcome.

God's Hand Over Israel

But how, you may ask, will the people in general be made to recognize that this world-wide trouble is the death throes of the old world, and is caused by the presence of the King of the new world? The Scriptures indicate that this will come about through divine intervention on behalf of the Jewish nation, now being so bitterly persecuted.

The experiences of the Jews throughout these days of trouble constitute additional evidence of Christ's presence. It is the time, according to the Scriptures, when their land is to be restored to them, and they are to be reestablished in it. What has occurred along this line since 1914 has been miraculous, and should be viewed as part of the constructive work of the new world. This regathering of Israel was prophetically due at the very time when the nations, as a whole, were being gathered unto the final destructive "battle of Armageddon."—Joel 3:1, 2.

But these prophecies concerning the Jews also indicate that while they were to have their land returned to them, and to be permitted to go there and restore much of it to a high state of cultivation, as has been done, yet that additional trouble and persecution was in store for them. This too, we see, has come to pass. These troubles are to increase,

for awhile, even as the trouble upon the world will increase; one spasm following another.

It is not wise to go into details concerning events which have not yet transpired, but the Scriptures do make it plain that near the end of the final death-struggle of the nations, the Jews in Palestine will find themselves in a very precarious situation, with virtual annihilation threatening them; and that then the Lord will intervene on their behalf, rescue them from their enemies, and under the leadership of His resurrected prophets, establish His Kingdom as a literal governing power over the whole earth.—Ezek. 38:18-23.

Evidently, therefore, it will be in this final phase of the "time of trouble" that the nations will recognize the hand of God; for, in the last verse of Ezekiel 38, cited above, the Lord says: "Thus will I magnify Myself, . . . and I will be known in the eyes of many nations, and they shall know that I am the Lord."

In this prophecy the forces of Gog and Magog are identified as the enemies of Israel. The etymology of these names indicate that they are used prophetically to describe armies of Europe and Asia. While we cannot know the details in advance, the prophecy would seem to show that eventually certain of these forces will be lined up in an attack against Israel in Palestine. This also, perhaps, will coincide with a concerted effort to "liquidate" the Jews elsewhere. For God to intervene at this point and save His people would certainly be, to the world, the strangest of all the strange events now transpiring.

The Kingdom Established

The defense of Israel by divine power will be merely the first manifestation of the operation of the new world powers. From then on the Kingdom agencies will rapidly calm the storm of human passions which by that time will have brought the people of the whole earth to a state of desperation and despair.

But, just what is the new order we look for? Will it be merely a holy influence that will sweep over the earth? It will, indeed, be such an influence, but in addition it will have a definite Kingdom personnel.

Christ will be the King, the invisible Ruler. The church—all those throughout the age now closing who have faithfully followed in His footsteps—will be associated with Him in the spiritual phase of the Kingdom. The promise to these has been, that if they suffer with Christ, they shall also reign with Him.—2 Tim. 2:12.

God's promises to the church are all of a spiritual character. Misunderstanding the intent of these promises, many have concluded from them that it has been God's purpose to take as many of earth's inhabitants to heaven as would believe on Christ; and that all those who do not believe were to be lost. But now it is seen that in preparing the church to reign with Christ in the Millennial Kingdom, the Lord has merely been getting ready to save mankind in general by restoring them to life upon the earth.—Rev. 5:10; 20:4.

There will be earthly representatives of the Kingdom, also. Even as the invisible prince of this world, Satan, has operated chiefly through visible agencies, so Christ, and the church, the invisible rulers of the new world, will have visible representatives. The Bible tells us who these will be. Jesus, for example, explains, that in the Kingdom, men will come from the east, west, north and south, and will "sit down with Abraham, Isaac, and Jacob and all the prophets."—Luke 13:28, 29.

In Psalms 45:16 this same class of ancient worthies are described as those who will be "princes in all the earth." In Psalms 47:7-9, the same thought is presented. **Here the Lord** is said to be King over the whole earth, but the "princes" are His representatives, who will execute the laws of that new Kingdom. This class of princes will be made up of all the faithful ones from Abel to John the Baptist.

This explains what has been a mystery text to many students of the Bible; namely, Matthew 11:11. In this text Jesus declares that while there has not risen a greater than John the Baptist, nevertheless, "he that is least in the Kingdom of heaven is greater than he." Here the "Kingdom of heaven" means the spiritual, or heavenly phase of that Kingdom. Those who are with Christ in that phase of the Kingdom,

will be, like Him, powerful spirit beings; hence the least of them will be greater than John the Baptist, who will be one of the earthly representatives of the Kingdom.

Not Too Fantastic to Believe

Let us not say that these things are impossible with God. For the ancient prophets to become the visible rulers in the new Kingdom means that they will be raised from the dead. Is it too much to believe that God will do this? Is it not a fundamental of the Christian religion that there is to be a resurrection of the dead? Surely if we are looking to the Bible for a solution of the world's problems we should be prepared to believe that God is able to do all that He promises to do.

As for the church being raised to spiritual life with Christ, and with Him reigning as invisible rulers for a thousand years: surely we should have no difficulty in believing this. Have not most Christians always believed in the spiritual existence after death? While a mistake has been made in supposing that the moment of death is the moment of a change to a higher life, yet the thought has always been that there is a spiritual life, and that it is possible for loved ones to be present, although unseen.

The great mistake in this thought is that we have supposed this spiritual existence described in the Bible is a natural outcome of the "cycle of life" This is not so. The wages of sin is death, and the dead know not anything. (Rom. 6:23; Eccl. 9:5.) Nevertheless, the Scriptures teach that in the resurrection some will be given spiritual bodies. Thus Christ was raised, and thus the church will be raised; and these will be powerful spirit beings who, through the resurrected prophets, will exercise control over mankind throughout the thousand years of the Messianic Kingdom.—1 Cor. 15:44, 45; 6:2, 3.

Of that time the prophet declares, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4:2.) Here the heavenly and earthly phases of the Kingdom are symbolized as "Zion"—Christ and the church (Rev. 14:1; Psa. 2:6-9)—and "Jerusalem"—the visible part of the Kingdom, probably centered in the literal city of

Jerusalem with a cabinet of the resurrected prophets at its head.—Luke 13:28.

Solving World Problems

With such a Kingdom arrangement in force, backed up by divine, miracle-working power, how wonderfully one after another of earth's problems will be solved. Take the problems of war. When the Kingdom first begins to function it will find mankind devastated by the ravages of war, revolution and anarchy. The nations will recognize divine intervention on behalf of Israel, and being bled to the point of exhaustion by the dreadful carnage of Armageddon, their governments overthrown, in this wilderness of despair they will look to the power that defeated them, and say:

"Come, and let us go up to the mountain [symbol of kingdom] of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:2, 3.

How wonderfully simple is this divine solution of the war problem! It reverses the age-old axiom that in order to keep peace the nations must be prepared for war. It starts at the very foundation with a program of education in the arts of peace instead of war; and thus a genuine disarmament program is put into effect. Then will the promises of God pertaining to Jesus as the Prince of Peace be fulfilled. Then will the angelic message of "peace on earth, good will toward men," become a reality.

There is, also, the economic problem of today. How serious it is! Millions permanently unemployed, depending on charity for a mere subsistence. This problem will be solved in the Kingdom, for then the arrangements will be such that "every man shall sit under his vine and under his fig tree; and none shall make them afraid: for the mouth of

the Lord of hosts hath spoken it."—Micah 4:4.

The problem of poverty is, and always has been, a menacing one to millions. The poor, the underprivileged, have ever been a pathetic group. But these shall no longer constitute an army of forgotten men, as heretofore, but will be considered and blessed. Concerning this problem the prophet says:

"He [Christ] shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. . . . For He shall deliver the needy when he crieth; the poor also, and him that hath no helper [the forgotten man]."
—Psalms 72:4, 12.

Another problem which, today, is becoming a serious one in some countries is that of living room. Adolph Hitler, Dictator of Germany, is using this problem as an excuse for what most people in other countries believe is a war of aggression. Whether or not Germany actually needs more "living room" at this time is beside the point. Certainly some countries are over-crowded; and others will become so as time goes on. This problem would, indeed, soon become a fruitful source of further bloodshed.

But the Lord has provided a solution for the living room problem also. First, we have the promise that all the waste places of the earth will become habitable and productive. "The desert shall rejoice, and blossom as the rose," the prophet tells us. (Isa. 35:1, 2.) Think of all the unused lands in the two Americas, in Australia, in South Africa, etc. With these parts of the earth made habitable and available for the people, surely there will be no need to shed blood in order to acquire additional territory.

But there is still another way in which the population problem will be permanently solved, and that is by a gradual diminishing birth rate. When our first parents were created they were commanded to multiply and fill the earth. It should be observed that once a sufficient number of humans have been born to properly fill the earth, the purpose of this divine command will have been attained, hence the provision by which it was implemented will be withdrawn.

Jesus gave a hint along this line when answering a question concerning the resurrection. The Sadducees presented Jesus with a hypothetical question concerning a woman who had successively married seven brothers. They wanted to know whose wife that woman would be in the resurrection. Jesus' reply to the question was that in the resurrection of the dead "they neither marry nor are given in marriage."—Matt. 22:30.

In other words, the populating of the earth has been arranged by divine decree, and the process will be halted when divine wisdom decides that the earth has been sufficiently filled. Thus there will be no need for concern along this line, for the matter will be adjusted to the entire satisfaction of all, and to the glory of God.

Then there is the problem of selfishness. There could never be genuine peace and good will in the earth as long as selfishness plays such an important role in the affairs of men. Thank God, even this problem will be solved through the Messianic Kingdom arrangements. When men are taught the Lord's way it means that they will learn the value of love as against selfishness.

Jeremiah 31:31-34 assures us that during that glad day of the Lord's Kingdom the law of God, which is a law of love, will be written in the hearts of the people; and that all, eventually, are to become so well acquainted with the Lord and His ways of love, that none will need to say to his neighbor, Know thou the Lord: for all shall know Him, from the least of them unto the greatest of them.

The religious problem is also to be solved. Today earth's millions worship a multiplicity of gods, and even those who attempt to worship the true God are hopelessly divided into factional groups from which comes a jargon of conflicting claims, dogmas and doctrines. But all that will be changed, for the promise is that the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

Death to be Destroyed

Finally there is the major problem of sickness and death. Unless this problem can be solved mankind

would still need to travel through the "valley of the shadow of death." In such an event there could be no lasting peace and happiness anywhere. Every peaceful and happy home would be currently blighted by the dread enemy that now counts its victims by the millions every year.

But Christ, the great solver of human problems, will solve this one also, for during His reign sickness and death are to be destroyed. Paul affirms that "He must reign, till He hath put all enemies under His feet; the last enemy that shall be destroyed is death." (1 Cor. 15:25, 26.) Isaiah 25:8 declares that He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.

And in the solving of the problem of death, none are to be overlooked, for even those who have fallen asleep in death throughout the ages, are to "hear His [the Son of man's] voice, and shall come forth" from the tomb. (John 5:28, 29.) The living room problem having been solved, there will be an abundance of habitable land to take care of all—the living and those who will be raised from the dead.

This means that no one will need to lament the fact that Christ's Kingdom did not come sooner, before their father, mother, or other dear ones died; because these dear ones will be restored to life. The power of that blessed One who broke up funerals in Judea more than nineteen centuries ago simply by raising the dead one from death, will again be exercised, not on behalf of a limited few, but for the restoration of all the families of the earth. Hallelujah, what a Savior!

Not that all will be saved everlastingly irrespective of their obedience to the laws of that new Kingdom. No, for full obedience will be demanded, and "it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23.) All will be awakened from the sleep of death in order that they may be given a knowledge of God and His loving provision for them in the Redeemer; but once this knowledge is received, then each individual who wishes to continue to live upon the earth, and enjoy everlastingly the

blessings of peace and happiness provided for God's human creation, will need to render continued obedience to God's law.

Thus it will be that all the various problems of fallen man gradually will be solved, and this as the increasing light of the Master's second presence permeates one after another of the dark places of the earth. While the first effect of the bright shining of His presence is to cause confusion and chaos which is even now destroying this present order of things, it will, nevertheless, continue to shine, so that the chaos it first produces will be transformed into a wondrous new order in which the healing rays of that "Sun of righteousness" will continuously pour into the sin-sick and wounded hearts and lives of all mankind.

Sunshine Over All

From pole to pole, it will shine; and upon every continent and the isles of the sea, the soothing, life-giving powers of that divine Light-and-Life-Giver will be felt for good. There will be no unfinished spots or situations not taken care of by the bright shining of the Master's presence, for nothing short of a full east-to-west dispensation of its healing rays can fulfil the Master's own promise concerning the manner and object of His coming.

The enlightening rays of Christ's presence will fill the earth with a knowledge of the glory of God. This means that all "doctrines of devils," all nocturnal hallucinations and superstitions, all human creeds and dogmas, all the precepts of men by which people are taught to fear God rather than to love Him (Isa. 29:13), all political intrigues, as well as the thousand and one other evils that have plagued a dying world, are to be swept away, and all of this replaced by a true knowledge of God and His righteous laws.

With the knowledge of the glory of God filling the earth, there will come also the clearing out of all the myriad citadels of sin and vice and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the Satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

No, there will not be a nook or corner any place in the earth where the light from that glorious Sun will not penetrate. The warmth of its healing rays will cheer the slums of our great cities and radiate into the institutions of suffering which we call hospitals. How glad we are for these hospitals today; but how wonderful it will be when the bright-shining of the Master's presence destroys the diseases which make them necessary. The beds of sickness in the cottages of the peasants, as well, also, as in the palaces of the rich, will all be reached. Indeed, the distinctions between rich and poor will be dissolved, because all will be made rich; for the promise is, that there will be a feast of fat things for all people.—Isa. 25:6.

Such a stupendous, far-reaching work of reformation and restoration is not to be accomplished in a few days or a few months. It will require practically the entire thousand years of the Messianic Kingdom ere the bright shining of the Master's presence will have scattered all the mists of darkness, and restored all the prisoners of death. For this reason the prophet describes the new day as being partly dark and partly light, but in the evening, or close of the day, he declares, it shall be light. Thank God for this assurance of ultimate victory for the cause of truth and righteousness in the earth.—Zech. 14:6-9.

Thus, because Christ has returned, earth's problems, great and small, are to be solved. And what should that mean to us today? If we glimpse the import of the prophetic vision now being opened up by the compelling logic of events, we should rejoice in the imminence of the glad new world of tomorrow. Realizing what that new Kingdom world will mean for all mankind, we should more earnestly than ever pray "Thy Kingdom Come, Thy will be done in earth, as it is in heaven." —Matt. 6:10.

But to offer such a prayer from the heart will mean that we are endeavoring to have God's will done in our own lives even now. It dictates that so far as possible, we will order our lives as we believe the lives of all the obedient ones of earth will be ordered when the Kingdom laws are fully in operation.

This implies that we will put away selfishness as a ruling factor in our lives. It means that we will love God with all our hearts and with all our strength, and our neighbor as ourselves.

While we will look for and pray for the full establishment of Christ's Kingdom, we will, nevertheless, be law-abiding now, "obedient to the powers that be," realizing that even an imperfect government is better than no government.

If we have caught the inspiration of the vision of truth now revealed through the pages of God's word, the Bible, and can see the fulfillments of its prophecies in the news parade of our times, we will want to tell the good news to others, to our neighbors and friends far and wide. Thus we may become ambassadors of our present King and Lord.

In brief, we can think of no better advice than for one to give his whole heart to the Lord, in a spirit of complete devotion to His will. It is from among the fully consecrated that the Lord is selecting those who will be associated with Him in the heavenly phase of the Kingdom. If this "high calling of God" reaches you, then run earnestly for that prize, for soon the church class will be complete and the opportunity closed.

But thank God, this does not mean a closing of the door of divine mercy and blessing for mankind. Indeed, it will signal the beginning of restitution blessings for all the people; that is, those blessings of life and happiness that were forfeited in Eden, purchased for the world by the blood of Christ, and soon to be dispensed by the divine Kingdom agencies. Yes:

"Christ is come! now let creation
From her groans and travails cease;
Let the glorious proclamation
Hope restore and faith increase.

"Earth can yet but read the story
Of His cross and dying pain;
But shall soon behold His glory;
For He cometh now to reign.

"Long thine exiles have been pining,
Far from rest and home and Thee;
But in heavenly vesture shining,
Soon they shall Thy glory see.

The Christian Life

God Is Love

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.



LOVE, like light, is best understood when viewed from the standpoint of what it accomplishes. We also appreciate light by contrasting it with darkness; even so love is appreciated when contrasted with its opposite principle, which is selfishness. To be told simply that God is love would not convey to our minds any clear conception of His glorious character. It is because the Bible explains the things which His love has done, is doing, and will continue to do, that we get the best understanding of what the apostle means in our text when he says that God is love.

Understanding this great principle of love from the vantage point of seeing what it accomplishes, we are then able to appreciate in a small way what is implied in the suggestion of the apostle that those who dwell in love also dwell in God. Obviously it could have no other meaning than that the Christian who endeavors to emulate God, to copy Him in His benefaction to His creatures, is thus dwelling in the same spirit of love, seeking to order his life along lines of unselfishness. Viewed thus, it becomes apparent that there is no other way of living in harmony with God, performing His will, than that of dwelling in love. No wonder the Apostle Paul in 1 Corinthians 13, makes it clear that love is the principal thing; for surely apart from dwelling in love it is impossible for a Christian to dwell in God; that is, to live in harmony with Him.

This is a heart-searching test of discipleship; for the love of God which is to become the moving power in our lives is more than a benevolent feeling, or a negative attitude of good will toward our fellow man. It includes these qualities to be sure, but goes much beyond that, in that it is a principle which impels to self-sacrifice. Thus we are told that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life.—John 3:16.

Here is true God-like love in operation, and we see that it is love which caused our Heavenly Father to give—to give that which really cost Him something, to give the dearest treasure of His heart, in order that others might be blessed. In



view of this wonderful example of the operation of divine love, it is apparent that the Christian can have no assurance that he is walking in love, unless he finds his heart willingly responsive to the demands of this principle, so that he is glad to sacrifice self-interest, pleasure, comfort, time, strength, means, yea, all that he has, in order that others may be the benefactors of his life of giving.

God was under no obligation to rescue mankind. Our first parents were justly sentenced to death, and through them the whole world came under just condemnation because of sin. There would have been no injustice on God's part had He done nothing about fallen man. But divine love could not let the sinner go. It was love that first contrived the way to save rebellious man. In order for love to accomplish man's rescue from death, it was necessary that the Heavenly Father make a sacrifice, that is, give up that which properly belonged to Him, that thus the estranged race might be redeemed and restored to life. Thus seen, love goes beyond justice. Love sets aside one's own rights for the blessing of others. Love, as thus demonstrated in God's character, is the true example of what we should endeavor to be and do in order to be like God.

"IF WE LOVE ONE ANOTHER, GOD DWELLETH IN US, AND HIS LOVE IS PERFECTED IN US."—1 JOHN 4:12.

These words of the apostle carry us a step further in our understanding of the manner in which divine love operates in the Christian life; that is, they place the matter upon the very practical basis of loving one another. It would be easy enough to say that we love God, but if our attitude toward those whom He loves is one in which there is a lack of love, our actions belie our words. In John 4:20, the apostle adds, "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

Let us then scrutinize our hearts very carefully in order that we may make sure that while professing a love for God, we may not actually be walking in love at all, but following rather after the

way of Satan and of selfishness, in that his spirit is dominating our lives instead of the spirit of love. From this standpoint, reality stares us in the face, a reality from which we cannot escape. All our vows and professions to the Lord should be considered as binding as though they were made to someone in the flesh. Yet, because we do not see God, because He does not literally talk to us, and reason with us—except through His Word—it may be easy at times to sidestep our professions to Him. But when, as in the matter of the exercise of divine love, He makes it plain that He measures the degree of our love for Him by the manner in which we manifest this quality toward others, then it does bring the matter down to a practical, workable basis.

Nor are we permitted to make the excuse that our fallen flesh would often like to make; namely, that we should not love our brethren because they are so imperfect, so out of harmony with what we consider to be right that they are not worthy of our love. To take an attitude of this kind indicates that we have not yet comprehended the full significance of what true divine love really consists of. Had God's love been of no better quality than this, there would have been few to receive of its benefits; because from His standpoint of perfection and righteousness, all the children of Adam have sinned and come short, hence are wholly unworthy of His love.

He loved us, the Scriptures tell us, while we were yet sinners, alienated from Him, enemies, through wicked works. A similar love on our part therefore will impel us to love our brethren even though they may seem to be taking a course that is contrary to our conception of what is right. The exercise of this true, God-like love toward our brethren will cause us to cover up their imperfections rather than to do anything to reveal them to others. We will realize how fallen they are, but at the same time will remember that we, too, are fallen; and that no doubt, in their eyes, we come as far short of the perfect standard as we consider that they have come short. This does not mean that we should love their sins, their imperfections, but it does mean that we should love our brethren in spite of their imperfections; and that we will do all in our power to help them and to bless them—to build them up in the most holy faith, and by precepts and by example to lead them to a better way.

We will not do this in the sense of assuming a superior attitude toward our brethren, giving them the impression that we are glad that we are so much better than they are, because, this would put us in a position where it would be impossible to help. When we maintain the proper appreciation of our own imperfections and shortcomings, it

should not be difficult for us to refrain from assuming a superior attitude toward others. If we would but keep in mind how many ways the Lord could properly find fault with us, but doesn't, it will help us to realize that it is quite out of keeping with His love, for us to continually find fault with our brethren.

We, like our brethren are only blessed by the Lord because of His great love for us, a love that was manifested while we were still alienated from Him, and which continues to cover the sins which alienated us. Keeping this proper divine perspective before us, it should not be difficult to love our brethren, to deal with them as we desire that God shall deal with us—as we know, indeed, that He does look upon and deal with us.

If it were not that God blesses us in spite of our imperfection, how quickly we would lose His favor, how soon indeed our lives would become a barren wilderness, void of every evidence of the sunshine of His love and care over us. Surely then, the least we can do to demonstrate our love for God is to love, and do all in our power to bless, our brethren, whom He also loves. As for God Himself, there is nothing we can do that will enrich Him, nothing that we can withhold from Him that will make Him poor. But, thanks be to His loving and wise arrangement, He does accept our love for the brethren as a manifestation of our love for Himself. Thus, if we love one another, God dwelleth in us, and we can rejoice in the continuance of His favor and blessing.

"LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE AND PERSECUTE YOU."—MATTHEW 5:44

Here is another test of divine love; that is, loving our enemies. This, in a sense, is much akin to our love for the brethren, because the things which stand in the way of our loving the brethren are the things in their lives which tend to make us feel that they are, in certain respects at least, our enemies. Enemies, who are outside of the fold of God, those whose eyes of understanding are blinded by the god of this world, and who because of this assume an attitude of opposition toward the Lord's people, are more easily loved than those among the brethren whom we mistakenly consider to be our enemies. Let us always remember that our brethren are not our enemies, but as long as there is any evidence that God is dealing and blessing our brethren, it means that He is loving them, and helping them to win a position in the Kingdom. This being true, our only course is to do all in our power also to help them and bless them, thus loving them as God loves them.

Our love for our real enemies, those who are also God's enemies, is manifested in a different way. True, it is a love that will cause us to do all in our power to bless them. It is a love which will cause us to show mercy toward them. It is a love which will induce us to pray for them, thus seeking the divine blessing upon them, in addition to the things that we may do to cause them joy and happiness. But in loving our enemies thus, it will not be with the same degree of sympathetic interest, of attachment and affection, that should permeate our love for the brethren.

True love for our real enemies will mean that when by divine grace they are enlightened by the truth of God's Word, and because of this, manifest a desire to make amends for their wrongdoing, we will rejoice. It is a love which will quickly dismiss every thought of vengeance or of exacting payment for the wrongs they have committed; and will cause us gladly to welcome them into our fellowship and to do all in our power to assist them to a better understanding of the Lord, that thus they may be brought daily closer and closer to Him. If we have prayed for our enemies, because we have loved them, surely such a love will rejoice when God answers our prayers.

"HE THAT IS SLOW TO ANGER IS BETTER THAN THE MIGHTY; AND HE THAT RULETH HIS SPIRIT THAN HE THAT TAKETH A CITY."—PROV. 16:32.

The matter of ruling our own spirits is very closely associated with the operation of divine love in our hearts. Our spirits as a rule are very selfish, self-centered, unkind, impatient; in fact almost everything that is out of harmony with the true spirit of God, the spirit of love. This means that our spirits need to be "ruled," to be controlled, to be ordered by a governing force that is superior and better than that which belongs to us as members of the fallen race.

With the Christian, the spirit of God should become, yea, must become, the governing principle in their lives, otherwise, it cannot be said that their spirits are being ruled or controlled, within the meaning of this text. This is the thought implied in Romans 12:2, where it explains that there needs to be a renewing of our minds, a transformation, in which the selfish spirit of the fallen flesh and of the world is put under, and the spirit of the Lord takes its place. This, the apostle explains, is in substance the doing of the Father's will. It is just another way of saying that to the extent the spirit of God, which is the spirit of love, is ruling in our hearts, to that extent we are walking in harmony with God.

But such a transforming of our minds is not accomplished in a day or a week or a year, but is the work of a lifetime. The old selfish spirit will continue to clamor for its rights, to insist on its viewpoints being considered. This means that at times we will find ourselves thinking and acting quite out of harmony with the new mind, the mind of Christ, that should be dominating our lives.

But we should not be discouraged. At each failure to manifest the mind of Christ in our dealings with our brethren, our enemies, and all mankind, we should seek the throne of grace for divine forgiveness, and ask God for a greater infilling of His spirit of love, that thus the worldly spirit of selfishness, which is also the spirit of the fallen flesh, will be brought under control, "ruled" in such a way as not to be permitted to turn aside from the course of true love that daily covers up the imperfections of others—both of our brethren as well as of those who are not our brethren—and endeavors, in the spirit of Christ and by divine help, to serve and bless all as opportunity affords, especially the household of faith.

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Reconciliation and Salvation

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."—Rom. 5:10.



HAT a basis for universal reconciliation is taught in the Bible is generally admitted by Bible Students; and it is also generally conceded that universal salvation to eternal life is not taught. Universal reconciliation means universal salvation from a universal curse, but does not mean eternal life. Our text makes very clear this distinction between reconciliation

and salvation. Be it noted that reconciliation is effected by the *death* of Christ, but salvation is obtained through His *life*. Let us get this clear in our minds, and we shall be forever freed from that subtle error that teaches the eventual salvation of every soul.

Colossians 1:20 is one of the texts that is used to prove the error of universal salvation. Let us examine this text with its context, to see if it does so prove. We read, "And, having made peace through the blood of His cross, by Him to reconcile

all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." We notice by the next verse that the apostle is writing about reconciliation having been made for the Church in order that the members thereof, might at some time be presented to God. Let us read on. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh *through death*, to present you holy and unblamable and unreprouvable in His sight: IF YE CONTINUE IN THE FAITH GROUNDED AND SETTLED, and be not moved away from the hope of the gospel, which ye have heard." This states that their salvation, their being presented to God, as approved, rests upon their continuance in the faith. If they do not continue in the faith, it stands to reason that they will not be presented to God.

A RANSOM FOR ALL

The ransom is the center of all Christian doctrine. Of the many who profess to believe it, how few there are who understand it. Brother Russell said, "We believe that every one out of harmony with the ransom is out of harmony with the plan of God." That this ransom is for all is plainly stated by Paul, in 1 Timothy 2:6, and by John, in 1 John 2:2. The ransom is a corresponding price. One man, Adam, sinned, and by this sin plunged all his posterity into death. (Rom. 5:12.) Now notice, this death was not merely the cessation of life for a period of time, either long or short, but the giving up of life for all time. The one who died went to hell, and hell is not a place, but a condition of non-existence. There was only one way that Adam could be released from this condition, and that was by someone as perfect as he was before he was condemned to that condition, taking his place. No one of his posterity could do that, because they were all born sinners. None of the perfect angels could pay the price for his deliverance, for they would not be a corresponding price. But God in His wisdom had arranged for some one to be a ransom. He permitted Jesus to lay aside the glory that He had with Him and be born in the likeness of sinful flesh. (Rom. 8:3.) Again we read, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [of perfect manhood]; that He by the grace of God should taste death for every man."

Let us note the joy of the angels, and the effect Jesus' birth was to have on the world. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10, 11.) The child Jesus could not pay the price. The corresponding price must be a man. So we read, "For since by man came death, by

man came also the resurrection of the dead." (1 Cor. 15:21.) The ransom alone never will give to any one eternal life. It is the payment of the price that releases the world from the curse that came through one man's disobedience. Jesus could have provided the ransom at the time He was baptized in Jordan, and God could have immediately applied that ransom on behalf of the world. Then Adamic death could have been stopped immediately, and the living, as well as the dead, could have been brought back to life again, and all could have gone on trial for eternal life on this earth. But just think of the consequences if God had so arranged it. Man would have the same character that he had before the ransom was applied on his behalf; for the application of the ransom does not change the character of the individual. With all the weaknesses men have, it would not be long before they would sin; and thus sinning they would again come under the penalty of death, and this time for their *own* transgression. It is not at all improbable that none of those who thus would have been redeemed by the ransom would have obtained life, under such an arrangement.

MADE PERFECT THROUGH SUFFERING

But blessed be the name of our God who in His love and wisdom had planned differently. Christ died as a human being and was resurrected as a New Creature at Jordan. He was begotten to the divine nature, but this was only the beginning of that new nature. This new nature must be perfected, and to this end God required that He be tested along the lines of faith and obedience. Note carefully the Scriptures that tell us of this: "Though He were a Son yet learned He obedience by the things which He suffered." (Heb. 5:8.) "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." (Heb. 2:18.) "But those things, which God before hath showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." (Acts 3:18.) "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10.

It was this new nature, begotten at Jordan that was made perfect. When Jesus was crucified at Calvary, He gave up His human life for all time. God could not raise Him as a human being without nullifying the real purpose in furnishing the ransom price; but He could raise Him as a Divine being.

It was that New Creature that was perfected through suffering. It is this "life" that is possessed by the great Mediator which will bring salvation to the world. Now notice our text: "For if, when we were enemies, we were reconciled by the

death of His Son, much more, being reconciled, we shall be saved by His life."

MADE LIKE UNTO HIM

In His plan for the salvation of the world, God not only provided that Christ should be the ransom, but that He should be prepared through special experiences to be a Mediator in the work of at-one-ment. And further, He provided that not only should Christ be the Mediator, but, also, that there should be associated with Him in that work a company of those who themselves had been sinners. He also arranged that this company should be copies of His Son.—Rom. 8:29.

But how may we be made like unto Him? He was "holy, harmless, undefiled, separate from sinners," while we were "shapen in iniquity, and in sin . . . conceived." (Psa. 51:5.) Ah! God does not expect us to become physical copies of His Son, for that is impossible; but He does expect us to become copies of Him as new creatures. In order that we may attain unto His image, we must share in His sufferings, and be crucified with Him. Paul desired to so live that Christ might be seen in all that he did. (Phil. 1:21; Gal. 2:20.) Notice further how he states that the ambition of his life was to "know . . . the power of His resurrection." (Phil. 3:10, 11.) We do not think that Paul referred merely to Jesus' resurrection on that third day after He was crucified; but was speaking also of the power of that new life to which He was begotten at Jordan. He wanted to experience that which was manifested in Jesus as He passed those trials that perfected Him as a new creature.

Jesus had similar tests that we who are called to His glory must endure. He had these tests in order that He might be a faithful and merciful High Priest to the members of His body. (Heb. 2:17; 4:15.) The tests that come to us are to prepare us that we may be faithful and merciful priests to the world of mankind in that day in which the world is to be judged.

THE VALUE OF TRIALS

None of us likes to suffer. If it were possible, we would avoid every painful experience. And yet, strange to say, this is the way we become like Jesus. If the Christian could but realize that all the bitter experiences that God permits to come into his life were the expression of God's love for him in making him Christlike, he would rejoice in them, and thank God for them. This is why the apostles wrote words like these: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6.) "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord that promised to them that

love Him." (James 1:12.) "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:2-4.

May it not be possible that since Jesus was tempted (tried) in all points like unto the church, in order that He might be a faithful and merciful High Priest to them, that the members of the church are tempted in all points like those the world will have in the next age, that they might be able ministers to them in mercy. The trials which these priests had when they were in the flesh, will make them merciful in dealing with various personalities and they will think, "I know just how to help that dear one for I had some of the same experiences." In our study of the first seven chapters of Leviticus, we see that it was the priests, not the High Priest—Aaron's sons, who received the various offerings—the burnt offerings, the meat offerings, and the peace offerings. In the sin of the priest and the congregation, it was always the high priest, "the priest that is anointed" (Lev. 4:5, 16), that offered the sin offering for them. This beautifully illustrates the work of the under priests under Christ the Great High Priest.

SAVED BY HIS LIFE

We have seen that by the ransom the world is to be reconciled, that is, redeemed from the curse that came through Adam's transgression; and we have seen that something more than the ransom was needed to restore them to eternal life. We, who in this Gospel age have had the precious blood applied for our justification, know that justification by faith is a prerequisite to salvation but that something is required of us, too. This something else that we must do the apostle expresses thus: "Work out your own salvation with fear and trembling." (Phil. 2:12.) How many times in our endeavors to attain unto righteousness we have been discouraged at the small gains we are making. We would be discouraged if we did not hear our Lord say, "Because I live, ye shall live also." (John 14:19.) And He further states, "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20.) If it were not for our Advocate who has appeared in the presence of God on our behalf, and who stands as our surety, we could never gain life. It is a living Savior that makes salvation possible.

And so it will be with the world in the next age. They will be invited to walk up the highway of holiness that leads to life; but if there were no helper, they never could make it. God has provided a new covenant, with the living Christ as

Mediator, and as He deals with them in love, He will at the close of the age, be able to present them faultless to the Father, and they will inherit eternal life on earth. So we can see how our text applies not only to the church, but also to the entire world. He died to make reconciliation for them, and He was resurrected in order that they might obtain salvation through His ministry. His resurrection was God's testimony to the world of future life: "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."—Acts 17:31.

In closing this part of our study there is another scripture that is worthy of our consideration: "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." (Heb. 5:8, 9.) See how clearly this states that salvation is made possible by the new creature that was perfected through suffering.

Does the ransom work guarantee to all a chance for eternal life? This may seem a strange question, and possibly many of us on the spur of the moment will answer, "Yes"; which is correct, except in the case of the Israelites, who needed more than the ransom. Israel, as a nation made a solemn covenant with God to keep the covenant that He made with them at Sinai. (Ex. 24:4-8.) God told them that if they did not keep that law they would be cursed. We know that not one of that nation kept that law. God knew that they could not keep that perfect law, and He gave it as a pedagogue to lead them to Christ. God held the nation accountable to the law, and when Jesus gave Himself a ransom, though Israel would get the benefits of that ransom, they would still be under the curse of their broken law. If Israel was

to have the opportunity for life, they needed to be released from their curse of the law as well as from the Adamic condemnation.

It was not necessary for Jesus to be crucified to be the ransom. The ransom was the giving of a perfect human life, and Jesus could have given that life by merely yielding up the perfect life which He possessed. But if He did that, the curse of a broken law would still rest on Israel. Jesus loved Israel. It was to them He came primarily. He longed for them. He prayed for them. How pathetic those words as He stretched out His arms to them, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Matt. 23:37.

Our blessed Lord permitted Himself to be crucified in order that He might meet that curse that was against Israel, even as it is written, "made under the law, to redeem them that were under the law." (Gal. 4:4, 5.) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13.) From the standpoint of Israel, the ransom in its application to them and the world, is presented as a sin-offering. The broken law required a sin-offering, and Jesus was able to provide both a ransom and a sin-offering by His suffering and death. Isaiah names Him as a sin-offering: "When thou shalt make His soul an offering for sin [*asham*, Hebrew], He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." (Isa. 53:10.) In that day when God shall restore Israel to His full favor they shall truly recognize Him as their Messiah and Sin-offering. Then will they say as Jesus foretold, "Blessed is He that cometh in the name of the Lord."—Matt. 23:39.

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Kings and Priests Unto God



WHILE the hope of the church means for each member a personal deliverance from sin and death, it also includes a great opportunity for sharing in the blessing of other beings, not themselves members of the church, in the age to follow this. Thus the Scriptures not only inspire us with the assurance that we are even now delivered from the kingdom of darkness into the Kingdom of God's dear Son, and that in the first resurrection the overcomers will be granted "glory, honor and immortality," and given a body

"like unto His [Jesus'] glorious body," but also describe in unmistakable terms their work and responsibilities in the Kingdom, and the importance, the necessity, of their being educated, and trained for them in the present life.

Among the terms used to describe the future office and work of the saints, two of frequent occurrence are "kings" and "priests." The meaning of the word "king" as used in the Old Testament includes the thought of counsellor. God Himself is spoken of as a King in several places; for instance,

the statement, "The Lord is a great God, and a great King above all gods." (Psa. 95:3.) In accord with this thought the Apostle Paul states that after the work of Jesus in the Mediatorial Kingdom has been completed and the world of mankind restored to perfection, then Jesus will deliver the Kingdom to the Father, and "then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." —1 Cor. 15:24-28.

In the second Psalm we have a description of present world conditions, and in verse six, the divine commission for the Kingdom of Christ: "Yet have I [Jehovah] set MY King upon My holy hill of Zion." Frequently in the past, if infrequently now, the claim has been made that imperfect human beings were ruling their fellows by the appointment and authority of God, and the "divine right of kings" was a popular doctrine. But here is presented the only One who has been appointed to rule the world as God's representative, and hence, the only King who can be said to reign by divine right. Thank God that we can see even now the preliminary steps preparing for the establishment of that Kingdom, "of the increase" of which, and "of peace, there shall be no end."—Isa. 9:7.

But the Scriptures also clearly state that the Lord Jesus is to have associates with Him when His Kingdom is established, and that these associate kings are now being chosen from among men. Note Jesus' words to His disciples when He was about to experience the final test of His earthly career on the cross: "Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:28-30.) And in His last message to His followers He renews the promise, and re-states the conditions in much the same terms, saying, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—Rev. 3:21.

SPECIAL QUALITIES OF KINGS

Among the special qualities which would seem necessary in a king, is that of rulership—dominance. And, since we are to be "sanctified by the Truth," "prepared unto every good work," and to "exercise ourselves unto godliness," it would seem quite necessary that we should have experiences which would prepare us for this important office of associate king, sharing with Jesus the great work of ruling and blessing and bringing up to human perfection as many as are willing and obedient in that day.

But how are we to have the experiences which will develop in us this quality of dominance, or rulership? Jesus, in the same connection noted above, when instructing His disciples in the upper room where He had just instituted the Memorial of His approaching death, pointed out that their association with one another was in no wise to be used as an opportunity to dominate one another. He said, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."—Luke 22:25, 27.

Here the Lord brings to our attention two quite different attitudes which He says were common in His day, and which are still common today; but both of which are improper among the Lord's people, and will not be the disposition of those who are to share the Lord's throne in the Millennial Kingdom. The first of these is the disposition to dominate the brethren. Among the Gentiles, there is a class of men who naturally desire and are able to dominate and rule their fellows. And there is a much larger class who are willing to be dominated and who, in fact, as stated by the Lord in this passage, call their rulers "benefactors"—or "Your Majesty," or "Your Eminence," or "Father," etc. Jesus points out that both of these attitudes have no place in the relationship of brethren in the church to one another. It "shall not be so"—that a brother shall desire, or attempt, to dominate his brethren; and likewise, "it shall not be so"—that the brethren shall submit to such domination, if it is attempted.

Where, then, are the brethren to find suitable opportunity for exercising themselves along the line of rulership? The answer is given by the inspired writer: "He that *ruleth his own spirit* is better than he that taketh a city." (Prov. 16:32.) In the ruling of one's own spirit, or disposition; in daily taking up his cross, following in the Master's steps in complete devotion to the doing of the Father's will; in humbling *self* under the mighty hand of God—the follower of the Lord will find constant opportunity to exercise and to develop true, proper dominance. St. Paul gives a similar testimony as to his own course. He says, "Every man that striveth for the mastery is temperate [*exercises self-control*] in all things. . . . I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I KEEP MY BODY UNDER and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:25)

-27.) How searching is the suggestion of the apostle, that even though he had been so greatly used in the preaching of the Lord's message, yet, unless he practiced *self-control*, and kept his body "under," he would fail to find a place in the Body of Christ on the other side of the veil.

Another thought of great importance in this connection is found in the words of Jesus to which we have referred above. In contrast to the disposition of both rulers and ruled among the Gentiles, which he so strongly disapproved among His followers in their relationship to one another, Jesus defines our proper attitude toward one another. He says, "He that is greatest among you, let him be as the younger; and he that is chief ['the governor'—Diaglott], as he that doth serve." What a wonderful company of kings that will be who are to be gathered with the Lord shortly to rule and bless mankind: not exacting and self-assertive, but humble—"as the younger"; the "chief" displaying his greatness by his disposition to serve others—not by claiming their service for himself. And we may be sure that there will be none in that glorious company who have any different disposition, who are in any wise proud or self-seeking.

TRAINING OF THE PRIESTS

One of the most beautiful thoughts in connection with God's provision for the blessing of the fallen race, is the arrangement of a priesthood. In the democratic organization of government, under which we live, there are three divisions, namely, the legislative branch, which enacts the laws; the judicial branch, which interprets the laws; and the executive branch, which enforces or executes the laws.

In a sense all of these have their corresponding features in the plan of God for the government of earth in the Kingdom. The laws have already been established—God's will is to be done on earth, and so no new statutes will be required—which is very different from the present, when legislatures and councils are constantly enacting new laws and modifying old ones. The judicial phase of government is suggested in the provision that God has made for "judges" in the Kingdom—the Lord Jesus and His body members, and under them the faithful worthies of the previous ages who are to be "princes in all the earth." Likewise the executive branch of government is represented in the arrangement for the kingly authority with which Jesus and the church will rule mankind.

But there is nothing in present earthly governments which corresponds with the provision that God has made for a priesthood, and which He will use so effectively for the blessing of mankind.

The principles underlying the appointment of priests is stated by the Apostle Paul in Hebrews 5:1, 2: "For every high priest taken from among men is ordained *for men* in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." This text points out that the arrangement of a priesthood is *for men*, but in connection with things *pertaining to God*; or, in other words, that it is for the benefit of man by instructing him in the knowledge of God and bringing him into harmony with God.

This great and much needed service for mankind could only be undertaken and effectively carried out by such as could understand the weaknesses of those to whom they are to minister, and have patience, "compassion," upon both the ignorant, and those who are *out of the way*. The testimony of the apostle in his letter to the Hebrews gives a beautiful picture of the Lord Jesus in His great office of Chief Priest. He says: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a *merciful* and *faithful* High Priest in things pertaining to God, to make reconciliation for the sins of the people: for in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him." "For we have not an High Priest which cannot be *touched* with the *feeling of our infirmities*; but was in all points tempted like as we are, yet without sin."—Heb. 2:17; 3:1; 4:15.

Jesus' followers also are to be priests, and as such they have a service to perform both in the present life and in the future. In the divine arrangement for a priesthood, every priest must offer a sacrifice. And so of Jesus it is written, "When He cometh into the world, He saith, *Sacrifice* and offering Thou wouldst not, but a body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure: then said I Lo, I come (in the volume of the book it is written of Me) to do Thy will." (Heb. 10:5, 7.) Likewise of His disciples it is written, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to *offer up sacrifices*, acceptable to God by Jesus Christ."—1 Peter 2:5.

This is the present work of the Lord's followers, to "suffer with Him," to be "dead with Him," to present their bodies a "living sacrifice," and thus to fulfill this essential feature of a priest—the of-

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International Sunday School Lessons



GETHSEMANE

Triumph Through Surrender March 10—Matthew 26:36-46

GOLDEN TEXT: "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."
Matthew 26:39

THE MASTER'S Gethsemane experience seemed to reveal to Him the ignominious phase of His earthly ministry more vividly than He previously had realized it. From the time of His baptism at Jordan, when the heavens were opened to Him, and He was impelled by the Spirit to retire into the wilderness for meditation and study, He had known that He was to die for the sins of the people. To this fact He had been reconciled from the first, knowing definitely that it was the Father's will for Him; and in the Father's will He delighted.

But in Gethsemane He sensed more clearly what was to be involved in the drinking of "this cup," and here it was that in earnest, humble prayer He unburdened His heart to the Father asking that "if it be possible" the burden might, to some extent, be made lighter.

But, that the Master did not, for a moment, waver in His determination to carry out the divine will no matter what the cost might be, is indicated in His words, "nevertheless not as I will, but as Thou wilt." To His consecrated heart there was only one thing possible and that was the doing of His Father's will. It was simply that there was a slight uncertainty in His mind as to all the might be involved in His course of full obedience.

In this connection it is well to observe that had Jesus been God Himself the entire Gethsemane experience would be made to appear as a sham, a hypocritical farce. It is only as we accept without reservation the clearly established Scriptural fact that Jesus was the Son of God, and not God Himself, that this and other experiences during His earthly career are understandable.

While Jesus was perfect—"holy, harmless, undefiled, separate from sinners"—He did not possess full knowledge of the divine will and plan until after His death and resurrection. Then He said, "All power is given unto Me in heaven and in earth." (Heb. 7:26; Matt. 28:18.) But before this, the Master did not possess full power and knowledge. He explained to His disciples, for example, that He did not at that time know the time of His second advent. This knowledge was still sealed up in the mind of His Father.

So we are not surprised to find the Master praying in such a way as to indicate that He was not sure of the exact nature of the experiences to be exacted of Him by the divine will. He knew that there must be no drawing back; and He knew, furthermore, that the Father's sustaining grace would bear Him up and onward to victory no matter how crushing might be the blows that would fall upon Him. But, not being sure that what He saw coming was the divine will, He laid the whole matter before the Father, seeking direction and help.

The experiences of the past few days had made it clear to Jesus that even His own disciples could not be relied upon to stand with Him. Already He knew of the mission which Judas was even then carrying out. While Jesus knew that He was to die as man's Redeemer, He perhaps wondered if it were also necessary that He be betrayed by one of His own disciples. True, this had been foretold in the prophecies, and Jesus had agreed to do all that was written of Him "in the volume of the book"; but in this hour of trial He sought divine confirmation and help that He might meet the tests with the fortitude that springs out of a clear and certain vision of the path of duty that lies ahead.

The prophet had also said concerning Jesus that He would be "despised and rejected of men," but it may be that not until the experiences which culminated in Gethsemane did Jesus realize so fully the extent to which He was to be

"despised." He had been law-abiding, had injured no one in word or in deed. He had given freely of His strength in teaching and healing the people. He had done good unto all men as He had opportunity, and had endeavored specially to minister to His disciples. But now He was about to be despised and deserted; yea, to be accused and put to death as a malefactor. No wonder that for the moment He said, "If it be possible, let this cup pass from Me."

In Hebrews 5:7 the apostle explains concerning Jesus' Gethsemane experience that "He offered up strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Evidently Jesus did not fear the death that He was to die as man's Redeemer, for the Father did not save Him from this death. The thought is that Jesus, in addition to the other tests that weighed down upon Him in Gethsemane was somewhat troubled with the thought that perhaps He had not been wholly faithful to the Father, hence would die eternally. Possibly the fleeting thought expressed in His prayer—"let this cup pass from Me"—caused the Master to "fear" that He had been in a measure unfaithful.

But oh, how gloriously did Jesus finally triumph in Gethsemane! And truly, as the heading of our lesson indicates, it was a triumph through surrender—the surrendering of His own will in order that His Father's will might take full possession of the issues of His life. And when He had thus triumphed, the angels ministered unto Him. It mattered not then that His own disciples did not watch with Him, nor that Judas was leading a mob to arrest Him. In fact, nothing mattered except the carrying out of the divine will.

Now Jesus realized fully, if He had not done so before, that He was to be led as "a lamb to the slaughter, and as a sheep before her shearers is dumb," He was to open not His mouth. (Isa. 53:7.) Realizing this to be the divine will for Him He surrendered to it, and in surrender, found victory.

QUESTIONS:

What is there in Jesus' Gethsemane experience that proves He was not God, the Father?

Was it necessary for Jesus to be despised by His fellow men in order to redeem the human race?

In Hebrews 5:7 the apostle says that Jesus feared death. Does this mean that He was afraid to die?

In what sense can it be said that the Master surrendered and thereby was victorious?

CALVARY

Triumph Through Sacrifice

March 17—Matthew 27:33-50

GOLDEN TEXT: "He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isaiah 53:3.

AS JESUS left Gethsemane He explained that the "hour" of darkness had come. (Luke 22:53.) In Gethsemane He had sensed clearly the ignominy and shame that was to be heaped upon Him in the campaign of "contradiction" engineered by Satan, the prince of darkness and the chief of sinners. (Heb. 12:1-3.) But the Father, through the angels, had ministered unto the Master so now He was calm in the face of abuse, being fortified by Him who was greater than all His foes.

Two main charges were leveled against the Master during the course of His trial. Before the high priest He was found "guilty" of blasphemy in that He acknowledged the truthfulness of the accusation that He claimed to be the Son of God. Before Pilate, the representative of the Roman government, He refused to deny that He claimed to be a king. Truly He was the Son of God, as well, also, as the "King of kings and Lord of lords," but both these facts were contradicted, hence He was sentenced to death as a blasphemer and an illegal aspirant to the throne of Caesar.

Later, as the Master hung upon the cross, He, as well as those "who watched Him there," were reminded of the reasons for which He was being put to death. Over His cross was the inscription pertaining to His kingship. That inscription was intended by Satan to be a mockery of the Master's claim to be a King. Actually Jesus was a King, and His death on the cross was the way to His throne. But those who mocked the Master as He hung upon the

cross didn't understand that they were thus, inadvertently, taking part in the coronation of the King who was to reign from sea to sea and from the rivers unto the ends of the earth; for without the cross there could be no crown.

And then the crowd jeered, "If Thou be the Son of God, come down from the cross." Three and one half years before this Satan said to Jesus, "If Thou be the Son of God, cast Thyself down from the pinnacle of the temple." Evidently Satan was the instigator of both of these challenges. They represent the only method he knew by which one could demonstrate a claim of greatness; namely, by making a spectacular show of bravado and strength.

But Jesus knew another way, the divine way, the way of triumph through sacrifice and humiliation; so He was willing to die as an impostor in the eyes of His fellows, knowing that ultimately His name and claim would be so fully vindicated that to Him "every knee" would bow and "every tongue confess to the glory of God." Hence it was that for the "joy that was set before Him," and not the temporary joy of immediately vindicating His name, He endured the cross, despised the shame, and is set down at the right hand of the Throne of God."—Heb. 12:1-3.

Jesus had been the greatest miracle worker of all time. He had healed the sick and raised the dead. Even the fallen angels were subject to His command. His accusers knew of many of the miracles He had performed. True, they had tried to show that His power to perform miracles had come from the devil and not from God, yet they were unable to deny the works themselves.

But now was their chance, by implication, to give the lie to all that had been done, for surely the people would be quick to reason that anyone who could raise the dead could easily save Himself from being crucified. Yes, Jesus could have saved Himself. He explained that if He wished He could call upon the Father and twelve legions of angels would be sent to protect and deliver Him. Surely those Roman soldiers who nailed Jesus to the cross could not have carried out their work of execution had such a mighty force interfered with them.

But here again the Master knew a better way. He had, indeed, saved others, but He hadn't saved as many as He knew were to be saved; nor had the salvation thus far wrought been permanent. Jesus had come to earth to be a Savior and a great one; to save all men from Adamic condemnation, and to save with an everlasting salvation all those who, when given the opportunity, will believe and accept His wondrous gift of divine love.—1 Tim. 4:10.

Jesus knew that such a worldwide and lasting salvation could not be accomplished on behalf of mankind except through the sacrifice of His own life. He knew if He saved Himself, all others would be lost eternally. But how little did His accusers realize that by the Master's refusal to save Himself He was providing salvation, not only for them, but for all the families of the earth.

So it was that when they cried unto Jesus to come down from the cross He heeded not their jeers, but in full faith and confidence in the wisdom of the Father's way, allowed Himself thus to be put to death. It was a willing, voluntary sacrifice on behalf of others, many of whom were so steeped in sin that they delighted in heaping abuse upon their greatest benefactor—being blind to His benefactions and to everything except the carrying out of their own selfish desire to perpetuate their own position of authority and respect among the people.

Just before He died, the Master experienced a momentary withdrawal of the Father's favor, and cried, "My God, My God, why hast Thou forsaken Me?" These words are a quotation from Psalms 22:1. This being a quotation from the "volume of the Book," would indicate that Jesus recognized that even the withdrawal of the Father's smile was a part of the divine will for Him, made necessary in order that He might fully take the sinner's place. In His dying breath He revealed His full trust in God by saying, "Father, into Thy hands I commend My spirit."—Luke 23:46.

QUESTIONS:

What did Jesus mean when He said that the "hour" of darkness had come? Who is the prince of darkness?

What were the two principal "crimes" of which Jesus was accused, and for the alleged committing of which He was put to death?

Did Jesus lack power to save Himself while on the cross? If He had the power, why did He not use it and thus put to silence His gainsayers? Explain the manner in which Jesus was victorious through sacrifice.

THE SEPULCHER:

Triumph Over Death

March 24—Matthew 27:57-28:6

GOLDEN TEXT: "But now is Christ risen from the dead, and become the firstfruits of them that slept."
—1 Corinthians 15:20.

THE RESURRECTION of Jesus is fundamentally important to the divine plan of salvation. Generally speaking, however, an erroneous view of this great miracle is held, in that it is claimed that the Master Himself triumphed over death; that is, that He raised Himself from the dead. This is quite incorrect, for the Scriptures make it plain that God, by His own mighty power, reached down into the tomb and raised the beloved Redeemer from the state of death.—Eph. 1:17-23; Acts 2:24; 1 Pet. 1:21.

There are many vitally important thoughts associated with the fact of Jesus' resurrection. One of them is that God has power to raise the dead as thus was demonstrated. Jesus previously had awakened Lazarus and others from the sleep of death, but in each instance He called upon His Father for the strength to perform such miracles. After His resurrection Jesus declared, "All power is given unto Me in heaven and in earth." This means that now the resurrected Christ Himself has power to raise the dead.

The importance of this as a basis upon which Christian faith may rest is at once apparent when we realize that the fulfilment of most of the divine promises recorded in the Scriptures depends upon a resurrection from the dead. In our Golden Text Paul declares that Jesus, in His resurrection, became the "firstfruits" of them that slept. But if there had been no firstfruits, neither would there have been any afterfruits; in which case, the apostle asserts, our faith and our preaching would be vain, and we would be without hope.

Peter declares that we have been "begotten to a lively [or "living," **Diaglott**] hope," or a hope of life, "by the resurrection of Jesus Christ from

the dead." (1 Pet. 1:3.) The Master Himself later asserted, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and and have the keys of hell and of death." (Rev. 1:18.) Yes the hope of both the church and the world depends upon the fact that Jesus was raised from the dead.

When Paul spoke to the Athenians from Mars Hill he explained that God had given assurance to all men of a future day of equitable judgment in that He had raised Jesus from the dead. (Acts 17:31.) When Peter preached through Christ the resurrection of the dead, he described the colossal miracle of the future as "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:19-4:2.

Think, then, of how much depends upon the resurrection of the dead; of the abundant after-fruitage that never would have materialized had Jesus not been raised from the dead. Had Jesus remained in the tomb the hope of restitution for all mankind would have been blasted, and all of God's prophets since the world began would have been false instead of holy prophets.

But there is still further significance in the resurrection of Jesus than the fact that it demonstrated divine power to raise the dead. In addition to this it proved that God was pleased with Jesus' sacrifice. This thought is beautifully pointed out in the tabernacle types. When the High Priest was offering the day of atonement sacrifices, it was essential that he carry out the divine instructions to the very letter, else, when He entered into the most holy with the blood to sprinkle upon the mercy seat he would die while passing under the second veil.

In the book of Hebrews the apostle makes it clear that to pass this second veil in antitype signifies entering into heaven itself, into the actual presence of God. The priest's passing under the veil, therefore, would beautifully picture the death of Jesus; and His rising on the other side, illustrates His resurrection. Now had the typical High Priest not been faithful in performing the service entrusted to him, he would not have risen within the veil. Just so,

had Jesus been in any measure unfaithful, He would, likewise, have remained under the antitypical veil, that is, in death.

This too, in such an event, would signify that no acceptable sacrifice for sins had been offered, so that both the church and the world would still be without hope. Now, however, because Jesus was raised from the dead, we have the assurance that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

When on the day of Pentecost Peter mentioned some of the glorious implications of the Master's resurrection, he explained that having been raised from the dead, and having ascended to the Father, and being at the right hand of God, had shed forth the Holy Spirit upon the waiting disciples, and thus gave them, as the nucleus of the Gospel church, a blessed assurance of divine acceptance and blessing. When the church is completed, then Jesus will appear in the presence of God for the whole world, and the Spirit will be poured out upon all flesh; with the result that the knowledge of the glory of God will fill the earth as the waters cover the sea.

Furthermore, Jesus being raised from the dead, He is able to succor those who come unto Him, having been prepared by His suffering for this position as a merciful High Priest to the church. (Heb. 2:17, 18.) Later, during the Kingdom period, when the New Covenant is being made with Israel and through Israel with the world, the entire church will be associated with Jesus in the priestly work; they, like the Master, having been previously prepared by experience for that gigantic task of nursing the whole world of mankind back to life.

So, while it is blessed to think of the personal experiences of the disciples and of the Marys in connection with their happy surprise when they learned that the Master had been raised from the dead, we should by no means lose sight of the deeper significance of that miracle of miracles, realizing that because He lives, we too shall live; and that, also, to all mankind there is to be given a full opportunity of life during the

thousand years of earth's coming glory.

QUESTIONS:

Did Jesus raise Himself from the dead?

What does the miracle of the resurrection mean to the church and to the world?

In what way did God give assurance unto all men through the resurrection from the dead?

Would Jesus have been raised from the dead had His earthly ministry not been acceptable to the Heavenly Father?

THE CONTINUING TASK

March 31—Matthew 28:16-20

GOLDEN TEXT: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

WHEN Jesus was taken from His disciples and crucified they were thrown into consternation. Bewildered and confused, two of them were on the way to Emmaus when the resurrected Jesus joined them and asked the cause of their sadness. Not knowing the identity of the "stranger" they unburdened their hearts to Him; and then the Master explained that, according to the prophetic testimony, it was necessary that the Christ should suffer and die.

As this great truth was revealed to these disciples their hearts burned within them, for they saw that after all Jesus was in all verity the Messiah of promise. But the glory of the Messianic Kingdom was not then to be manifested, for the sufferings of Christ were not yet complete. The next great truth the disciples were to learn was that the Messianic sufferings were to be continued in them, and they, like the Master Himself, were to court suffering and persecution through faithfulness in proclaiming the Gospel message of the Kingdom.

Thus it was that when Jesus appeared to His disciples after His resurrection it was not to exalt them to a position of glory in the long-looked-for Kingdom, but to commission them to go out into the world as His ambassadors, and to bear witness concerning Him and His Kingdom throughout all nations. This indeed was a task; a task which the Master Himself had been so faithful in performing, and which now His disciples were to take up and carry forward to a completion.

When Jesus instructed the disciples to go and "teach all nations," it was not with the thought that while still in the flesh the church could hope to actually convert all nations. This command must be understood in the light of a previous one in which Jesus circumscribed the field in which the disciples were to work, saying that they were not to go to the Gentiles, nor to enter into any city of the Samaritans, but to go merely to the "lost sheep of the house of Israel."

But now a new commission was given by the Master, superseding the previous one. According to this new commission of service they were no longer to limit their activity to the one little nation of Israel. Rather, while, as our Golden Text indicates, they were to begin at Jerusalem, yet from there they were to spread out, and bear witness to the truth wherever and to whomsoever opportunity afforded.

Nevertheless, they were not to go out unprepared. First they were to tarry until they were endowed with the Holy Spirit. At Pentecost the Holy Spirit came, and all truly consecrated and spirit-begotten believers since have come under that original baptism of the Spirit, and have thereby received the power and authority to represent the Kingdom interests in the earth.

Even Jesus was not qualified to speak for God until He received the Holy Spirit, which He did at Jordan when He was baptized. A little later, when the Master entered into the synagogue at Nazareth, He read from Isaiah 61 concerning the Spirit being upon Him, and explained that this prophecy was being fulfilled through Him.

It is a high honor to be associated with the Master in this Spirit-authorized ministry of the truth. In 1 Corinthians 12 the apostle emphasizes the close relationship that exists in this partnership arrangement of Jesus and His church by explaining that it is like the members of the human body. Jesus is the Head, he explained, and the true church constitutes the body of the Christ. He says that we are "all baptized by one Spirit into the one body," and that because of this we are "members in particular of the body of Christ."

Inasmuch as they were to continue the task started by the Master, they were to look to the same source of information that guided Him in order to learn the details of the message they were to bear to all nations. One of the passages outlining some of these details is that of Isaiah 61: 1-3, which, as already noted, was quoted by Jesus.

In this prophecy of what the Holy Spirit authorizes Christians to preach we find, among other things, that they are to be messengers of comfort to all the mourning ones they can reach. They are to bind up the broken hearted. Also, their message is to be one of liberty to the captives and the opening of the prison to them that are bound. As we are not able to literally open prison doors at the present time, this, evidently, is intended to convey the thought that our message is to contain the great hope of the resurrection, when the captives of sin, held in the great prison house of death, are to be liberated.

Another part of the message is proclaiming "the acceptable year of the Lord." Throughout the age, this probably has been the principal part of the message. The acceptable year of the Lord is this entire Gospel age. "Now is the acceptable time," Paul tells us. (2 Cor. 6:2.) That is, this is the age when the "better sacrifices," typed by the sacrifices in the tabernacle services, are "holy, acceptable unto God."—Rom. 12:1.

This offering of sacrifice, and building up of the body members of the church is the chief object of present service in the Lord's vineyard. It is thus that disciples are made out of all nations. Not all in the nations become disciples, but some from among all nations do. Thus the future blessers of the world of mankind will be representative of all classes and races. Then will come the conversion of the whole world, for then the "Spirit and the bride [will] say, Come. . . . And whosoever will, let him take the water of life freely."—Rev. 22:17.

QUESTIONS:

Who alone are commissioned to serve God and Jesus as ministers, or ambassadors?

When did Jesus receive the commission of the Holy Spirit? At what time did the Holy Spirit come upon the church?

Is the church expected to convert the world in this age? What did Paul mean in 2 Corinthians 6:2 when he said that "now is the acceptable time"?

CHILDREN'S HOUR

GOD'S PEOPLE GO

Chapter 17—March 10

WE have learned about nine troubles, called plagues, that came upon Egypt because Pharaoh would not let the Israelites go. Now we will learn about the last, or tenth plague.

God said to Moses: "Go to Pharaoh and tell him that tonight I will kill the oldest child, the first-born in every family and the first-born of all animals." Perhaps you will ask: Would the Israelites' children die too? No. God told Moses what to do and Moses told the people. This is what they did:

The Israelites killed a lamb and sprinkled its blood above and around their door. Then everyone went into his house. They roasted the lamb and ate it. They did not sit down at the table to eat—they stood. They were dressed ready to go away, with their coats and shoes on. In the middle of the night, God's angel went through the land and looked at every house. If he saw the blood of a lamb on the door he passed over; that is why this night is called the Passover night. If there was no blood on the door then the oldest child in that home died that night. The angel even went into Pharaoh's house and his oldest son died. All the Egyptians began to cry at once. Pharaoh called Moses and Aaron and said: "Hurry! Hurry! Get out of our country at once. You and your people, your children, your sheep, everything you have. Go away! We are afraid to keep you here any longer." So the Israelites all went out. Not one of their people had died. They were very, very happy to get away from the bad king and the people who had made them work so hard.

Many years later Jesus came to earth. He was called the Lamb of God. He was killed and the Bible says He died for us. God says if we trust in Jesus He will take care of us. We are safe, just as the Children of Israel were safe because the blood of the lamb was on their door.

Is there any evil being living now who is a bad ruler like Pharaoh was? Yes; Satan is making people work for him. He makes people unhappy and tries to turn them from God. Some day God will say: "Let My people go." Satan does not want to let us go. God will punish him. God will destroy Satan later on, as He destroyed Pharaoh. Then the people will sing for joy. God will give them life and happiness—all the blessings He promised to Abraham.

Memory verse: "My servants shall sing for joy of heart."—Isaiah 65:14.

Questions:

- 1 How many troubles came upon Egypt for Pharaoh's failure to obey God?
- 2 What did God tell Moses to tell Pharaoh that He would now do?
- 3 Did the final trouble affect the Israelites? If not, why not? What happened after the Israelites followed out God's instructions through their leader, Moses? What was this night called? What did Pharaoh do when this final trouble came upon him? What happened then?
- 4 What great event happened many years after these happenings? What was Jesus called? What does God say He will do if we believe and trust Jesus?
- 5 Who is the great evil being like Pharaoh? What does Satan make people do? What does God intend to do about it? What will the final outcome be?

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A TENT IN THE WILDERNESS

Chapter 18—March 17

IT was a long, hard trip the Israelites had to make to reach the promised land. They did not even know the way but God led them so they did not get lost. In the daytime a cloud or pillar of smoke went before them and at night when they camped the smoke became bright like fire and they knew that God was with them. Sometimes they traveled every day; sometimes they rested for a week or a month. God helped them fight the people who wanted to hurt them. When they could not find water He gave them water and when there was no food for so many people He gave them food. We might think the Israelites would love and trust God very much for all His kindness but the Bible tells us that they did not. The Bible says they were a stiff-necked people; that is, they did not want to obey God or to suffer for His sake.

One day they stopped near a mountain called Mount Sinai and camped there for a long time. God called Moses into the mountain and told him what He wanted the people to do. God said if the people would keep His law they would be His special people and would live forever. We will learn part of this law, called the Ten Commandments, a little at a time as our Memory Verse in the next ten stories. The Israelites could not keep this law perfectly. You and I cannot keep it either for only

a perfect person can do God's perfect will. The only man who ever kept the Law was Jesus.

God loved the people even if they could not keep the Law and He told them what to do if they wanted to talk to Him. Nowadays when we want to talk to God, to thank Him for His kindness and ask Him for the things we need, we pray to Him and we know He will hear us because many years ago Jesus died for us. But Jesus had not died at the time the Israelites were traveling to the promised land. God told Moses to build a tent called the Tabernacle and put a white fence around it. In front of the tent there was an altar and here animals were killed and burnt. You will remember Abel offered an animal and so did Noah and Abraham. In bringing such an offering it was as if the person said to God: "I know I am sinful and someone must die for me." When God looked at the animal on the altar it meant that some day He would send Jesus to die for the world.

The two rooms inside the Tabernacle had golden furniture. The first room was called the Holy, the second room the Most Holy. In the Most Holy was a golden box called the Ark and from the Ark there was always a bright light shining. This showed the Priest who served in the Most Holy that God was there and would listen to his prayers.

MEMORY VERSE: "Thou shalt have no other gods before Me."—Exodus 20:2.

Questions:

1 Was it easy for the Israelites to reach the promised land? How did God lead them through the wilderness? Did they trust and love God? What kind of a people does the Bible say they were?

2 Where did they stop in their journey through the wilderness? What did God tell Moses? Could the Israelites keep the Ten Commandments? If not, why not? Was anybody ever able to keep the law?

3 Did God love them even though they didn't keep His law? What did God tell Moses to do so the people could talk to Him. Can we talk to God? If so, how? When God saw the offering on the altar, what did it mean?

4 How many rooms were there in the Tabernacle? What was the first room called? What was the second room called? What kind of furniture did the Tabernacle contain? What was in the Most Holy? What did this mean to the Priest who served in the Most Holy?

A VERY STRONG MAN

Chapter 19—March 24

AFTER many years the Israelites at last reached Canaan. They could have reached there much sooner if they had not forgotten God so many times and sinned and sinned until God punished them by keeping them out of the land. After they got there

and chased out the people who were living there they divided the land among themselves. They built houses and made nice gardens and orchards and thought they would be happy. God had said if they obeyed Him He would bless them and if they disobeyed He would punish them. Most of the time they disobeyed and God let their enemies come in and spoil their farms and steal their animals. Then they were sorry and God would give them some wise leader to help them do right. These men were called Judges.

One of these Judges was a man named Samson. He lived at a time when a nation called the Philistines was ruling Israel. Samson was the strongest man that we know of. This was because God helped him. God's angel told Samson's father and mother not to cut their boy's hair. As long as his hair was not cut God was with him. Samson knew this and while he was careful to obey God he kept his strength.

I will tell you some of the things Samson did. One day when he was still a young man he was walking along a road and met a lion. He took hold of the lion's mouth and tore him in two. Samson became angry one day at the Philistines and caught three hundred foxes, tied lighted torches to their tails and sent them into the ripe wheat fields of the Philistines. All their grain and orchards were burned. They were frightened and thought they had better not bother the Israelites so much any more. One night Samson walked away with the gate of a city and set it upon a high hill.

The Philistines tried to find out why Samson was so strong. At last he told his secret to a Philistine lady. The Philistines cut his hair while he was asleep, tied him with strong ropes and woke him up. Before this time no rope was strong enough to hold Samson; now he could not do anything. They put out his eyes and made him work hard in prison. One day after he had been there for some time thousands of the Philistines came to hold a party because they were glad they had caught Samson. They brought him out to make fun of him. They forgot that Samson's hair had grown again. The building where the people were gathered was set on large posts, or pillars. Samson took hold of two of them and pulled them down, and the whole building came down, killing the people. Samson was killed too.

God was willing to let Samson help Him take care of God's people and Samson did well until he became careless and told his secret to a lady who hated him. God does not want us to be careless. If He lets us help Him He wants us to be careful and do the very best we can. God is very great and it is a wonderful honor to work with Him.

MEMORY VERSE: "Thou shalt not make unto thee any graven image."—Exodus 20:4.

1 Where was the promised land? Why did it take the Israelites so long to get there? What did they do when they got there? What did God say He would do to them? What happened to them when they disobeyed God? What were the men who tried to help them called?

2 Who was Samson? What kind of a man was he? Who was ruling over Israel at the time? What did God tell Samson's parents?

3 What are some of the things Samson did?

4 How did the Philistines find out the secret of Samson's great strength? What did they do to him? After a long time what did Samson do?

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A LITTLE BOY WHO SERVED GOD

Chapter 20—March 31

BESIDES Judges to lead the Israelites, God gave His people teachers called Prophets who taught them how to do right and told them when they were doing wrong. The people did not often listen to their prophets. They were like naughty children who will not listen to their parents. Sometimes they even killed these men who tried to help them do God's will. I will tell you the story of Samuel who was one of the prophets.

There was a lady named Hannah. She was married but had no children. She prayed very much that God would give her a child and after a time she had a son whom she named Samuel. When Samuel was still a very young child his mother brought him to the temple, where the people went to worship God, to a man named Eli. Eli was the high priest. He taught the people how to worship God and took care of the sacrifices that they brought. Hannah wanted Samuel to help Eli in the temple. She said God had given Samuel to her and she wanted Samuel to serve God.

Samuel seems to have been very happy in the temple. Eli was kind to him and Samuel liked to do God's work. One night when Samuel was almost asleep he heard some one call him. He thought it was Eli but Eli said: "No, I did not call you." This happened three times and then Eli said: "It must be God who is calling you." Samuel waited until he heard the voice again and then said: "Speak, for Thy servant heareth." Then God told Samuel something and this is what it was:

Eli had two sons who were very bad young men. Eli did not try hard enough to make them do right. God wants parents to bring up their children to be good men and women. If father or mother sometimes has to punish you, remember that if they did not you would grow up bad and there might come to you the end that came to Eli's sons. God said to Samuel: "Tell Eli that his sons are very bad and he does not make them be good. Eli's two

sons will die and Eli will die, too. Someone else will be priest instead of Eli or his sons." Some years later the two boys were killed in a fight with the Philistines and when Eli heard it he fell off his chair and died.

Samuel lived for many years. He never forgot God. He always did the work God wanted him to do. He was God's dear servant.

MEMORY VERSE: "Thou shalt not take the name of the Lord Thy God in vain."—Exodus 20:7.

Questions:

1 What other helpers did God give the Israelites besides Judges? Did the people always do as these men told them?

2 How did God answer the prayer of Hannah? How did she show God that she was thankful for His goodness? What was the temple for, and what was the work of Eli in the temple? What did Samuel do in the temple?

3 Why was Samuel happy in the temple? Tell what

KINGS AND PRIESTS UNTO GOD

(Continued from page 20)

fering of a sacrifice. What a glorious arrangement the Lord has made for us that we can offer an acceptable sacrifice "by Jesus Christ" through the imputation of His righteousness to us, justification by faith, and thus have the necessary experience to prepare us to share with the Master in the future work of the Royal Priesthood in glory.

The arrangements for the priesthood recorded in the Old Testament are full of spiritual significance and instruction for the Lord's people of the Gospel age. The priests were to constitute, with the judges, the court of appeal for the settlement of difficult matters between the children of Israel. This is brought to our attention in Deuteronomy 17:8-12; and the final decision seems to have been made, as God's representative, by "the priest that standeth to minister there before the Lord." How inspiring is this picture of the work of the Millennial Kingdom, when the final judgment of mankind is to be in the hands of the Royal Priesthood.

The question of utmost significance for such as hope to be with the Lord in the Kingdom, is, Are we taking full advantage of the fleeting opportunities for learning the lessons and exercising ourselves in the qualities which we must possess in overcoming measure if we are to be among those who "shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 5:10.) Let us, by the grace of God, keep in mind constantly the importance of "exercising ourselves unto godliness," cultivating the qualities of humility and self-control, and compassion for the brethren and for all men, ever seeking to "do good unto all men, as we have opportunity, especially to those of the household of faith."

Talking Things Over



THE RISEN CHRIST

THIS MONTH the nominal Christian world celebrates the resurrection of Jesus from the dead. All of Christendom will join in the festivities of the Easter season, and thus at least tacitly will acknowledge belief in that great miracle, which, to those who understand its significance, established a hope of life for both the church and the world. Christendom's views pertaining to the resurrection of Jesus are widely varied. The "Fundamentalists" believe that Jesus' earthly body was raised from the dead, still scarred from the ordeal of crucifixion, and that into this body the person of God became imprisoned, to remain thus as a God-man throughout the remainder of eternity. "Modernists," however, have no special dogmas on the subject; and while they join in the Easter celebrations, probably few of them believe that an actual resurrection ever occurred.

How different is the picture today from what it was nineteen centuries ago. Then only a few disciples believed that Jesus was raised from the dead; and for these to let it be known that they held such a belief meant persecution, frequently even to the point of imprisonment and death. According to the Jewish tradition Jesus had been a blasphemer, and this was one of the "crimes" for which He had been crucified. This meant that those who professed to believe He had been raised from the dead were guilty of perpetuating blasphemy. Naturally, therefore, the followers and proclaimers of the risen Christ were unpopular and hated.

This must have been a severe test of their faith, because they were unable to produce any physical evidence of what they believed. True, some of them had seen the Master when He manifested Himself to them on a few occasions during the forty days of His invisible presence from His resurrection to His ascension. These manifestations were convincing enough to them, but to the public generally they could easily be construed as the hallucinations of fanatics who had been disappointed when their hero leader had been taken from them and crucified. And to further discount the testimonies of those who saw Jesus after His

resurrection, the story was circulated that the disciples had stolen His body from the tomb for the very purpose of deceiving the people into believing that He had been raised from the dead.

So the early Christians became the advocates of what to the world must have appeared a very far-fetched, fantastic notion. They taught that Jesus, who was crucified as a malefactor, was the great Messiah of Israel and the One who was destined to become the King of the whole earth. And they believed and taught that God had raised Him from the dead. They couldn't produce their Leader to prove that He was no longer dead, but they worshiped and served Him nevertheless.

Jesus' promise was, "Lo, I am with you alway, even unto the end of the age." The disciples believed this, and carried on their ministry upon the basis of this belief. When they met together for prayer, study, and exhortation, they believed that Christ was in their midst. To them it was grand and inspiring. Having received the Holy Spirit, they were able to understand spiritual things; and their faith laid hold firmly upon these unseen things of the spirit, and in them they rejoiced.

But how different was the viewpoint of the world of Jews and Gentiles generally! To them this little group of "Christians" must have appeared to be very foolish. Yes, from the world's standpoint, they were, "fools for Christ's sake,"—foolish enough to believe that their Leader had been raised from the dead; and foolish enough also to believe and teach that because He was raised from the dead, eventually all mankind would be raised from the dead. Such was the position of the early church in the world of that day.

Now, however, there is no ignominy or persecution associated with belief in the risen Christ. Does this mean that there is no further opportunity to suffer for His sake, to be counted foolish and fanatical, or perhaps blasphemers and heretics? No! The true, individual followers of Christ find that still the real truth about the Master, and the great plan of God on behalf of the people, which He came to carry out, is unpopular. To proclaim the real facts of the Gospel still places the Christian in a very foolish position in the estimation of the world and the worldly church.

The facts concerning the resurrection of Jesus are now called heresy by the nominal church. Actually He was raised a divine being, the "express image" of His Father's person, but this is not accepted by those who want to think of Jesus as having a flesh-and-bone body that is marred by the wounds inflicted upon Him at Calvary. As a divine being, Jesus is invisible, and will ever be so to the world. The church has the glorious hope of seeing Him because the promise is that we are to be made like Him, and "see Him as He is." But, as no *man* can look upon God and live, so no human being will ever be able to see the resurrected, divine Christ. To profess and proclaim this fundamental doctrinal truth of the Word today places one in much the same light before religionists generally as that in which the early Christians were placed when they heralded the Risen Christ.

And now it is our blessed privilege to herald the *return* of the divine Christ. Here again the world will say, How foolish! But it is foolish only to those without vision. To grasp the grandeur of the true viewpoint of this subject is to have one's appreciation and estimation of Christ greatly enhanced and made more grand than it could possibly otherwise be. It helps us to truly honor Him even as we honor the Father; and prevents us from dishonoring Him by trying to believe and teach that some day He will again humiliate Himself by appearing to the world as a man.

Just as the doctrines of the early church, when understood and accepted, gave the believer a vision of the true God, and of how to worship Him in spirit and in truth; so the true conception of the nature and personality of Christ, and the manner of His return to earth to establish His Kingdom, now lifts the Christian faith out of the field of the grotesque into the exalted realm of sanctified reason, in which the great Creator is worshiped as such, and His beloved Son is by spiritual vision seen now to be like His Father, a powerful, invisible God and King. It is this great "King of kings" who, in carrying out the divine plan for the blessing of the people, and who is now present establishing the long-promised Kingdom of righteousness and peace; which, like the glorious light of the sun, will yet restore and heal all mankind.

Shall we, then, hesitate to avow and proclaim our belief in the same invisible, divine Christ that was professed and heralded by the early church? Should we not rejoice, rather, in this fuller view of the Risen Christ that present truth has given to us, and endeavor to make known to others in every suitable way the great glory that is now attached to His divine personality. Above all, let us now strive more diligently than ever to copy His faithfulness which was so wonderfully demon-

strated during the period of His earthly ministry, that we may be found worthy to be exalted with Him, and, in the Father's due time, share in His glory.

THE ST. PETERSBURG, FLA., CONVENTION

WHILE many other parts of the country were held in the grip of bitter cold and blinding snow storms, a few of the brethren were privileged to gather in St. Petersburg, Florida, under ideal summer conditions, and there enjoy sweet fellowship together with each other and with the Lord. For three days the communion lasted and all the while the friends realized a fulfillment in rich measure of the promise that where two or three are gathered together in the name of the Lord He would be in their midst to bless.

It was not a large gathering, although quite a number of states were represented. Brethren were in attendance from Illinois, Ohio, Indiana, Michigan, Pennsylvania, New York and New Jersey states; in addition, of course, to those were present from the home state of Florida.

The program of the convention presented a well balanced spiritual diet. The talks dealt with the importance of doctrine, of character development, of the infilling of the spirit of God, of prayer, of faithfulness in the service of God, with all emphasizing the great responsibility the message of present truth has imposed upon the consecrated at the present time.

The testimony meetings were inspiring and of great encouragement to the brethren. The testimonies gave evidence that the friends were living very near to the Lord and very conscious of their dependence upon His help in every time of need, which times are increasing as the dark night of trouble settles down upon the earth.

Brother Wnewrowsky, of Chicago, who is particularly interested in the Polish friends, both in America and in what was formerly Poland, told very feelingly of concern for the brethren on the other side of the Atlantic. Very little is heard from them, although it is known that the friends in Poland are undergoing very severe trials. We are all interested in these dear ones, not only in Poland, but in Germany, Great Britain, and, in fact, in every place. Let us continue to bear them all up to the throne of heavenly grace, that they may be given courage to press on to the very end of the way.

The public meeting was very well attended. Although only a comparatively small amount of advertising had been done, yet a report from Sister Herron, the Secretary of the Ecclesia, indicates

that one hundred and thirty or more strangers responded. Throughout the course of the lecture these listened to the message of the Kingdom as it was associated with the subject, "The End of A World." At the conclusion fifty-four of the strangers left their names and addresses requesting that a copy of the booklet, "God and Reason," be sent to them. The friends were much encouraged with the result of this effort, and it is hoped that some of the seed sown may bring forth fruit; if it be the Lord's will.

Brother Bridges, of Lynn, Mass., gave the closing talk, in which he emphasized the importance of glorifying God and Christ in all that we think, say, and do. Then followed the customary love feast in which the brethren with one accord committed each other to the tender care and keeping of the Lord as they sang, "Blest be the tie that binds," and "God be with you 'till we meet again."

THE MIDWEST GENERAL CONVENTION August 7-11

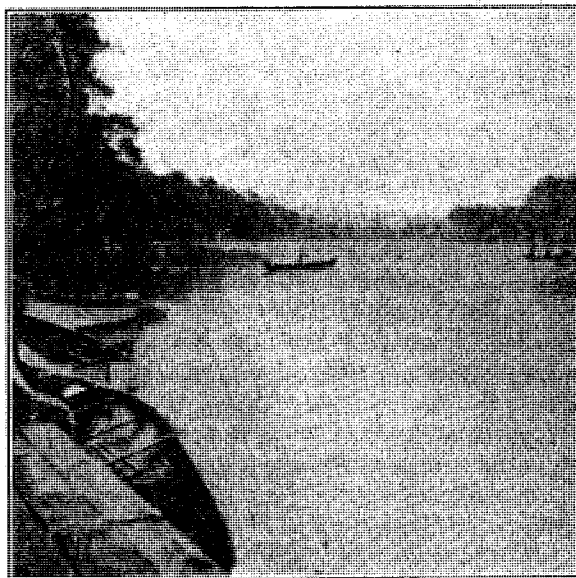
WE HAVE received word from the Committee in charge that the Midwest General Convention, for 1940, will be held at the lovely Miami Valley Chautauqua grounds, Franklin, Ohio. The Chautauqua grounds are located about twenty miles north of Cincinnati. It had been hoped that it would be possible to secure the same location for the convention this year as was so much enjoyed



Auditorium at Miami Valley Chautauqua

by the brethren who attended last year; but those in charge of the Epworth Forest grounds wrote to the Convention Committee that while they had never entertained a group of people who had behaved themselves any more admirably than did the Bible Students, nevertheless they felt that on account of the doctrines held by the Bible Students it would not be advisable to have them meet in

the Epworth Forest grounds again. This, it seems to us, was a splendid testimony to the fact that the brethren who attended the convention not only gave an example of true Christian conduct, but at the same time had been faithful in letting their light shine.



Boat Landing at Chautauqua Lake

The report is that the Chautauqua grounds at Franklin, Ohio, are equally well adapted to the purpose of a Bible Students Convention, as was Epworth Forest, and we are sure that the Lord will bless this gathering of His people. We suggest that the date be kept in mind with a view of arranging vacations to coincide therewith.

This convention is sponsored jointly by the Chicago and Pittsburgh Ecclesias, the arrangements being in the hands of a committee consisting of two representatives of each Ecclesia. The friends in both Chicago and Pittsburgh have acquiesced in the expressed wish of those attending last year's General Convention, that they ask the same brethren to serve on the 1940 committee. These are: Brothers Wylam and Morehouse, of Chicago; and Brothers Kendall and Wilson, of Pittsburgh. A number of Ecclesias throughout the central west are cooperating with the committee, with the prayer, and in the hope, that the convention will prove a real spiritual stimulus to many of the Lord's people in this time of great need.

For further information concerning the Midwest Convention write the Committee Secretary, Ernest G. Wylam, 4301 North Mason Avenue, Chicago, Illinois.

BROOKLYN CONVENTION, APRIL 7

WHILE discussing conventions, we take the opportunity of announcing that the Brooklyn Ecclesia of Associated Bible Students has arranged for a one day convention on Sunday, April 7th. This will take the place of the convention that ordinarily would be held on the Fifth Sunday of March. In connection with the convention in Brooklyn on April 7th there is to be a public witness. The principal means of advertising this meeting will be by sending special invitations to a list of approximately 7,000 names and addresses of Protestant Church workers throughout greater New York. The subject to be discussed will be, "Christ Has Returned—World Problems to be Solved." In addition to the public meeting, there will be discourses by visiting brethren on subjects particularly of value to the consecrated. The Ecclesia will appreciate an interest in the prayers of the brethren everywhere that this effort to bear witness to the truth may redound to the glory of the Lord and to the blessing of those who may have a hearing ear, and who at this time may be searching for the real truth of God's Word.

All sessions will be held in the main auditorium of the Church of the Pilgrims, corner of Henry and Remsen Streets, near Borough Hall, Brooklyn, New York.

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CINCINNATI CONVENTION CANCELED

THE brethren of the Cincinnati Ecclesia, learning that the General Midwest Convention is to be held so near to them have decided to cancel their own Convention arrangements so that as many of the friends as possible may be able to attend.

The Cincinnati Convention dates were not the same as those of the Midwest Convention, but the friends of the Ecclesia thought that it would be unwise to ask the brethren to attend two general conventions in the same territory. Concerning this matter we have received the following letter from the Cincinnati Ecclesia:

"The Cincinnati brethren announce the cancellation of the previously announced arrangements for a three day convention, including an immersion service, May 31 to June 2. This change is made because of the decision to hold the Midwest Convention in this area. Speakers pledged to serve the Decoration Day season convention at Cincinnati are hereby released.

"Instead of the three day convention, there will be an all day service on Sunday, June 2nd, at the Young Women's Christian Association, 9th and Walnut Streets, Cincinnati, Ohio, to which we invite all brethren who wish to join with us in a day of Christian fellowship. Your brethren, The Bible Students Ecclesia of Cincinnati, Ohio, Sister W. N. Poe, Secretary."

A VOICE FROM THE PAST

THE FOLLOWING words of exhortation are quoted from the September 15, 1914 *Watch Tower*:

"While the anointed of God are on this side of the veil they are, as His ambassadors, to show forth His praises by telling others of the coming Kingdom and the blessings then to be showered upon all, when the favors of the Lord shall be poured out upon all men. They are to tell that these blessings are both for those now living and for those who have gone down into the grave. God's great plan for the world is much broader and grander than once we thought. It is worthy of such a God as ours! Then let us tell to all who have an ear to hear, that the Lord is now pouring out His spirit upon His servants and handmaidens, and soon will pour it out upon all flesh—all mankind.

"One of the features of our commission as ambassadors of the Lord is to 'comfort all that mourn.' The children of God, who have learned the true source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the great Physician, and hence they know where to direct longing hearts who need the balm which only God can give. As the apostle says: 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.' (2 Corinthians 1:3, 4.) So then, whether while still in the flesh or after we have come into our inheritance beyond the veil, we are to be comforters, to lift up those who are oppressed with sorrow and care, to bring them 'the oil of joy,' the message of grace.

"We are to be comforters at this particular time of 'them that mourn in Zion.' This is a work that the saints of today, who have been enlightened and blessed by the message of present truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing message came to us, mourning because of the confusion and worldliness and dearth that prevailed in the nominal system wherein we were bound. But now we are free, and no more are 'our harps hung upon the willows of Babylon.' They are attuned to the harmonies of heaven, and we can now sing with the spirit and with the understanding, the glorious 'Song of Moses and the Lamb.' So let us be zealous in carrying this glad news to all the mourners in Zion not yet delivered, that they may join with us in this glad song."

"GOOD HOPES" REPORT

(Months of October, November, December, 1939)

FREE TRACT FUND

A1-702—A1-729	\$26.51
1-701	25.00
1-707	5.50
1-708	10.50
1-709	5.00
1-711	5.00
1-715	7.10
1-717	5.00
1-722	12.00
1-723	15.00
1-725	5.00
Balance October 1	81.60
Transferred from General Fund	500.00

Total \$703.21

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 607, 180

Total cost of printing and shipping \$506.36

Balance \$196.85

GENERAL FUND

F6-2025—F6-2101	\$70.75	6-2072	8.00
6-2026	15.00	6-2073	43.15
6-2033	5.00	6-2074	5.00
6-2036	5.00	6-2075	20.00
6-2037	5.00	6-2078	10.00
6-2038	19.00	6-2079	5.00
6-2039	5.00	6-2080	5.00
6-2040	20.00	6-2082	5.00
6-2043	5.00	6-2085	5.00
6-2044	5.00	6-2088	5.00
6-2047	5.00	6-2089	10.00
6-2048	11.00	6-2090	30.00
6-2049	5.00	6-2091	5.50
6-2050	5.00	6-2094	5.00
6-2052	6.00	6-2095	15.00
6-2053	10.00	6-2096	5.00
6-2055	20.00	6-2097	5.00
6-2056	5.00	6-2098	10.00
6-2058	10.00	6-2102	45.00
6-2059	50.00	Balance Oct. 1	529.87
6-2060	500.00		
6-2062	25.00	Total	\$1,598.27
6-2065	10.00	Transferred	800.00
6-2069	5.00		
6-2070	5.00	Balance	\$798.27

CLASS FORMING FUND

2-40	\$5.00
2-41	8.00
2-42	5.00
2-43	5.00
Balance October 1	143.33
Transferred from General Fund	100.00
Total	\$266.33
Total charge	130.53
Balance	\$135.80

TRAVELING SPEAKERS FUND

C3-1453 C3-1537	\$78.55	3-1499	10.00
3-1451	10.00	3-1502	8.00
3-1452	5.00	3-1503	10.00
3-1455	5.00	3-1504	5.00
3-1459	10.00	3-1507	5.00
3-1460	5.00	3-1509	10.00
3-1461	7.00	3-1511	5.00
3-1465	5.00	3-1512	20.00
3-1466	10.00	3-1514	25.00
3-1468	5.00	3-1515	15.00
3-1469	5.00	3-1516	29.00
3-1473	5.00	3-1519	8.00
3-1474	5.00	3-1523	5.00
3-1476	5.00	3-1525	5.00
3-1477	5.00	3-1528	5.00
3-1483	25.00	3-1529	5.40
3-1484	5.00	3-1531	5.00
3-1487	5.00	3-1534	5.15
3-1488	10.00	3-1536	5.00
3-1490	5.00	Balance October 1	230.18
3-1492	5.00		
3-1495	10.00	Total	\$661.28
3-1496	5.00	Travelling Expense	385.80
3-1497	5.00		
3-1498	5.00	Balance	\$275.48

Number of class meetings served, 241; total attendance, 9,037.
Number of public meetings served, 62; total attendance, 5,959.

FREE SUBSCRIPTION FUND

E5-166—E5-172	\$7.25
5-170	5.00
Balance October 1	137.17
Transferred from General Fund	200.00

Total \$349.42

Number of 3 months subscriptions charged to this fund, 199 at 25 cents each: \$49.75; number of annual subscriptions charged to this fund, 122 at \$1 each: \$122. Total charge \$171.75

Balance \$177.67

FREE BOOK FUND

G7-99—G7-101	\$3.50
97	5.00
98	5.00
100	5.00
103	5.00
Balance October 1	85.73

Total \$109.23

Booklets charged against this fund, 785 at 5 cents each: \$39.25; 167 at 2 cents each: \$3.34; other books \$1.00. Total charge \$43.59

Balance \$65.64

ZIONISM IN PROPHECY

A valuable treatise of the prophecies pertaining to the hopes of Israel, showing the manner in which they are being fulfilled today. 20 cents each. Lots of 10 or more, 10 cents each.

—(O)—

EVOLUTIONISTS AT THE CROSSROADS

This is an outstanding work on the subject of evolution, showing how utterly it is out of harmony with both science and the Bible. 20 cents each. In lots of 10 or more, 10 cents each.

FREE TRACTS

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witness work.

- "The Coming World Dictator"
- "Coming Back From Hell Soon"
- "Calamities — Why Permitted"
- "The Hope of Universal Peace"
- "Do You Know?"
- "Where are the Dead?"
- "Earth's Coming Glory"

COMING CONVENTIONS

SOUTH BEND, IND., Sunday, March 10. "We cordially invite as many friends as can possibly come to share the blessings which we know are in store for all who attend this convention," the brethren from South Bend write. "The South Bend Class is very happy that the Cicero and Gary Classes are offering their services with preparation plans for this anticipated season of fellowship of the Lord's people."

"The sessions will be held in the Ben Hur Hall, 120 East Wayne Street, Third Floor, from 9:30 A. M., to 5 P. M. Luncheon will be served at the hall. Those from far points, and others, are invited to come Saturday evening, when an impromptu meeting will be held in the Secretary's home. Adequate accommodations can be assured. Write to Felicia Tabaczynski, Sec'y., 1811 East Calvert Street, South Bend, Ind."

DETROIT, MICH., Easter Convention, March 23, 24. This gathering will be held in the International Center Y. M. C. A., on East Grand Blvd., near Dubois Street. Convention will begin about 2 P. M. Saturday, March 23. Meals will be available in the building. Rich blessings are expected. Sponsored by Detroit Junior Ecclesia, Fred Niemczak, Sec'y., 5807 Lawndale Ave., Detroit, Mich.

LEBANON, PA., Sunday, March 31. This one-day gathering will be held in the Sons of American Hall, Lebanon; opening at 10:30 A. M. A good program is being arranged, and a cordial invitation is extended to all who can attend.

SEATTLE, WASH., Sunday, March 31. The Seattle friends invite all who can to come and share with them in this day of spiritual feasting. The public meeting at 3 P. M., will be held in Moose Temple, 8th Avenue near Union Street; and will be addressed by Brother Zahnow. Other sessions will be held at 1703 Market Street. For further information address, Seattle Bible Students Ecclesia, 1703 Market Street, Seattle.

BOSTON, MASS., Sunday, March 31. All sessions of this 5th-Sunday gathering will be held in the usual meeting place of the Boston Ecclesia, which is Huntington Chambers Hall, 30 Huntington Ave., Boston. The convention opens at 10:15 A. M., and will close at 5:30 P. M. A cordial invitation is extended to all who can attend.

BROOKLYN, N. Y., Sunday, April 7. This convention takes the place of the March, 5th-Sunday gathering. A good program is being arranged, and a cordial invitation is extended to all who can attend. Further information will be found in Talking Things Over. Any friends who find it convenient to be in Brooklyn on Saturday, the 6th, and who would like to assist in the distribution of advertising matter for the public meeting, are invited to advise the Secretary, William Josiah, 117-34 123rd Street, South Ozone Park, L. I., N. Y.

WILMINGTON, DEL., Pre-Memorial Convention, April 13, 14. Full particulars of this annual gathering will be announced in the April issue of The Dawn. Meanwhile the friends are invited to keep the date in mind, and to pray for the Lord's blessing to be upon this assembly of His people.

NEW BEDFORD, MASS., May 4, 5. The Saturday (May 4) sessions of this gathering will be held at 80 Bedford Street, and on Sunday, the 5th, in Cornell Hall, 736 Pleasant Street. Further details will be announced later. The convention is sponsored by the New Bedford Bible Students Ecclesia. Phyllis Judson, Sec'y., 80 Bedford Street.

CINCINNATI CONVENTION CANCELLED, (See Talking Things Over).

BALTIMORE, MARYLAND, June 1, 2. The brethren of the Baltimore Ecclesia have decided to hold a two-day convention on these dates, and extend a cordial invitation to the friends to plan on meeting with them on this occasion. Details will be announced later. Secretary J. H. L. Trautfelter, 2408 W. Lafayette Ave., Baltimore, Md.

LOS ANGELES, CALIF., July 4-7. We are asked to announce that plans are now under way for the annual general convention in Los Angeles. It is the hope of the Los Angeles Ecclesia, that a number of the Eastern brethren may find it convenient to attend the convention this year. Details will be announced from time to time.

MIDWEST GENERAL CONVENTION, August 7-11. (See Talking Things Over.)

SAGINAW, MICH. The usual Labor Day Convention is being planned for Saginaw. Details later.

KINGDOM CARDS

The distribution of Kingdom Cards is increasing, and the friends are finding this a very effective method of bearing witness to the truth. These cards are furnished in two styles—one for mailing, and the other for house-to-house distribution. Subjects now available are, "Hope of Universal Peace"; "Has Democracy Failed?"; "God Has a Plan"; and "Has Christianity Failed?"

In lots of one thousand or more, we are glad to print these cards with the local ecclesias address on them. Send for samples, or order a supply. They are free.

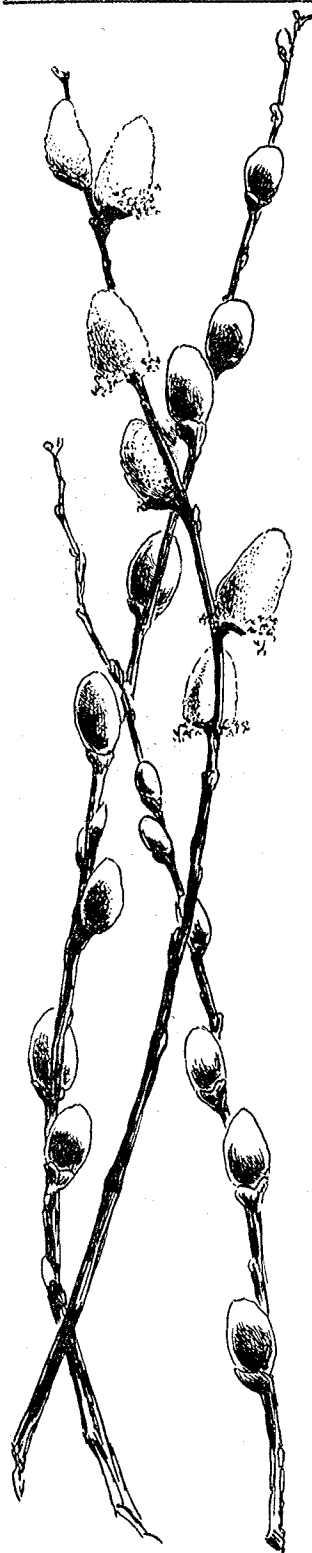
The Dawn 136 Fulton Street Brooklyn, N. Y.

THREE MONTHS TRIAL SUBSCRIPTIONS

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by The Dawn. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.

We are continually receiving letters of appreciation from those to whom three months subscription have been sent. Perhaps you can be a blessing to some one in this way.

The Dawn 136 Fulton Street Brooklyn, N. Y.



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; en. 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.

