

The DAWN

*IS MAN IMMORTAL?
THE TEMPTATIONS OF JESUS
ON THE BREAST OF THE TIDE*

FEBRUARY

1937

SPEAKERS' APPOINTMENTS

BROTHER J. A. BELL Passaic, N. J. Feb. 14	BROTHER M. C. MITCHELL Passaic, N. J. Feb. 21	BROTHER J. I. VAN HORNE Duquesne, Pa. Feb. 14
BROTHER C. P. BRIDGES Boston, Mass. Feb. 14	BROTHER WALTER SARGEANT San Diego, Calif. Feb. 1	East Liverpool, Ohio 28
BROTHER DAVID DINWOODIE Hartford, Conn. Feb. 21	Santa Ana, Calif. 2	BROTHER G. M. WILSON Duquesne, Pa. Feb. 7
BROTHER EDWARD FAY Brooklyn, N. Y. Feb. 7	Long Beach, Calif. 3	Wilmington, Del. March 20, 21
Pen. Argyl, Pa. 14	Hawthorne, Calif. 5	BROTHER W. N. WOODWORTH Orlando, Fla. Feb. 1
Passaic, N. J. 28	Los Angeles, Calif. 7	Jacksonville, Fla. 2
BROTHER J. T. JOHNSON East Liverpool, Ohio Feb. 14	Eagle Rock, Calif. 8-13	Atlanta, Ga. 3
BROTHER J. C. JORDAN Duquesne, Pa. Feb. 21	San Bernardino, Calif. 14	Chattanooga, Tenn. 4
BROTHER OSCAR MAGNUSON Miami, Florida Feb. 7	Yucaipa, Calif. 15, 16	Donelson, Tenn. 5
Baltimore, Md. 14	Romoland, Calif. 17, 18	New Albany, Ind. 6
BROTHER M. C. MITCHELL Passaic, N. J. Feb. 21	Pomona, Calif. 19	Cincinnati, Ohio 7
BROTHER C. W. McCOY Cheney, Wash. Feb. 14	Pasadena, Calif. A. M. 21	Richmond, Ind. 8
	Hawthorne, Calif. P. M. 21	Dayton, Ohio 9
	San Gabriel, Calif. 23-27	Columbus, Ohio 10
	Los Angeles, Calif. 28	Newark, Ohio 11
	BROTHER W. S. STEVENS Zephyrhills, Fla. Feb. 3	Zanesville, Ohio 12
	Tampa, Fla. 4, 5	Duquesne, Pa. 14
	St. Petersburg, Fla. 7	Pittsburgh, Pa. 14
	Lakeland, Fla. 9	Wilmington, Del. 21
	Orlando, Fla. 10	
	Jacksonville, Fla. 11	

Zionism in Prophecy

This 64-page booklet is brimfull of interesting facts concerning the fulfilment of prophecies relative to the return of Natural Israel to the promised land. In addition to the subject matter itself, it contains interesting forewords by two noted writers, one an orthodox Jew and the other a Gentile. Additionally, on the outside of the cover page are printed glowing testimonials by outstanding Jews in the Zionist movement.

Single copies to Dawn readers, 20 cents; 12 copies at 15 cents each; 25 copies at 14 cents each; 50 copies at 12 cents each; 100 copies at 10 cents each. Quantity prices are all F. O. B. New York.

TRIAL SUBSCRIPTION OFFER STILL OPEN

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

The Dawn 136 Fulton Street Brooklyn, N. Y.

MEMORIAL SUPPER DATE this year will be after sundown, Thursday, March 25.

COMING CONVENTIONS

SAGINAW MICH., Monthly Convention, February 7. Opens at 10:45 A.M. All sessions in regular hall, Saginaw Woman's Club, 311 N. Jefferson Street. Brother S. C. DeGroot, of Grand Rapids, will serve on program.

WILMINGTON, DEL., Pre-Memorial Convention, March 20, 21. An extra day has been added to this annual gathering, and the Wilmington friends are making a special effort to have it an occasion of happy fellowship and service in the Lord. It is hoped that the extra day will encourage friends from a longer distance to attend. Brother Wilson, of Pittsburgh, Pa., and other guest speakers, will serve on the program. Watch next month's Dawn for detailed announcement giving address of meetings, etc. Secretary: Mrs. P. Kolliman, 404 West 31st Street, Wilmington, Del.

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

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

GENERAL CONVENTION, Boston, Mass., May 29-31. The Secretary writes, "We do not desire to draw the line 'New England' around this convention." Further details later. Address, Miss Lillian F. Thain, 64 Thurston Street, Somerville, Mass.

GENERAL CONVENTION IN LOS ANGELES NEXT SUMMER—July 3-5. Details will be announced later, but start planning for it now.

The DAWN

A Herald of Christ's Presence

Vol. 5; No. 5

FEBRUARY 1937

One Dollar a Year

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This article deals with the assurance of God's loving care over His people; of the wonderful provision He makes for their spiritual growth, giving them grace to help in every time of need.

THE LORD'S JEWELS

An interesting treatise on the text, "They shall be mine in that day when I make up My Jewels." Attention is called to the various characteristics of jewels, and how these illustrate important truths relative to the Christian life.

"ART THOU THEN A KING?"

Another article on the life of Christ in which attention is called to the Master's implicit faith in the divine plan, even in the face of death. This article will also deal briefly and helpfully with the subject of the Memorial.

THE PUNISHMENT OF THE WICKED

In this article—the third in the series on Hope Beyond the Grave—the Scriptural testimony on the hell question is presented. If you have friends who still believe the eternal torture theory, plan to lend them a copy of The Dawn containing this article—it may help.

THE FACT FINDER

Additional questions on the Lord's second presence.

NEWS and VIEWS

A Challenge to Democracy

PRESIDENT ROOSEVELT, in his inaugural address on January 20, described most vividly the present unhappy plight of one-third of the people now living in the United States of America—the country that is supposed to be better off financially and economically than any other in the world. On this point the President said:

“But here is the challenge to our democracy: In this nation I see millions of its citizens—a substantial part of the whole population—who at this very moment are denied the greater part of what the very lowest standards of today call the necessities of life.

“I see millions of families trying to live on incomes so meagre that the pall of family disaster hangs over them day by day.

“I see millions whose daily lives in city and on farm continue under conditions labeled indecent by a so-called polite society half a century ago.

“I see millions denied education, recreation and the opportunity to better their lot and the lot of their children.

“I see millions lacking the means to buy the products of farm and factory, and by their poverty denying work and productiveness to many other millions.

“I see one-third of a nation ill-housed, ill-clad, ill-nourished.”

In painting this picture of poverty and despair that exist in “favored” America, the President didn’t tell the general public anything that they did not already know. The relating of these deplorable conditions in America, and throughout the world as well, is no longer news; but to have them so fearlessly set forth by the President of a great nation like this, *was* news. As a rule, matters of this nature are carefully avoided by those who sit in the seats of the mighty; and if they are brought to the public attention at all, it is usually through channels that are conveniently labeled “radical,” or “red.”

Mr. Roosevelt described this condition of dire poverty and want as a partial answer to the question which he raised earlier in his address as to whether the nation should cease its struggle to go forward toward the goal of genuine social justice. In raising this question the President said:

“Shall we pause now and turn our backs upon the road that lies ahead? Shall we call this the promised land, or shall we continue on our way? for each age is a dream that is dying or one that is coming to birth.”

Surely we will all agree with the President that we are not justified in calling any country the promised land in which “one third of the nation is ill-housed,

ill-clad, and ill-nourished”; or where millions are forced to “live on incomes so meagre that the pall of family disaster hangs over them day by day.” The “promised land” to which the President referred, is doubtless the improved economic conditions which he hopes to establish by his own New Deal policies; and he recognizes that even these ideals are far from being realized. But oh, how far short are the very best conditions obtainable by man, from the promised land of divine prophecy!

Contrast the condition in which “the pall of family disaster” hangs over millions of people, with the prophecy which states, “And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the works of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear.”—Isaiah 65:21-24.

Contrast an economic system in which “tens of millions are denied . . . the necessities of life,” with the prophetic description of the joyful flourishings of Christ’s Kingdom given to us through the Psalmist David, in which he says, “He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. . . .

“In His day shall the righteous flourish, and an abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. . . . For He shall deliver the needy when he crieth, and the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. There shall be an abundance of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed.”—Psalms 72.

But Mr. Roosevelt, in spite of the dark picture which he painted, is optimistic for the future. He says, “It is not in despair that I paint you that picture, I paint it for you in hope—because the nation, seeing and understanding the injustice in it, proposes to paint it out.” While we are bound to admire the President’s kindly sentiments toward the masses of

the people now in such dire need, yet we can't fully share his optimism relative to the prospects of real progress toward what he describes by the vague term, "social justice." Indeed, we are inclined to wonder if this is not but another example of what the Lord's prophet described as a crying of "peace, peace, when there is no peace."

We have no doubt in the world that Mr. Roosevelt will do his utmost to fulfil the promise made in the last sentence of his inaugural address, in which he says, "I shall do my utmost to speak their (the people's) purpose and do their will, seeking divine guidance to help us each and every one to give light to them that sit in darkness and to guide our feet in the ways of peace." But, in view of the general trend of world events, and remembering that these events are definitely fulfilling the divine prophecies relative to the time in which the present age would end in the great battle of Armageddon, we must conclude that the President's hopes of patching up the old system of selfishness, and in this way to "give light to them that sit in darkness, and to guide our feet in the ways of peace," will prove to be "a dream that is dying," rather than one that is "coming to birth."

Yes, not only is the President's dream destined to die, but the "present evil world," or age, is doomed to die also. It must perish as all other things that are based on selfishness. The new age, in which there "shall be an abundance of peace so long as the moon endureth," will fulfill the desires of the people because love will become the motivating principle governing the policies of the people, and selfishness will no longer be permitted to inject its maddening virus into their hearts.

The President declares, that, "The test of our progress is not whether we add more to the abundance of those that have much; it is whether we provide enough for those who have too little." Noble sentiments, these, but alas, how great are the obstacles which hinder progress in this direction! "Already," Mr. Roosevelt asserts, "dulled conscience; irresponsibility and self-interest appear. Such symptoms of prosperity may become portents of disaster." And, to use the President's own language, in a speech he made more than a year ago, "That's where the rub comes." Selfishness will persist, causing cancerous growths on any well-meant remedy for present social ills that may be introduced, either by this government, or any other government in the world.

We don't know whether or not the President had any specific instances in mind when he spoke of the appearing of self-interest in connection with the present progress toward prosperity, but we are wondering if he might possibly have been thinking of the "sit-down" strikes in the automobile industries. Comparing the conditions in the nations at the time of Mr. Roosevelt's former inauguration, with those of the present time, Mr. David Lawrence, writing in the *New York Sun*, says,

"Today another crisis is in the making—a big social and economic crisis in which capital and labor will reach the climax of their long struggle. It was in Michigan

that the last crisis on the eve of inauguration brought on a national emergency, and it is in Michigan again that sit-down strikes, called by some insurrection and revolution because property is seized in defiance of court injunctions, have emphasized an issue of far-reaching importance."

It is not for the Christian to take sides in this great struggle between the classes and the masses. Doubtless it is true that selfishness exercises as potent an influence on one side as on the other; and it is this unholy principle so persistently at work in all the affairs of men, that will continue to effectively block all man-made schemes for ushering the world into the promised land of peace, happiness and life.

The present distress of men and nations is but emphasizing more and more the need of a power more potent than human governments to take over the administration of the world's affairs. So while our present Lord is dashing the nations to pieces like a potter's vessel, He is at the same time putting it into the hearts of men to look and work for the accomplishments of ideals which can be realized only when He, as the Prince of Peace, becomes "King of kings and Lord of lords." With this thought in mind, Christians should be well-wishers with respect to all the noble efforts that are now being made by men and women of all classes to relieve the sufferings that have resulted from the operation of selfish systems of injustice and oppression; meanwhile continuing to pray, "Thy Kingdom come, Thy will be done, on earth, even as it is done in Heaven."

FREE TRACTS

Tracts for personal witness work, as well as for general distribution, are available for all who desire them, free. These tracts are small in size, making them convenient for mailing purposes. Please feel free to order all you are in a position to use. The following subjects are now in stock:

"Do You Know?"

"Coming Back From Hell Soon"

"The Hope of Universal Peace"

"Earth's Coming Glory"

"What Is the Soul?"

"The Coming World Dictator"

We will be glad to furnish any of the above subjects, in lots of 1,000 or more, specially printed with local class address. We will also supply circulars for advertising public meetings. Regardless of quantity, all tracts and circulars are furnished free.

THE DIVINE PLAN of the AGES

All Bible Students know the merits of The Divine Plan of the Ages, so that no description of the book is necessary on our part. A pocket-size edition is now available at 30 cents a copy. See announcement on page 33 regarding proposed standard edition.

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

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the Lord, 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.
Gen. 22:18

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.
29 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.
9 And 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.

Is Man Immortal?

 HE theory of inherent immortality which alleges that when what we call death overtakes a human being, he actually becomes more alive than before it occurred, is based on the supposition that lurking somewhere within the human organism is an illusive, intangible and invisible ego or intelligence called a "soul." And the claim of theologians is that this soul is immortal or death-proof; hence, that when the body dies, this inner intelligence, or real man, escapes from its prison-house of human limitations and is free to enjoy life forever on a much higher plane of existence—unless, of course, it has been a wicked soul. In the latter case, according to traditional theology, the soul must suffer untold agonies in a burning hell of literal fire; or at the best, according to Roman Catholic theology, pass through a long period of suffering in purgatory before it can enjoy the freedom and blessings of heaven.

The expressions "immortal soul," and "undying soul," are so commonly used in religious conversation that it is taken for granted by those who have not made an investigation that they are Scriptural terms. For this reason it will be a distinct surprise to many to learn that these expressions are not to be found in the Bible at all. The traditional immortality of the human soul is purely a product of imagination, having no Scriptural support whatsoever.

The words "soul," and its plural "souls," are used in the Bible more than five hundred times, but in no instance is the thought even hinted that human souls are immortal. On the contrary, wherever the Bible discusses the subject of death in connection with the soul, it distinctly and clearly states that the soul, even as the body, is subject to death. For example, through the prophet the Lord says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth *it shall die*." (Ezek. 18:4.) And in the New Testament we read the words of Jesus, "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to *destroy both body and soul in hell* [Gehenna]." (Matt. 10:28.) Yes, even those souls which go to the Bible hell are *destroyed*, not tormented.

The word "soul" in the Old Testament is translated from the Hebrew word *nephesh*. Prof. Young states in his Analytical Concordance of the Scriptures, that this word *nephesh* simply means "animal," or, liberally speaking, that which is *animated*, or alive—a sentient being. This word is used in the Old Testament in connection with the lower animals as well as man. In Numbers 31:28 it is applied to such animals as bees, asses and sheep. Thus seen, were one to insist that the Hebrew word *nephesh*, translated soul in the Old Testament, means *immortal* soul, then we would be bound to conclude that the lower animals also possess immortal souls—a conclusion that few would want to accept.

The word "soul" in the New Testament is translated from the Greek word *psuche*. We know that this word has exactly the same meaning as the Hebrew word *nephesh*, for the reason that the Apostle Peter uses it to translate the latter when he quotes from Psalms 16:10. The apostle's quotation is found in Acts 2:27, and reads: "Because Thou wilt not leave My soul [Greek *psuche*, Hebrew, *nephesh*] in hell, neither wilt Thou suffer Thine Holy One to see corruption." St. Peter tells us that this is a prophecy concerning the death and resurrection of Jesus, that His soul was not left in hell.

In Mathew 26:38 Jesus is recorded as saying, "My soul is exceeding sorrowful, *even unto death*." This is fully in harmony with the prophetic declaration concerning Jesus which says that His soul was "made an offering for sin." Yes, Jesus' *soul died*, and through that great sacrifice the souls of all mankind are redeemed from death, and ultimately will be resurrected from the condition of death.

Another interesting use of the Greek word *psuche* (English "soul") in the New Testament is found in Acts 3:19-23. Here we have a prophecy describing the work of restoration, or resurrection that will be carried on by the Messiah following His second coming and the establishment of His Kingdom. We are told that then, "every *soul* which will not hear [obey] that prophet shall be *destroyed* from among the people." Thus both the Old and New Testaments emphasize the fact that human souls are *mortal*, sub-

ject to death, and that ultimately all wicked souls are to be destroyed—not preserved and tormented.

First Human Soul Created

Let us now note carefully the process by which the first human soul was brought into being, as this will help us to understand more clearly just what a soul really is. The Scriptural account of this is given in Genesis 2:7, which reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Note, that the soul is here shown to be the *result*, or *product*, of a union of the body, or organism, with the breath of life—"man *became* a living soul." This passage does not say, as many in the past have erroneously supposed, that God created man and then injected a soul into him—it declares, rather, that in the creation man *became* a soul, which is quite different.

First, according to the record, the organism, or *body*, of man was formed—out of "the dust of the ground." This is scientifically in harmony with the facts as we know them today, as the body of man is composed entirely of the various chemical elements found in the earth. Then, into this organism was forced the "*breath of life*"—the animating power of the air which we breathe, which is necessary to all animal life. The Hebrew word translated "breath" in this passage is *neshamah*, which, according to Prof. Young, literally means "breath." The fact that it was breathed into the *nostrils* of father Adam emphasizes the fact that it *was* the breath. Certainly the nostrils would seem like a peculiar place for an immortal soul to be located.

Now what happened when the breath of life was blown into the nostrils of this first human organism? Simply this, it became alive—or, as the text declares, "a living soul." Thus seen, the "soul" is really that which results from the union of organism with the life-giving qualities of the breath—the "*breath of life*." A simple illustration of this is the electric light. The organism of the bulb with its internal vacuum, filament, etc., is not the light; neither is the electricity that flows through that organism, the light; but the union of the organism with the electricity *produces* the light. Destroy the bulb (organism) or cut off the electric current (corresponding to the breath of life) and the light goes out; that is, it ceases to exist, being extinguished.

Just so it is with the human soul. When the body becomes impaired through disease or accident, to the point where it can no longer function sufficiently well to react to the life-sustaining impulses of the breath of life, the soul, or life of the individual "goes out," that is, it ceases to exist, it dies. Likewise, if for any reason, or in any manner, the breath of life is kept from the body, as in drowning, or in asphyxiation, the life also ceases—the soul dies.

It should be borne in mind in this connection, of course, that the great secret of life, the outward manifestations of which we are able to understand to some extent, is in the hands of the Creator. He is the great Creator, not only of man, but of the lower

animals as well. He is to all *life* on the earth what the sun is to all natural *light*; that is, He is the source. It is not possible for man to form an organism, put in it some of the earth's atmosphere, and have it live. The literal air is the breath of life to both humans and the lower animals, because it is a medium of the Creator by which means the life-principle is communicated to all living things on the earth.

This life-principle, however, is not an intelligence in itself, but merely the power of God by which all life exists. In Genesis 7:15, 22, this same breath of life is said to be a possession of the lower animals. As we proceed with our investigation we will discover that the reason the Bible holds out a hope of future and eternal life for human beings who obey the law of God, is because the Creator proposes to continue imparting the life-principle to them, and not because He originally put something into their organisms which is death-proof.

The Hope of Immortality

As already noted, the expression "immortal soul" is not to be found in the Bible at all. The word "immortal" is only used once in the entire Bible, and in that one instance it is applied to the Lord and not to man. We quote: "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever." (I Tim. 1:17.) In 1 Timothy 6:16 we have a similar passage to the foregoing in which the word "immortality" is used. This text is also speaking of the Lord, and reads: "Who *only* hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." These two Scriptural passages should definitely settle the question as to whether man, by nature, is an immortal creature.

The word "immortality" is used four other times in the Bible and in each case it is descriptive of a *future conditional* reward for those who in this life walk faithfully in the footsteps of the Master. And right here let us emphasize the fact again that we are not attempting to prove that there is no future life for human beings, but rather, that all hope of future life, according to the Bible, is based on the fact there is to be a resurrection of the dead, rather than the supposition that we are *by nature* immortal, hence cannot die.

We will leave the general subject of the resurrection for later consideration, pausing here just long enough to note the four Scriptures which refer to the Christians' hope of being exalted to immortality with the Lord. Romans 2:7 reads: "To them [Christians] who by patient continuance in well doing seek for glory and honor and immortality, eternal life." This text shows that immortality is not now a possession of the Christian, but rather that it is something to be sought after, "through patient continuance in well doing."

In 1 Corinthians 15:53 we read: "For this corruptible must put on incorruption, and this *mortal* must

put on *immortality*." Here we are told that "immortality" is a quality, which if it is ever to be possessed, must be "put on." Distinctly does the apostle say that now we are "mortal" beings. The next verse (54) reads: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." How death is ultimately to be swallowed up in victory is a very interesting study which we will leave for later consideration.

There is just one other text in the Bible in which the word "immortality" appears, and that is 2 Timothy 1:10. It reads as follows: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." It is evident from this passage that no one prior to our Lord's first advent had even as much as an opportunity to strive for immortality, as the church of this Gospel age is encouraged to do. It shows, furthermore, that all hope of both life and immortality is centered in Jesus and in His redemptive work.

Much of the confusion relative to the subjects of mortality and immortality is due to a failure to recognize the strict meanings of these two words. The word "mortal," being so often used in connection with dying and death, to most minds means a condition in which death is inevitable, a necessity. Thus we speak of a soldier being mortally wounded, meaning that he is wounded unto death. We speak of the mortality rate of a certain community, meaning the death rate. Strictly speaking, however, such usages of the word attach to it a meaning which the Bible does not give.

As used in the Bible, the word *mortal* simply means a condition in which death is a possibility, but not a necessity. Thus seen, our first parents were created mortal beings; that is, it was possible for them to die, but had they remained in harmony with the law of God it would not have been necessary for them to die. They went into death because they disobeyed God's law and were sentenced to death. Death became unavoidable only after God withdrew His favor from them. For the same reason all of Adam's posterity have continued to go into death. But in the time of resurrection, during the thousand-year period of Messiah's Kingdom, all mankind will be given an opportunity to obey God's law individually, and those who then do obey will be given the opportunity and the necessary help, to live forever—not because they will become immortal, but because the life-giving favor of God will continue with them.

The word "immortal," on the other hand, means death-proof—a condition in which death is an impossibility. Having the unscriptural thought that man was created immortal, theologians have been forced to offer an explanation of what happens to these death-proof beings when they appear to die. The theory of the immortal soul has supposedly helped to solve this problem; the claim being made that it is only the body that dies, but that the soul continues to live. Not wishing to give the thought that

wicked souls could be happy after the death of the body, the theories of hell-fire and purgatory as places in which these wicked souls are punished, seemed a convenient solution to this further difficulty. Now if, as we have seen from the Scriptures, human beings do not *possess* immortal souls, but *are* souls—souls that are dying because condemned to death—then we will want to know what Scriptural basis there is, if any, for the traditional doctrines of purgatory and eternal torture. This phase of the subject will be considered next month.

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

The Christian Life

The Temptations of Jesus

Another in the series of doctrinal articles on the life of Christ, in which the thought is again emphasized that in order to truly follow in His steps it is necessary to know something of the great fundamentals of the divine plan of the ages.



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. 4:15.) Only in the light of the divine plan is it possible to understand how Jesus the perfect One could be tempted in a similar manner to His followers, who are fallen and imperfect. It is in the light of the truth that has been so graciously given to us by the returned Master that we are able to see that the apostle is here comparing the temptations that came upon our Lord as a new creature with those that come upon His followers as new creatures. Jesus, being perfect as a man, was not subject to temptations that come from the depraved, fallen flesh; but as a runner in the narrow way that leads to glory, honor and immortality, He was tempted in like manner as are all new creatures who are endeavoring to follow Him in that same narrow way.

In brief, the temptations that came upon Jesus were intended by Satan to turn Him from His course of faithfulness in carrying out the terms of His consecration to the Heavenly Father. Similarly the Christian is tempted by the great adversary to compromise in his course of faithfulness to the Lord; and often the suggestion is made by this wily deceiver that there are easier ways of fulfilling our vows of consecration than those which are pointed out so clearly to us in the Word of God. It is in the following of these easier and allegedly more efficient methods of serving the Lord, that nominal Christians are being led further and further away from God and from His truth.

Very early in the ministry of Jesus, Satan presented three major temptations to Him; and had He yielded to any one of these temptations the whole purpose of His coming to earth to be man's Redeemer would have been defeated. Just forty days before these temptations were presented to Jesus He had entered into a covenant with the Heavenly Father—a covenant that involved the doing of the divine will as that will had been previously expressed through the Old Testament Scriptures. The terms of Jesus' consecration had been prophetically indicated, and are stated in the New Testament in the following language: "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, O God."—Heb. 10:6, 7.

Following the making of this consecration, Jesus was driven by the spirit into the wilderness, where He fasted for forty days. (Mark 1:12, 13; Matt. 4:1, 2.) Although the Bible does not specifically so state, it seems reasonable to suppose that much of those forty days was spent by Jesus in acquainting Himself with the terms of the contract to which He had agreed. It was a sacred and serious mission upon which He had entered—one which required careful and prayerful consideration and study. Jesus had known the Holy Scriptures even as a mere lad, but not until the "heavens were opened unto Him" following His baptism, was He in a position to properly apply them and to thus have His life divinely directed in the narrow way.

Jesus' going into the wilderness should be a helpful example to all of His followers in this, that, after making a consecration to do the Father's will, they take the necessary time, and make the necessary effort, through study of the Word, to learn definitely what God's will is concerning them before they undertake to engage in His service. Because Jesus was perfect, possessing full ability to grasp and retain the truth of the written Word, forty days was ample time for Him to examine the terms of the divine contract and thus to become equipped for the sacrificial mission that lay before Him.

The followers of Jesus do not possess perfect memories as He did, hence they are confronted with the necessity of not only acquainting themselves with the divine will at the very outset of their consecrated walk, but also of continuing, upon every suitable occasion, to go again and again, to the fountain source of information and thus be reminded of what constitutes the Heavenly Father's will for them, and to be encouraged in the doing of that will. Yes, we need to "study to shew ourselves approved unto God." We are not to suppose that Jesus, even after He came out of the wilderness, neglected to study the Word; but, possessing perfect ability to retain the truth, it would not be necessary for Him to study continually as it is for His imperfect followers.

And let it not be overlooked that those forty days of study, meditation and prayer in the wilderness were not the *objective* of the Master's consecrated life, but merely a *preparation* for it. This is a point that every Christian should keep constantly in mind. There is a danger of coming to think that we are complying fully with the terms of our consecration

when we devote a reasonable amount of time and effort to the study of the Word, at home and in association with others of like precious faith. But, no matter how much we may study the Bible, at home as well as in class meetings, we should remember that such study is merely preparatory to, and not the objective of, the Christian's consecrated life of sacrifice and service. Our study of the Bible should be, as it was in the case of Jesus, for the purpose of learning what the Lord wants us to do, and how to do it—"A workman that needeth not to be ashamed."

Tempted to Serve Self

As Jesus came out of the wilderness, equipped with a knowledge of the life of self-sacrifice that lay before Him, Satan appeared and suggested that He use His newly acquired power to provide food for Himself by turning stones into bread. This was a subtle suggestion, and it was presented at a time when it would be most likely to be effective. After a forty-day fast Jesus, of necessity, was faint and hungry. He knew from the study of the Word that He now possessed miraculous powers which would enable Him to carry out the suggestion of Satan if He chose to do so. He knew from the Scriptures that these powers had been given Him to be used during His ministry as a part of the witness He was to give of His Messiahship and of the blessings that were later to come to mankind through His Messianic Kingdom.

But Jesus also knew that these miraculous powers were not to be used for *His own blessings* or protection. He was privileged to perform miracles for the feeding, healing, and saving of others; but He had learned that the divine contract into which He had entered did not permit of any such effort to save Himself. Rather, the terms of His consecration called for a life of sacrifice on His own part. He knew that for those who walk the narrow way during this Gospel age any effort to save one's life would result in losing it altogether. He knew that the "crown of life"—immortal life—would come only to those who faithfully lay down their earthly lives, even unto death.

So Jesus promptly countered by hurling at His giant tempter a pebble from the brook: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) Only as we understand the divine plan can we comprehend the full force of this inspired reply; and of the stinging rebuke it must have been to Satan, who had so maliciously suggested that Jesus disobey His Heavenly Father by going contrary to the terms of His consecration.

Satan probably knew that if he could succeed in turning Jesus aside from faithfully carrying out the terms of His consecration, it would result in the penalty of death coming upon Him. The adversary had attempted to take Jesus' life when he was about two years old; and here he was again, making another effort to destroy the one who ultimately was to bruise the head of the serpent.

Ah, what a forceful reminder it must have been to Satan to hear Jesus quote those words which show

that lasting life for God's intelligent creatures cannot be obtained or maintained by selfishly seeking to make provision for themselves, but only through obedience to the divine will. For four thousand years Satan had seen humanity going headlong down the broad road to destruction because the divine will had been ignored. During all that long period he had witnessed the ghastly results of his own misrule of selfishness. Back in Eden he had introduced the evil principle of every man for himself, and Satan took the lead of all in their frenzied racing for the goals that had been established by vain and selfish imaginations. But now, in contrast to this godless course of self-seeking, came those meaningful words, "Man shall not live by bread alone"—no matter how satisfying it may temporarily seem to be—"but by every word that proceedeth out of the mouth of God."

The fundamental principle involved in these words which Jesus quoted to the tempter applies in all ages, and among all classes of God's intelligent creatures. No being, either in the heavenly courts, or upon the earthly plane of existence, will ever enjoy everlasting life except through full obedience to the Word of God. In the very nature of things it could not be otherwise. As well may we try to imagine the great planetary system continuing to operate successfully apart from the divine law that governs it, as to suppose that the God of the universe would continue one of His intelligent creatures in life, while wilfully disobeying His laws.

In Jesus' case, however, the application of the principle contained in the words which He quoted to Satan, was even more rigid. The divine will for the Master at that time was that He should *lay down His life*. For Him to misuse miraculous power to save that which He had agreed to sacrifice would have been a most flagrant act of disobedience to the Word of God. It was in keeping with the divine will for Him to use this power, as He afterward did, to feed the five thousand, but He could not use it to secure nourishment for His own flesh—the flesh which He had offered in sacrifice.

Christians Also Tempted

Similar temptations to those which came upon Jesus have come upon all His followers. As it was in the case of Jesus, so it is with all His followers, the temptations are such as are calculated to bring about a violation of their vows of consecration—to induce the new creature to become lax in sacrificing the flesh and its interests. The apostles and others in the early church were endowed with the power to perform miracles, such as the casting out of devils, healing the sick, etc.; but the Scriptural record indicates that this power was never used for the benefit of consecrated, spirit-begotten believers. Had they used this power for their own benefit they would not thereby have been following in the footsteps of Jesus.

But we are not to suppose that the application of this lesson is limited merely to those in the early church who were given miraculous gifts of healing. The principle here involved is subject to a very wide range of application. It has to do with the manner in which we use any of the privileges and advantages

that come to us because of our being Christians and having a knowledge of the truth. Neither the truth, nor our privileges as Christians, are to be used to forward any selfish aims of our own. Those who do thus misuse their spiritual privileges are certain, sooner or later, to make shipwreck of their Christian lives.

A mere glance at nominal churchianity will suffice to reveal the dire results that accrue to individuals and groups that ignore the faithful application of the principle here involved. The evils of the paid ministry is one example. After the death of the apostles, Satan succeeded in foisting this unchristian practice upon believers and it proved to be one of the potent influences in bringing about the foretold apostasy of the nominal church. While Bible Students today may not be in danger of adopting a paid ministry, yet there is the temptation to use the truth in some way as a means of livelihood—to commercialize the truth. Wherever, and to whatever extent, this temptation has been yielded to by any of God's consecrated children, it has always wrought spiritual havoc.

Self-Sacrificing Service

The ministry of the truth, as carried on by Jesus, prospered only upon the basis of self-sacrifice. In Jesus' day this sacrifice was primarily on His own part, although His faithful disciples shared to some extent in the weariness of mind and body, privations, and other sufferings that were entailed in bearing witness to the Kingdom message at that time. Neither Jesus nor the apostles benefited in any material way from the ministry in which they were engaged. Rather, it cost them much—all that they had, even themselves; and upon the basis of this self-sacrificing effort they were rewarded with spiritual blessings.

So it is with every faithful Christian today. If we are not willing that our possession of the truth, and its dissemination for the blessing of others, shall cost us everything we have, then we are not worthy of it. If we mistakenly suppose that we can use the truth, or the blessings that have come to us through the truth, for our own selfish advantages not only will the truth itself be taken away from us, but our own eternal interests also will be seriously jeopardized. The truth is too sacred and too precious to be used for any purpose except that for which it is intended.

There are many subtle ways in which it is possible for us to misuse the truth and the blessings of the truth that are ours as consecrated followers of the Master. The truth has an energizing power upon the mind, and through its study practically every consecrated Christian has had his mental faculties more or less quickened. He is able to reason better than before he knew the truth; and there comes the temptation to misuse this acquired advantage in a selfish way to impress his associates with his ability to reason, particularly upon subjects pertaining to the Scriptures. If we are faithful to our vows of consecration, we will rather use any advantages of this kind in seeking out better ways and means of effectively laying down our lives in the service of the truth.

Another precious blessing that has come to us by

means of the truth is our association with others of like precious faith. There is no sweeter friendship on earth than that which properly exists among fully consecrated Christians. "The fellowship of kindred minds is like to that above." But what a gross misuse of spiritual favors it is to betray the confidence of brethren in Christ in order to forward selfish schemes of our own. This temptation presents itself in most unexpected ways; and everyone of us should be on guard against it.

While every true Christian should feel a responsibility toward his brethren in Christ, even with respect to their material needs, yet we should never presume on the brethren by expecting them to care for us simply because we may be consecrated believers in the truth—as though our brethren owe us a living. No, the truth is not ours to use in any sense whatever for material gain or comfort, no more than were the spiritual powers that came to Jesus at Jordan to be used by Him to sustain His earthly life.

"A Daily Laying Down and Giving Up"

As already noted, six thousand years ago Satan introduced selfishness as a governing motive in the affairs of the fallen human race, and the result has been disappointment, sorrow, suffering, and ultimate death. When Jesus entered upon His ministry, the ministry that in its entirety was destined, in due time, to restore man to harmony with God, hence to life, He introduced love as a governing principle in human relations—although as yet, only His faithful followers have sought to practice love in their daily lives. Selfishness is self-seeking, disregarding the conveniences, feelings, or rights of others. Love, on the contrary, is self-sacrificing, self-effacing, regardless of what the cost to self may be.

Once we understand the underlying principle of divine love, we can readily see why it must become the controlling influence in the lives of all those who ultimately are to enjoy everlasting life. Any being, in heaven or in earth, who was under the control of selfishness, might insist at any time on having his own desires gratified and his own wishes carried out, regardless of consequences to others. Such an one would be an everlasting menace to the happiness and well-being of all God's intelligent creatures.

How appropriate it is then, that all those who are called to be partakers of the divine nature, joint-heirs with Christ in the Kingdom work of restoring the human race to harmony with God, should be tested along the line of divine love. How necessary that those who are to show mankind the way back to God, should themselves, be experimentally acquainted with the underlying principles of divine law; and be so enthusiastic about that law of love that they should be willing to have it cost them everything they hold dear, even life itself!

"It is more blessed to give than to receive," is a foundation truth of divine revelation that must yet be learned by all who will benefit everlastingly from the greatest gift that was ever made—the gift of the ransom. It was this vital truth that was so unmistakably set forth by the Master in many of His instruc-

tions relative to the terms of Christian discipleship. "Go sell that thou hast and give to the poor," He told the rich young nobleman who came to Him seeking the way of eternal life. And there is no other way to obtain eternal life now, nor will there ever be any other way, than the way of love. And love, as the poet says, is "the filling from one's own, another's cup, love is a daily laying down and giving up."



"Go Sell That Thou Hast and Give."—Jesus.

The way of the self-seeker will always lead to death, but the way of the sincere, unselfish giver is, and will continue to be, the way of life. True, *suffering* and *death* will not be required of the faithful ones in the Millennial age; nevertheless, they will be required to adopt the principle of love in their dealings with their fellowmen, and adopt it so completely that the primary motive of their lives will be, not what they can attain and obtain for themselves, but how much they can do for others. No other attitude than this could be permitted in a universe where peace and joy are destined ultimately to reign forever.

"God Is Love"

We know that God possesses infinite *power* and *wisdom*, that the foundation of His throne is *justice*; but the principle of divine *love*—of giving instead of getting—is such an all-pervading influence in all of the Heavenly Father's activities that He is said to *be* love. It follows then, that all of His instructions to His intelligent creatures—the "words" that reveal His will or law—must of necessity lead the doer of them in the direction of love. Indeed, the Master tells us that all the commandments of God, given through Moses to Israel, are properly summed up and comprehended in the operation of love—love toward God and toward our fellowmen.

How significant it is then, in view of this glorious divine plan of love, that in the very outset of Jesus' ministry—a ministry that was to set this principle of love into operation in the earth—His Heavenly Father should permit Him to be tested on this point! How emphatically He espoused the cause of righteousness and divine love by the use of those words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Whatever else of detail may be included in the words that proceed

from the mouth of God, the ultimate object of them is that divine love become the motivating power of our lives. Divine love had already been manifested by Jehovah Himself in the costly gift of His own beloved Son; and now the Son, in fulfilment of the terms of His consecration, was entering upon a ministry which, in its entirety, was calculated to be a practical demonstration of the operation of divine love; so the temptation was presented: "Command that these stones be made bread."

Subtle Reasonings and the Master's Victory

In effect this was as though Satan said to Jesus:

"Now take my advice, the advice of one who has had more experience in this world than you have had. You might have fared very well as the Logos in seeking to carry out that immature idea that one is better off by giving up everything for the benefit of others than he is by seeking to acquire all he can for himself, and to keep all he acquires. But that unselfish attitude will never work out to a practical success on the earth. And, as you very well know, even many of the angelic hosts have already become tired of it, having joined with me in promoting the principle of self-seeking and self-protection as properly coming ahead of every other consideration.

"Already you are beginning to realize what your persistence along the line of self-sacrifice is to cost you. Even now you are hungry! How do you know but what God will actually permit you to starve to death unless you take matters in your own hands? Yes, Jesus, take it from one who knows the ways of this present evil world, if you expect to make a success of your ministry, use the God-given powers you now possess to, first of all, care for your own best interests. It's all very well to be an enthusiastic religionist, but remember, it's a mighty poor religion that doesn't first take ample care of its own promoters. Don't be so foolish as to suppose that any harm could come to you by using the divine power you now possess to turn these stones into bread, and to use that bread to satisfy your own hunger."

But Jesus' long and intimate association with the Father, His own personal humility, and His implicit faith in divine wisdom, enabled Him to remain firm and to successfully use the only weapon of self-defense that was His to use legitimately—"It is written." He had contracted to do the divine will; He had learned that God's will for Him was a life of sacrificing the flesh and its interests; so He remained firm in His determination not to pamper self. He indeed *was tempted*, severely tempted, yet "without sin"—He did not yield; His delight continued to be in the law of His God.

Not only did the Master refuse to yield when this subtle temptation was first presented to Him as He came out of the wilderness, but throughout His entire ministry He remained resolute in His determination not to use God-given powers for His own selfish advantage, nor in any way to side-step the privilege of giving His all in sacrifice, even unto death. Near the close of His ministry He indicated to His disciples that He must go to Jerusalem, where He was to suffer many things and be put to death. Peter,

thinking that this was an unwise course on the part of the Master, chided Him, saying, "Be it far from Thee, Lord; this shall not be unto Thee."—Matt. 16:22.

Jesus recognized in this suggestion by Peter a subtle attempt on the part of the adversary to again turn Him aside from His course of faithfulness in self-sacrifice. "Get thee behind Me, Satan," was His immediate reply. It is noteworthy that this is the same language He used when He addressed the fallen Lucifer at the beginning of His ministry. Perhaps Jesus recognized that Peter was merely being used as a tool of the adversary in making this suggestion—that Satan himself had returned and had prompted the apostle in this attempt to dissuade Him from going up to Jerusalem where He was to suffer and die.

At any rate, Peter did not express the Lord's will in the matter, for the Master said, "Thou savorest not the things that be of God, but those that be of men"—the selfish ways of fallen men who are under the dominion of Satan. Continuing, Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever shall lose his life for My sake, shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul?"—Matt. 16:23-26.

Jesus' Submission to the Father's Will

Still later, when the same Peter, not having fully learned the lesson of love and sacrifice, attempted to prevent the arrest of Jesus in the Garden of Gethsemane, Jesus said to him, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Ah yes, He could have called for divine protection here, even as He could have used miraculous power in the beginning of His ministry to provide food for Himself; but He did not choose to do so. He was still fully at-one with His Heavenly Father, and still determined to carry out fully, even unto death, the terms of His covenant by sacrifice. May we too, continue to be faithful sacrificers until our all is consumed in the divine ministry committed to us.

Long since, the professed followers of Jesus have lost sight of the important element of sacrifice as a fundamental of the Christian life. Religionists of all ages, almost without exception, have held out the lure of alleged present rewards to the faithful, and nominal Christianity has succumbed to this misleading sophistry to such an extent that today great stress is laid on the supposed material benefits to be derived from Christianity, even in the present life. Outstanding along this line are such groups as the Christian Scientists; votaries of the "Unity" theories; all faith-healing groups; holiness people; and others. While even among the more orthodox groups of professed Christians there is a general tendency to look for, and build much upon, the present advantages that are to be derived from being church members.

Thus has the whole nominal church system, termed Babylon by the Revelator, come to look upon God's favor as something that is reflected in the

abundance of material things which are now possessed. Indeed, nominal Laodicean Christians are Scripturally represented as boastfully claiming, "We are rich and increased with goods and have need of nothing." At least, these suppose that they are richly blessed of the Lord; but actually, because they have lost sight of the spirit of true Christianity, and have sought after the material things of this present evil world, instead of sacrificing them, as Jesus did, are declared by the Lord to really be "wretched, and miserable, and poor, and blind, and naked."—Revelation 3:17.

What a tragic example we thus have of the truthfulness of the statement, "Man shall not live by bread alone." Nominal Laodiceans have tried to do just that, and as a result have been reduced to spiritual poverty. By yielding to Satan's suggestion to put present and selfish interests first, these nominal followers of the Master have failed to receive the rich blessings that come to those who tremble at the divine Word, and who continue faithfully in the way of self-sacrifice outlined by that Word.

Faithfulness and Unfaithfulness Contrasted

In contrast to the unfaithfulness of the mere nominal followers of the Master in this respect, note the attitude of the Apostle Paul, as outlined in 1st Corinthians chapter 9. St. Paul here goes into much detail as to why he did not wish to abuse his power in the gospel. Summing up the whole matter, he declares, "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."

How clearly St. Paul understood, even as Jesus did, that if he used the powers of the truth to further his own selfish desires in life, he would be a loser, a castaway, in the end. Yes, the apostle knew that the great secret of happiness in the Lord, the only way to obtain the blessing that maketh rich, and to which no lasting sorrow is added, was that of giving His all, whole-heartedly, in the divine service. He knew full well, and rejoiced in the fact, that the gospel had imposed upon him the necessity of sacrificing everything in order that through its message of cheer, other heads and hearts might be blessed. In doing this, he was fulfilling the greatest of all divine commandments—love. Thus was he living and being blessed by "every word that proceedeth out of the mouth of God." May we, too, thus catch the inspiration of Jesus' life of sacrifice, and promptly repel every suggestion of Satan which would lead us to believe that the truth has been given to us for any other purpose than to be used unselfishly to the glory of God.

Next month we will examine the other two major temptations of Jesus, and seek to glean therefrom helpful lessons for our own guidance in the narrow way of sacrifice.

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On the Breast of the Tide

An Account of Faith's voyage from this earth to the beautiful port of heaven; her experiences; her fellow-travelers, and her final and glorious victory.

* * *



FAITH looked out upon the far-expanding sea and despite the uncertainties that confronted her, decided to undertake the voyage. Nor was the decision made lightly, or without due consideration of the possibilities of billowy upheaval and tempest that lay ahead. Faith had heard of those who had embarked on a similar voyage and had gone down in the waves, that eventually engulfed their craft. Faith gave ear to the long rollers as they broke along the shore. The sound was musical and inviting; but Faith saw the marks where the sea had previously hurled its might against the cliff and had crumbled part of it away; so Faith was not deceived by fair appearances, although the sea gulls wheeled about in airy flight and the dolphins sported about in the blue waters that flashed and sparkled in the sunshine.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea,"

said Faith. Faith knew that it was the time of the sunset of the world, that the sun of a fifty-centuries-old system was declining, to rise no more; but that the evening star of promise shone brightly, for it was also the day-star of the wondrous New Era of life that was about to appear and, accordingly, Faith rejoiced.

But Faith desired "no moaning of the bar," for that would presage storm and possible shipwreck;

"But such a tide as moaning seems asleep,
Too full for sound and foam.
When that which drew out the boundless deep
Turns again home."

Ah yes, a full tide was what Faith required, even a high, swelling tide of love that would bury the bars, the sands, far down where no sound could arise from them; for "that which drew from out the boundless deep" was love itself; and when it "turned again home," Faith would embark, gently gliding out on the breast of the tide.

"May there be no sadness of farewell when I embark," said Faith. Of course, there would be a kind of farewell, but no "sadness of farewell." A farewell suggested that Faith was leaving many things behind. The old life was being left in the past for a new life that was beginning now. Faith knew that she was leaving her old companions behind her, and she was saying to each of her new friends and comrades, "Thy people shall be my people, and thy God my God." For Faith, old things were to pass away and all things were to become new.

The pier was left behind, the ocean lay before, and the voyage was fairly begun. The evening shadows gathered, and the darkness settled down. It was very quiet, for all the winds were lulled to rest.

"How still the plains of the waters be,
The tide is in its ecstasy,
The tide is at its highest height,
And it is night,"

sang Faith. And while she sang, the crescent moon appeared, and the stars, those brilliants of the heavens, shed forth their silvery light that betokened a benediction on the world.

Ah, yes, there was the star Hesperus that stood for beauty and for love. And Faith knew that love was queen of all the starry host.

The Greatness of Love

"Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; . . . and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

"Love is great because it is long-suffering and does not take offence," mused Faith. "Moreover, it does not envy others their good fortune, but is content with its own possessions, and is also grateful for them. It does not conduct itself with impropriety. It is not always looking out for itself and its own interests, but is alert to help those who need assistance along life's way. It indulges not in the surmising of evil, but ever is willing to give others the benefit of the doubt. And love always rejoices in the truth, and never fails at any time; therefore love is the greatest of all things."

Then there were other stars in the heavens. There was the Pole-Star. And this revealed the course of the vessel, which was sailing toward the magnetic north, where lay the wondrous land called heaven, where the inhabitants enjoy the life of spirit beings, and do not experience pain and death—as have sinful human beings of this earth upon whom the curse of death is still resting. Faith liked to gaze upon the Pole-Star because it imparted hope to her mind, and she revelled in the thoughts that in due time the voyage would end and everlasting happiness would be the portion of the faithful in the heavenly estate above.

Now it came to pass that as Faith mused upon these things, there appeared a mist which arose from the sea and which became exceedingly dense. Soon the ship's whistle began to sound forth a note of warning to such vessels as might be near; for there is always danger in a fog. Faith knew the danger, but she fully trusted in the ship's skilful Pilot and Captain, who had sailed these waters before, and who knew every foot of the way.

What mists and vapors can arise from the human mind! From earliest times man has been prone to indulge in speculation. Superstition and blind, unreasoning credulity have caused darkness and confusion. With error on every hand, and with a general tendency manifesting itself to turn in every direction for instruction but the right one, the ship that bore Faith onward needed to be steered with the greatest skill, lest in the night, and in the thick vapors that had formed, sudden disaster should come upon her and she should sink in the waters to rise no more.

The Storm

The mist passed away, and then a storm arose. The breeze became a wind, and this increased in violence till the sea was lashed into foamy billows, potent to destroy. The question arose in Faith's mind, "Will the ship weather the gale?" But she knew that it had weathered many a mighty gale before. She was fully aware that the powers of darkness had tried to overwhelm this good ship on more than one occasion and had failed, so she felt confident in a final outcome of victory and safety.

There is something in violence that arouses the heart to a certain kind of resistance. That is to say, it braces the will-power with a determination not to be put down, and the mind becomes sustained by a higher strength than its own. It was so in the experience of the Master who walked the way to Gethsemane. When all the furies cried out against Him, He committed His cause to the highest tribunal, and met His foes clad in the armor of invincible truth. He who stilled the raging storm of Gennesaret could have stilled the human storm that assailed Himself, had He wished. But the time had come when human passion must be met in another way—even by yielding His body to its force and thus fulfilling the divine will. By this means the highest victory was finally won.

To know just when to yield and when not to yield, calls for wisdom indeed. The things that must not be yielded to are: The lust of the flesh, the lust of the eye, and the pride of life; for these things are not of the Father, but of the world. Jesus did not yield to temptation, but met it with the cutting power of the Word of God. He might simply have dismissed the adversary without explanation, but instead He said, "It is written." Thus He met the threefold attack with calmness, but with the sword thrusts that could not be parried in the least degree.

A storm is not the worst experience that can come upon the seafarer. A fire at sea is even worse than a storm. And similarly when the fires of jealousy, anger and pride arise in the heart of the professed follower of the Master, the destruction is likely to be great indeed.

Then, too, there is the hidden rock where death awaits the unwary. The great thing in a storm is to be calm, to look to a higher power for help, and, with confidence in the Lord, to realize that no force of the opposition can destroy our heavenly treasure.

There are times, too, when the anchor of hope

needs to be especially relied upon, and concerning this we read, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail." (Heb. 6:19.) Ah yes, hope is a wonderful thing, and it glows brightly before us as we pursue our journey onward. And always, it goes hand and hand with faith; for while we look forward to the good things to come, we keep trusting the Lord that He will give them to us, and we know that He will make no mistakes in leading us. Many a trial may come to us, but we can place the future in the all-powerful hands of Him who is perfect in wisdom, and rest assured that all He does will be done in love, and will work out for our highest spiritual welfare.

"As Thou Goest."—Proverbs 4:12

"Child of love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.
Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning;
And as thou goest, all shall be made plain.
One step thou seest—then go forward boldly,
One step is far enough for Faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.
Stand not in fear, thy former failures
counting,
Dare every peril save to disobey.
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will surely lead the way.
Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future finds
thee,
In all thy journeyings I go before."

Yes, indeed, He goes before, even as He went before His typical people Israel in the pillar of fire by night and the cloud by day. And the great Head of the church does not ask us to do things that He Himself was not willing to do; for we are told that He "was tempted in all points like as we are, yet without sin." (Heb. 4:15.) The temptations that came to Jesus held out the suggestion that He choose an easier way of carrying out the divine purpose than that which had been assigned to Him by His Heavenly Father. So it is with all the true people of God. The adversary is ever ready to show them the easy way.

Verily, we are still in the age of sacrifice, and the Lord of the harvest is carrying on His work today, just as He did it in the time of the apostles—through the sacrifices of those who are willing to do and to dare, and who gladly lay down life itself in the service of the Lord, the truth, and the brethren. How much the brethren need each other in this time of storm; and how much we all need the truth to steady us against the winds of false doctrine! A ship drags her anchor if it is not securely embedded

in the ocean's bottom. One time we saw three fine schooners drift ashore in a storm because their anchors failed to hold in the teeth of the furious gale. The Christian has the strongest of all anchors, forged by hand divine, but he must watch to see that it is firmly fastened to the immovable rock of truth.

Finally the storm came to an end. The waves abated in fury as the winds died away. The clouds vanished from the heavens, and once more the glorious sun shone in the effulgence that made the waters reflect the blueness of the sky, causing the now playful ocean to look up with a million sparkling eyes.

God's Wonderful Works

Faith had now an opportunity to study the monsters of the deep. Some distance away a huge whale was blowing water into the air, and near-by a number of porpoises were disporting themselves. It caused Faith to meditate upon the wonderful world in which we live. The God who created the fishes of the sea—countless millions of them, of all sizes and shapes—also created the animals on the land, and no two kinds have the same form or the same habits of life. "He causeth the grass to grow for the cattle, and herb for the service of man," said the Psalmist, "that He may bring forth food out of the earth. . . . The trees of the Lord are full of sap; the cedars of Lebanon, which He hath planted; where the birds make their nests; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. . . . Thou makest darkness and it is night; wherein all the beasts of the forests do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are thy works! In wisdom hast Thou made them all: the earth is full of Thy riches.

"So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom Thou hast made to play therein. These all wait upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled with good. Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust."—Psalms 104:14-29.

Faith knew that originally man had held dominion over the lower animals, for so it was written in the sacred records of creation. Man had lost his pristine dominion even as he had lost his life; but some day he would recover it. And then in vision Faith beheld towering o'er man's lost inheritance and o'er the wrecks of time, the figure of a mighty cross. It crowned a hill that stood above the world, and its light seemed to say, "In due time I'll dispel all earth's darkness, gloom and pain, and because of His power whose reign I declare, the day will come when there shall be no more death, neither sorrow,

nor crying, neither shall there be any more pain: for the former things shall have passed away, and He who then sits upon the throne will say, Behold I make all things new."—Rev. 21:4, 5.

Faith could read the signs of the times. She perceived that transitional processes were bearing a great age into the past. She knew that the world had failed to find life and happiness for itself by means of its many schemes of advancement. She was fully aware of the fact that violation of the divine law was the cause of the world's fallen state. She cherished the thought that her own voyage would in due time bear her away from earth and its affairs, yet her compassionate heart went out to sorrowing, debilitated humanity. She realized that only a higher power could ameliorate conditions for the fallen world, and in the fervency of her heart she cried, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Faith's Fellow-Travelers

Faith was interested in her fellow-voyagers. There were not many of these, for but few were willing to leave the world and embark on such a journey. The passengers on the good ship were of various natural trends and dispositions. Some, by inherited propensities, were mild and companionable; others were acquisitive and aggressive. Still others had the birth-gift of jealousy, which they found hard to overcome. There were those who, by nature, had strong leanings toward the world. In fact, the travelers were a representative group. And seeing them, their characters by nature, Faith came to realize the meaning of the Apostle Paul's words, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."—1 Cor. 1:26-29.

Some of the passengers were cheerful souls, who always looked on the bright side of things; and others again, were of so sensitive a cast of mind that they felt weighed down by the sorrows of those around them. Some were persecuted because of their faith, and this they tried to bear with patience, for they knew that "All that will live godly in Christ Jesus shall suffer persecution," and they remembered the words of the Master, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. . . . Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:11-16.

Faith was glad because such a great light had been given to her and because she could let it shine. Faith's light could give a clear and steady ray that shone out in the darkest night; for this light had been lit by power divine; it was the wondrous light of truth.

"Fellowship of Kindred Minds"

Faith and her fellow-travelers held conversation among themselves. One of their themes was the goodness of God and His divine, directing providence, that protected them and that overruled for good in all their affairs. This does not mean that the Lord prevented them from making any mistakes, but rather, that these mistakes eventuated in good for them because their hearts were right and because that in all of life's affairs they trusted in the Lord rather than in their own strength. They looked to Him and not to man for help, and the Lord had respect for their expressed desires and imparted to them that wisdom which makes wise unto salvation.

Then Faith and her fellow-travelers never wearied of talking about the great plan and purpose of God. The reason for this was that they saw what a complete failure man had been in all his attempts to regain pristine happiness. Man had always disregarded love as a ruling principle, and in its place had adopted the policies of self-aggrandizement, of unfair practices, of cruel neglect of others, manifested in pushing the interests of their fellowmen to the wall. Faith and her companions knew that all this was wrong and that the general situation of the world called for the intervention of divine power; or, in other words, for the advent of the divine Kingdom.

The creation of man was a subject of great interest to Faith and her companions. That God could take the simple elements of oxygen, hydrogen, carbon and nitrogen, and a few mineral salts, and form these into a human body, was a marvelous thing to consider. And still more wonderful was the power of life, the secret of which no man could learn. Yet it was this life that gave luster and sight to the eyes, hearing to the ears, thought to the brain, and functioning power to all the bodily organs. And all this was but earthly life, possessed by earthly beings. What then must be that highest degree of life called immortality—that ineffable boon that had been promised to the followers of the Master on condition of their being faithful unto death in their service of divine truth.

Then another subject of unflinching interest was the sacrifice of Jesus. It was known that He had been created before all the other beings and was called "the beginning of the creation of God." When a corresponding price for the life of Adam and humanity was required, He freely gave Himself as the great oblation and satisfaction to justice for the sins of the people. In so doing, He set the greatest possible example of devotion and of love. And then, because of His voluntary humility, God highly exalted Him to the divine nature, far above the angels. The church is invited to follow in His footsteps so that it may be with Him in glory and assist in lifting the fallen race back to its lost state of perfection.

This is simple truth, but truth which is of vast con-

sequence, and which never fails to be of interest to those who love the plan of God. And ever there arose in the minds of Faith and her companions the question, "Am I to be of that royal company that shall participate in administering the affairs of the coming age? Am I proving faithful in discharging the sacred trust committed to me? Am I alive to my precious opportunities? Or am I leaving it to others to do the Master's work? Am I finding excuses for being indifferent and neglectful? Just where do I stand?"

Then it was realized by all the voyagers on Faith's ship that it is easy to fall, but hard to stand. The perils, allurements and deceptions of the way are very numerous and very potent to cause the overthrow of the unwary. It is a time that calls for earnest Bible study, and for prayer. It is also a time which requires that God's people should assemble themselves together according to the apostle's injunction, "Not forsaking the assembling of ourselves together, . . . but exhorting one another; and so much the more, as ye see the day approaching." Ah, yes, the great day of life is surely approaching. Ere long the glorious sun of righteousness will surely arise with healing in His beams to dispel the long night of the world's sorrow. And Faith and her companions accordingly rejoice.

The End of the Way

Now Faith was nearing the end of her voyage. The experiences of the past had been many and varied indeed, and had proved Faith's patience, her trust in God, and had demonstrated that her character was crystallized in righteousness. Soon life's trials all would be over, and Faith could sing,

"The toils of the road will seem nothing
When I get to the end of the way."

As Faith looked back, the way did not now seem very long. But as for the future, the wonderful, glorious future, ah! that indeed would never have an end. And all the sorrows of this life would not be worthy of comparison with the glory that should be revealed in the people of God. So, having this glorious prospect in mind, once again Faith could sing,

"My heavenly home is bright and fair,
No pain nor death can enter there.
Its walls of light the world outshine,
That heavenly mansion shall be mine.
I'm going home, I'm going home,
I'm going home, to die no more."

It was very early in the morning and Day's glorious orb of light and warmth was not yet up to extend greetings to the world, yet was already casting a broad band of gold across the eastern sky. Ah, here was the lighthouse at the last headland. Now the ship was entering the harbor. Along the shore gleamed the lights of peace. Faith closed her eyes in silent, thankful, joyful prayer. Something most extraordinary was taking place. Faith could not see the waters now, and earthly scenes were fading out as in a dream. Faith was passing through a shining, glit-

tering portal. Her body was inexpressibly beautiful. Glory, glory, was all around her. But, listen! What was that? Someone was speaking to her. And there fell upon her ear the sweetest words that she had ever heard: "Welcome, beloved! Welcome home! Thou hast been faithful over a few things, I will make thee

ruler over many things. Enter thou into the joy of thy Lord."—Matt. 25:21.

And thus it was—with all dangers past, with the final victory won, with the melodies of heaven surrounding her, and on the breast of love's glorious tide—that Faith entered into the great Home Port.

The Life of Moses



STUDYING the life of Moses, the following facts especially command attention: (1) The intervention of divine providence; (2) Full preparation for a life's work; (3) Waiting till God's due time; (4) The meekness and humility of Israel's leader; (5) The surrender of earthly glory for divine approval, with all talents enlisted in the divine service.

In the various matters to which we have alluded we find helpful and inspiring lessons for the church of Christ, the spiritual Israelites of the present age. The intervention and overruling of divine providence is the first factor to be recognized in the lives of God's people, for was it not this providence which sent the truth to those of us who are rejoicing therein today? In the affairs of the Old Testament worthies we find the operation of divine providence very prominent. How it impresses us in the case of Joseph, and in the lives of Daniel, Jacob, Jeremiah, Elijah, Jonah, and others! So likewise, in connection with Moses, it shows up with great prominence, for God began to overrule in his affairs even in the tender years of childhood.

As in the case of many other men of God, Moses was the storm center of two powerful contending forces. On the one side was Almighty God, and on the other side was Satan, who thought to thwart the purpose of the all-powerful Jehovah. Satan decreed that the child Moses should die, and did his best to have him destroyed. But the Lord wanted Moses to live; and he did live, and grew up to manhood's estate to become the leader of His people Israel. Failing to destroy Moses himself, Satan endeavored to foil his every attempt to deliver the Hebrews from Egyptian bondage; but God willed that the people, through, Moses, should be freed, and they were! Then the evil one aroused opposition to God's appointed leader right in the ranks of the Israelites themselves, but the Lord continued to stand by His servant and brought him out victorious; and through him delivered all Israel from slavery.

Satan is just as active now as he was in the time of Moses. Could he have foreknown the individuals who compose God's true servants today, there is little doubt that he would have endeavored to destroy them in childhood, even as he did Moses; or even to have

The life of Moses furnishes one of the most interesting and instructive biographies found in the pages of Old Testament history. It is a life of action connected with great events. Moses is generally conceded to have been one of the greatest men the world has ever known.

* * *

prevented their birth. Just what attempts he has made against their lives since they have joined the army of the Lord, we do not know. However, we do know that he is powerless to harm them, for it is written, "He shall deliver thee from the snare of the fowler [Satan] and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust. . . . He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalms 91:3-12.

Preparation For God's Service

Never was a human being better prepared for the achievement of a great enterprise than was Moses. God foreknew that he would require the best education available at that time, and therefore he was placed in the position to receive it. Secular history tells us that the great library of Rameseum at Thebes contained twenty thousand books. Incidentally too we may say that this library was built by Rameses II, by whose wife Moses is supposed to have been adopted. However, Moses had access to all these books. Also he had for his instructors the most learned men of the age. Stanley's "Jewish Church" says concerning him: "He learned arithmetic, geometry, astronomy, medicine and music. He invented boats, and engines for building, instruments of war and hydraulics, hieroglyphics, division of lands." Then also, he learned the art of government, and was thoroughly practiced in the art of war.

As God prepared Moses for the great work of his life, so God has prepared His people today for whatever service He asks them to do. While we cannot be like Israel's great lawgiver in our mental and physical endowments (for even at the age of one hundred and twenty Moses is said to have possessed the vigor of youth) we can, nevertheless, use the endowments that God has given us. The Christian, like Moses, is prepared by God for *usefulness*. There are certain things that God has given to all His stewards in common, and it is not hard to find out what these are. As God has been dealing with the majority of His people in the harvest periods of the two ages—the Jewish age and the Gospel age—we find that one of the great things that He has given them has been the truth. So mighty a preparation for service is this

that by its means Jesus routed the great adversary of righteousness, the Apostle Paul silenced his accusers, St. Stephen preached a discourse that showed up the hypocrisy of his times in all its hideous character, and today those who know the truth need not fear to stand before the world's ablest exponents of wrong, sectarian systems that interpret the Bible in a misleading way.

Yet the truth is given to us for a purpose. It is not the end, but the means to the end. Jesus said to His disciples, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This witnessing work is the work to which the church is called during the present age. There are those who maintain that the "door" is closed. There are those who say that the high calling is a thing of the past, and that the harvest work has been finished. Just why these various conclusions are arrived at, we don't know; but we'll ask this question: Who dare affirm that God does not require His servants to witness for Him at the present time? What true Christian could be so selfish as to cherish the knowledge of God's great plan of salvation in his own heart and not want to tell others of what he has found? God's servants in all ages have witnessed for Him and those who do so now will surely meet with His approval. How could anyone believe that he stands at the very door of the great new age of joy, liberty and peace, and keep this information to himself? So if we find ourselves prepared for God's witnessing work by the possession of the truth, let us embrace our privileges, ere the age be ended and we find that we have missed the chief blessing.

Awaiting God's Due Time

The lesson of waiting that God gave to Moses is another matter that gives us food for thought. At the age of forty years Moses evidently thought that he was ready for some great enterprise, but God did not think so. The Lord sent him out into the hills to take care of sheep, and kept him there for forty years. It seemed a strange position for a man of Moses' attainments. He might have said to himself, "Why, any one can be a shepherd and see that sheep do not get lost, but as for me, what am I doing here? Has the Lord forgotten what a talented person I am? I think I'll drop this job and try to push myself into something more suitable and satisfactory." Yes, Moses could have cogitated like this, but evidently he did nothing of the kind. The secret of this is that he was humble. He knew that the better way was to wait on the Lord. He did the work that lay at hand, and did it well; and in God's own good time there was something else for him—something far more important for which the period of waiting had prepared him.

We knew a brother, one time, who had not been long in the truth. This brother thought that he was qualified for eldership in the class, and when the due time came, he was nominated. Somehow or

other, he never dreamed but that he would be elected, yet he was not, and so chagrined was he at this that he refused to attend the class any longer and so dropped out of the meetings. Was that brother humble? We think not. He should have awaited the Lord's due time for his election and not have tried to force matters in any way. Had he remained with the class and been faithful in his capacity of deacon, he probably would have been appointed to eldership at the next election. And sometimes a person old in the truth is dropped out of some office in the class, yet if he does not murmur or complain but takes it in the spirit of true humility, it will surely prove a blessing to him.

Then there are those who are laid aside from active service by ill health. They see others busily employed in sounding the Jubilee trumpet, but they have their portion in weakness and pain. How glad they would be to go forth and do something for the Lord; but there they lie, day after day. Perhaps, some day ere long, God will raise them up again and they will be stronger in faith, in confidence, in patience, in love, and will be possessed of greater power in dealing with the truth and in assisting the brethren along the narrow way, as a result of their experience. But now they wait, and hope, and pray. Ah, yes, Moses, possess your soul in patience! Take good care of the sheep! Some time in the future God will give you many thousands of human sheep to look after, and you will be much the better qualified for that task by your experiences of the present time.

Still others are held back by business obligations or by family ties and responsibilities. Such things as these cannot be set at naught or ignored. They call for the proper amount of attention. Yet, while a sister in the truth may be a good and faithful housekeeper, she need not be a slave to her house, as some are. But there are those who simply do what is required in the home, yet they still have to wait for larger opportunities of service in the Lord's vineyard; although they should not neglect whatever small privileges of witnessing may come their way, remembering that whatever they do, if done unto the Lord will receive His approval. Also, they should be thankful for present privileges, no matter how small these may seem. They should tell the Lord how glad they are for them and how glad they would be to do something more if the door of opportunity would open to them.

Meekness and Humility

Meekness is teachableness, whereas humility is the quality that enables the Christian to fall in line with the apostle's injunction, "To every man that is among you, not to think of himself more highly than he ought to think, but to think soberly." The humility of Moses is indicated by his reply to God when the Lord told him to go up to Pharaoh as the divine representative. He said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Truly

Moses did not seem to think very highly of himself at that time.

Now we can imagine how Moses might have expressed himself had he not been humble. He might have said, "Well, Lord, I have been waiting for something like this for a long time. In fact I was ready for it forty years ago. What a lot of time seems to have been wasted. But I am glad you have remembered me at last. Of course, you know and I know that I am the man for this undertaking. There is no other member of the Hebrew people that has my attainments and would be as well qualified to go to Pharaoh and demand the release of our people. I believe I understand just how to approach this matter, and am now ready for the enterprise."

But Moses did not express himself in any such manner. He felt unworthy. And God's true servants today feel unworthy. We remember the manner in which a man who had come to a knowledge of the truth approached a Sunday School superintendent. He simply proceeded to show the superintendent that he didn't know a thing about the Bible. When he was through with the exposition, he said, "Of course, I don't expect you to understand these things, for the Bible says that it is only the meek who shall comprehend the plan of God." The superintendent smiled and said, "Well, my friend, it is apparent that you would profit by a few lessons in meekness yourself."

The Truth a Gift of God

We may ask the question today, Who are we that we should be the mouthpieces of Almighty God? Is our intellectual brilliancy so remarkable that we discovered in the Bible the great divine plan of the ages for ourselves. Of course it was there, but did we find it? Or did we need some help? Did we suddenly awake to the fact that we were living in the last part of the Gospel age, and that the wonderful harvest time was here? Or did some one point out these things to us? Was God impatient with us? Or was He very patient until we could grasp the great features of His Word? Have we outgrown the simple stories of Joseph, Daniel, Jacob, Moses, Elijah, and other Old Testament characters?

Have we graduated far beyond the "Studies in the Scriptures," which first opened our eyes to the wondrous character of the divine program for humanity? Do we know so much that we feel it is wasting our time to attend class studies? Are we so highly developed spiritually that the testimony meetings seem somewhat insipid to us? Or, on the other hand, are we like little children in humility, realizing that it is not by reason of some superior mental endowment of ours that we know the truth, but that all we have in the way of knowledge, and all we are, is of divine grace. God might have passed us by, even as He has hundreds of millions of others in the world; but the Lord of the harvest called at our door, and spread on our table the richest of viands.

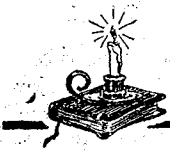
Maintaining Our Consecration

Consecration was a practical thing with Moses. He felt that he could not be a prince in Egypt and at the same time serve Jehovah, his God. It was clearly one thing or the other, and there could be no compromise. No doubt he fully weighed matters and counted the cost, and from a worldly point of view the cost was a very heavy one. What he did would have stamped him as a fool in the eyes of many. But he was not to be thwarted or turned aside. He knew where life's highest values lay, and he went for them with all the purpose he possessed.

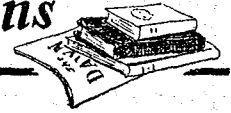
"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall thy King greatly desire thy beauty: for He is thy Lord; and worship thou Him." (Psalms 45.) Here we find the principle of consecration set forth in the very clearest of terms. As Moses forgot the house, the palace, of Egypt, at the call of God, so do some forget the house of this world, with its false lures of things that at best are but transient and futile. For their King desires their beauty; He wants to see them developed in beauty, that is, in all the loveliness of faith and hope and love, in all the beauties of the truth. He knows that only by following the pattern set by Jesus can this much desired result be accomplished. So He points them to the narrow way of sacrifice; He calls their attention to the inspired words of the apostle, "Let us go forth therefore unto Him without the camp, bearing His reproach." But as He said to Moses, "Certainly I will be with thee," so He says the same to His called ones today. He does not expect them to go anywhere alone or to do anything alone; He has promised them divine guidance and help all along the pathway of their lives.

And so the Christian endeavors to maintain his consecration as the days go by. In so doing he has a powerful enemy in the person of Satan, who will employ every possible device to turn God's servants aside from the way of the cross. Then, while the flesh has been enlisted in this new service, it has a way of pulling against the spirit of the mind of Christ, for this flesh is a weak thing, and must be kept in its place by the power of the truth. But the divine help is always available. And always, the glorious goal shines resplendent before us if we can but attain it. And always, the golden promises of God's Word stand forth in beauteous array. And always we have the light of life most glorious.

Although God punished Moses for not rendering strict obedience to His command by debarring him from entering the land of Canaan, we know that the great lawgiver of Israel will enter into the Promised Land in the great morning of the resurrection. It is also true that God chastens His children as they go along the way, because He wishes them to make their calling and election sure, and to win the heavenly inheritance, wherein they'll have a greater and more wonderful service which will reflect the grandeur of the divine character in its display of goodness and mercy in the glorious unending future.



International Sunday School Lessons



JESUS THE GOOD SHEPHERD

February 14—John 10:1-16

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before Me are thieves and robbers; but the sheep did not hear them.

I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth His life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know My sheep, and am known of Mine.

As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.

GOLDEN TEXT: I am the good shepherd: the good shepherd giveth His life for the sheep. John 10:11.



GOD'S sheep of the Jewish age were, as the apostle Paul says, "shut up under the law", waiting for the Good Shepherd to come and acknowledge them as His sheep. Others had come, claiming to be the shepherd sent of God, but these were mere pretenders, who sought to exploit the sheep, using them for their own selfish purposes. These false shepherds, therefore, were what Jesus called "thieves and robbers."

The "porter" of the parable evidently was the law of Israel. This indeed would not open to any of the pretenders, but when the true Shepherd appeared, He satisfied the porter, fulfilling all the righteousness of the law, and giving a price (His own life) whereby the sheep could be released from condemnation. Thus He had a perfect right to open the door and to call the sheep forth and lead them in the green pastures of dispensational truth.

In Oriental lands the shepherds lead the sheep and do not drive them, as is done in this country. The Eastern shepherd takes a personal interest in each individual sheep, even going to the extent of having a name for each member of the flock. Every sheep therefore knows its own name and responds thereto when called. This very well illustrates the relationship existing between Christ and His church, for the Lord has a close personal knowledge of His own followers. He guides and cheers them by His Word, and His providences continually operate on their behalf.

It is a great thing to be able to recognize Jesus as our shepherd. Before any one can do this, however, he must be a sheep, having the quality of meekness and willingness to be led in God's appointed way. Those who know the Master's voice utterly disregard the voice of strangers. To them there is no other sound like the sound of the truth. There is nothing else that blends the Bible into one grand harmony as does the divine plan of the ages.

The truth tells the true sheep that God's justice will finally be manifested to all the members of the human race, and that His love will shine forth as a sun even in the divine permission of evil, and points out that by means of Jesus the Head and the church His body, deliverance will be effected for the world, in due time; and in the Millennial age of Christ, sin and death shall be forever destroyed; and love, peace and joy shall be established through endless futurity. Truly the sheep are glad to listen when such a voice as this speaks to them.

In the nominal church are many persons who claim to be the Lord's sheep, yet give no proper evidence of being such. These show the denominational spirit rather than the Lord's spirit. They say that they "belong to" a certain religious body, and so they do. The truth may have come to them, but they have rejected it. They have not recognized the Good Shepherd's voice in the divine plan of the ages as it calls them to behold the wondrous heights, depths, lengths and breadths of the love of God. They prefer to hang on to a tottering system, and in so doing to enjoy a measure of popularity. So the Lord leaves them on the barren ground of human philosophy and tradition, while He leads His own sheep in the green pastures and beside the still waters.

Then the Lord has other sheep that "are not of this fold." These are the Millennial age sheep. He says He will become their Shep-

herd too, for He purchased them with His own blood. What a wonderful gathering of sheep will take place when the voice of the Good Shepherd resounds throughout the earth! What world-wide rejoicing will there be when superstitions and fables are done away and when the truth that reveals a loving God shines out in its glorious effulgence forever more!

QUESTIONS:

Were there sheep in the Jewish age? If so, where were they? Were there any false shepherds at that time?

Who was the "porter" of the parable? How did the porter open to the Good Shepherd? What constituted the right of Jesus to enter in through the door?

What is the manner of dealing with sheep in Oriental lands? How does the shepherd establish a close relationship between himself and the sheep? What does this illustrate in connection with Christ and the church?

How does the Good Shepherd speak to us? How can we recognize His voice?

What other sheep has the Lord? When will they be brought to Him, and how?

* * *

THE POWER OF JESUS OVER DEATH

February 21—John 11:23-28, 32-44

Jesus saith unto him, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

Jesus saith unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live:

And whosoever liveth and believeth in Me shall never die. Believeth thou this?

She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, the Master is come, and calleth for thee.

Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,

And said, Where have you laid him? They said unto Him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how He loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe thou shouldst see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank thee that Thou hast heard me.

And I know that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me.

And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT: I am the resurrection, and the life.—John 11:25.

LAZARUS must have been an estimable character, for Jesus loved him. Some have thought that he may have been the rich young ruler that came to Jesus seeking to know the way to eternal life and who went away sorrowful because he was not willing to make a full consecration of his life to divine service. This young man thought he had kept the commandments from his youth and told our Lord so; and the record of the event informs us that Jesus loved him.

The message sent to Jesus was, "He whom Thou lovest is sick." It is noteworthy that there was no request made by the sisters of Lazarus that the Master come to Bethany and do a healing work, as He had done in the case of many others. It seems that they had come to know Jesus and to trust Him, so they felt that they could leave this matter, of such importance to them, entirely in His hands.

Jesus was beyond the Jordan, at a place about thirty miles from Bethany; but He made no haste to leave the community, remaining there two days longer. Then He said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

The disciples did not understand these words, for Jesus spoke of the sleep of death. It is interesting to note why our Lord called death a "sleep." It is plain to us that if death were eternal extinction of being, Jesus would not have applied to it the name of sleep. The very word sleep suggests an awakening time, and we know the Master said that the hour would surely come when all in their graves would hear His voice and would come forth. Therefore, while from the viewpoint of God's plan of salvation death may be considered a sleep, actually it is death, a condition of absolute unconsciousness, concerning which Solomon wrote: "The living know that they shall die; but the dead know not anything. . . . There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:5,10.

Martha went to meet Jesus and what our Lord said to her on this occasion has been much misunderstood. The words are, "I am the

resurrection and the life [through Me alone is there a resurrection, when life will be restored]: He that believeth in Me, though he were dead, yet shall he live [in the time of the resurrection]; and whosoever liveth [at that future time] and [then] believeth in Me, shall never die."

Some have asked the question, "Why did Jesus weep when He knew that He was about to raise Lazarus from the dead?" We are not told the reason for this, but it may have been that the death of a friend forcefully reminded Him of the terrible havoc wrought by the power of death in the world. It seemed hard to think that the best interests of the world required that this condition be allowed to continue for centuries in the future. The thought was conducive to sadness, and for this, or some other good reason, Jesus wept.

Then the Master asked to be led to the grave. How they must have wondered just what He would do. He told them to take away the stone. This was done. Then Jesus prayed to His loving Heavenly Father, giving thanks for divine assistance in performing His most remarkable miracle. Then He addressed Himself to the corpse in the tomb, crying with a loud voice, "Lazarus, come forth." And we are told that "he that was dead came forth." Lazarus had not been alive in heaven, in purgatory, or in any other place—he had been dead.

O what a joyful occasion that must have been! And what joy there will be when millions of the dead come back to life in the great resurrection morning; and all because of the mighty sacrifice of Jesus, who is "the resurrection and the life."

QUESTIONS:

Why is death called "sleep" in the Bible? What did the apostle mean when he said (1 Thes. 4:14), "Them also which sleep in Jesus will God bring with Him"?

What is the state of the dead? Do they know anything?

What did Jesus mean by saying, "He that believeth in Me, though he were dead, yet shall he live; and

whosoever liveth and believeth in Me shall never die"?

Was there any good reason for Jesus to weep at Lazarus' grave?

Describe the great resurrection. What will the resurrection mean for the world? And what for the church?

* * *

THE NEW COMMANDMENT

Feb. 28—John 12:20-33; 13:34, 35.

And there were certain Greeks among them that came up to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired of him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve Me, let him follow Me; and where I am, there shall also my servant be: if any man serve Me, him will My Father honor.

Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour.

Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him.

Jesus answered and said, This voice came not because of Me, but for your sakes.

Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto Me.

This He said, signifying what death He should die.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are My disciples, if ye have love one to another.

GOLDEN TEXT: A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another—

John 13:34.



JESUS enunciated and exemplified love in all its wonderful characteristics.

His love for His Heavenly Father was perfect, and this was proved in His obedience to the Father's will. His love for His disciples was an unvarying quantity, for we read (John 13:1) that "Having loved His own which were with Him in the world, He loved them unto the end." And then He possessed the love of benevolence and compassion that extended to all humanity; for He willingly gave His life in order that the world through Him should be saved.

In speaking of the seed of wheat falling into the ground to die, Jesus was setting forth the great law as applying to the church, the members of the body of Christ. In the wheat double process takes place—death on the one hand, and life on the other. As the old seed goes down to death, the new plant grows up to life and progresses toward maturity. Even so it is with the church. As the new mind, the truth mind, develops in love, in faith, and in the power of the spirit, the old body is being used up in service, and thus is going down to death. We know how Jesus used up His vital powers in the course of His public ministry, so that as He drew near to the end it became apparent that His physical strength had been depleted to a considerable extent.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." What did our Lord mean by this statement? Evidently His meaning was that we could hold on to our lives in a selfish way, fearing

to use up our physical powers in the service of truth. If this be one's attitude of mind, then he cannot win eternal life; for he is living for self, and not for the Lord. Then as for hating one's life, certainly Jesus could have meant this only in a comparative sense. Actually, life is a great boon, and something to be used gratefully and in the best way; but the Christian is seeking to obtain the higher life, even "glory, honor and immortality" beyond the veil; and so great is his love for that, and for his Heavenly Father, and for the truth, that his love for earthly life, in comparison, seems like hatred. According to Dr. Strong this word translated, "hateth" has the thought of to "love less." Then, too, he seems to hate himself in that he does not spare himself, and as he goes on his way, he can say from his heart, "When duty calls or danger, be never wanting there."

That the Lord's people should love one another, is a positive command of the Scriptures. On one occasion the Master said, "By this shall all men know that you are My disciples, if ye have love, one to another." God's people of this present age stand together in a very special relationship; for to them it was said "Ye may be . . . the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." (Phil. 2:15.) As they have been called out from the world, so their true friends are not in the world, but are found among those of like precious faith. In loving and serving the Master's followers, we are loving and serving Him; and He expressed the thought that even a cup of cold water given to one of them in His name would, by no means, lose its reward.

The great law of love will require that we deal with the brethren in sympathy and in kindness. We shall not drag out their faults and parade them before others, but rather shall seek to cover these with the mantle of our charity, remembering that we also are very weak and imperfect. It is indeed well for us that the Lord does not deal with us according to our transgressions, but has compassion on us and

knows our frailties. Well indeed it is for us if we can pray, "Forgive us our trespasses, as we forgive them that trespass against us."

QUESTIONS:

What are the characteristics of love as it was manifested in the life, and set forth in the teachings, of the Master?

Explain in full what Jesus meant by the dying of the corn of wheat, and its bringing forth much fruit.

What did our Lord mean by saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal"?

What is the greatest attribute possessed by God? How is this attribute revealed in the divine plan of the ages?

What is the practical value of love to the Christian?

How does love operate in the affairs of daily life?

* * *

LIFE HERE and HEREAFTER THROUGH CHRIST

March 7—John 14:1-15

Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.

If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast

thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, he doeth the works.

Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in My name, I will do it.

If ye love Me, keep My commandments.

GOLDEN TEXT: I am the way, the truth, and the life: no man cometh unto the Father, but by Me.—

John 14:6.

GOD'S "house" is the entire universe, and in this great house He has many "mansions," or planes of being. God Himself, and also our Lord Jesus, occupy the very highest of these planes, or "mansions," for they have the divine nature and are possessed of immortality, which is inherent, indestructible life. Then, no doubt, there are many planes of spiritual or angelic beings. And then there is this mundane sphere, the earth, on which we dwell; and it, too, will be a glorious mansion when the curse of sin and death is removed, and when man comes to know the Lord and to truly worship Him and to honor His laws.

Our Lord said that in one of His great mansions He would prepare a place for His bride, the true church. Since the promise made to Christ's bride is that they shall receive the divine nature, we believe that this is the special mansion to which our Lord referred. "Whereby are given unto us exceeding great and precious promises; that by these ye

(Continued on page 28)

THE FACT FINDER



The Symbolic Sea and Waves

QUESTION: In Luke 21:25 we read, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring." Is there any Scriptural evidence to show that Jesus is not here referring to the roaring of the literal sea and waves?

ANSWER: The roaring of the sea and the waves here described by Jesus is mentioned by Him as one of the signs that would mark the time of His second presence upon the earth—a period otherwise described by Him as "the days of the Son of man." The literal sea and waves roar almost constantly, hence would be of little or no value in helping God's people to identify such an important period of time as that during which the returned Messiah would be present preparing for the establishment of His long-promised Kingdom. Reason alone, then, would tell us that the Master here referred to something much more significant than the normal roaring of the literal ocean.

In Revelation 17:1 we are told of a false religious system that sitteth upon "many waters," and in the 15th verse of the same chapter it is explained that these "waters" are "peoples, and multitudes, and nations and tongues." This false church system is depicted as a "whore"—unchaste because of her union with the kings of the earth. Her sitting upon the waters would therefore be a picture of how this unholy system has controlled the various nations of the earth, ruling them through the arm of the state. The "waters" upon which the whore sitteth being, as the inspired account states, the "peoples, and multitudes, and nations and tongues," the "roaring" of these waters would be a very vivid symbol of the restless, discontented condition of the masses—a symbol of that which Jesus otherwise described as a condition of "distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things coming upon the earth."

In Isaiah 17:12, 13, we are given an even more definite key to a proper understanding of Jesus' words relative to the roaring of the sea and waves during the time of His presence. We quote: "Woe to the multitudes of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters; but God shall rebuke them; and they shall flee far off, and shall be chased as the chaff of the mountains before the wind and like a rolling thing before the whirlwind."

In view of this prophetic description of the great time of trouble in which the nations of the earth are to finally pass away in a symbolic whirlwind of distress, there seems no room for doubt as to what Jesus

meant when He foretold that at this time the "sea" and the "waves" would be "roaring." And how like the roaring of the sea are the present angry passions of men, clamoring for their real or fancied rights! And how definitely we can hear, even now, the distant roaring of the nations as they are mustering their hosts for the last great struggle of the ages! Already the rising tide of human passions is undermining the bulwarks of a civilization that is rapidly crumbling. Already several of the powerful mountains, or kingdoms of this world have been swept into the midst of the raging sea; and gradually, yet irresistibly, the whole symbolic earth is being destroyed in the raging sea of inhuman selfishness. See Psalms 46.

How Much Did the Disciples Understand?

QUESTION: (a) When the disciples asked the Lord the questions stated in Matthew 24:3, relative to His second advent, did they know that He would be a spirit being at His "coming"? If not, how could they have asked for a "sign" of His (invisible) presence?

(b) Is it true that these questions came from natural minded persons, and that Jesus gave answers, including reference to a "sign," that would be readily appreciated by all the world (verse 30) ?

ANSWER: (a) There is no scriptural evidence that the disciples of Christ understood spiritual things prior to the coming of the holy spirit at Pentecost. It is evident therefore that they did not then understand that the Messiah of prophecy was to be a powerful spirit being who would exercise an invisible control over the human race during the thousand years of His promised Kingdom. They evidently knew something of the invisible power exerted by Satan, in his rulership over this present evil world, but they had not caught the thought that the coming Messianic power was to become operative in a similar manner.

Jesus had dropped various hints by which His disciples might have known something concerning His invisible second presence, but their minds were so filled with the hope of immediately reigning with Him in an earthly Kingdom that they were blinded to this and many other truths which Jesus had testified to them. Jesus knew this, and on one occasion He said to them, "I have many things to say unto you, but ye cannot bear them now." Then He told them that when the holy spirit should come upon them it would remind them of the many things He had said—the points of truth which they had either failed to understand or else had forgotten.

In His conversation with Nicodemus Jesus told him that there was little use trying to explain spir-

itual truths to one who could not at the time properly understand natural truths. The great spiritual truth to which Jesus specially alluded at the time was the fact that those who are born of the spirit can go and come as the wind, exercising an invisible power on material things. The Scriptures make clear that at the time of His resurrection Jesus was "born of the spirit," hence is now capable of doing exactly what He explained to Nicodemus as being possible on the part of a spirit being. But, as already noted, there is no evidence that the disciples of Jesus understood this deep spiritual truth when they propounded to Him the questions recorded and answered in Matthew 24.

Why then did they ask for a "sign" of His "coming" (Greek, *parousia*, presence)? The real meaning of the Greek word, *parousia*, here used by the disciples when they enquired, "What shall be the sign of Thy presence?" is evidently what has given rise to the question as to how much they understood about the manner of our Lord's return. If *parousia* means coming, as of one who is near, but has not arrived, then the question, "What shall be the sign of Thy coming?" would simply mean, "How may we know when your second advent will be near at hand?"

Practically all Greek scholars, however, agree that the word *parousia*, used in the disciples' question, does not mean coming, but is descriptive of something or someone that is already actually present. In view of this, and in view also of the further fact that they probably did not know that Jesus' second presence would be invisible to the natural eye, what reason could they have had for wanting to know about signs of His presence? Would they not know Him by sight? and be fully persuaded that He had returned, without the necessity of looking for signs, or evidences of His presence?

The answer to this apparent inconsistency lies in the peculiar circumstances that surrounded our Lord's first advent. In the very beginning of Jesus' ministry John the Baptist had recognized Him as the promised Messiah that was to come, and so announced Him to Israel. John the Baptist supposed that Jesus, being the Messiah of promise, would at once take steps to establish His Messianic Kingdom. To John, this meant, of course, that he would enjoy a specially favorable position in the eyes of the Israelites, and of the world in general, as the one who had first recognized the presence of Christ and announced Him to the people.

Later, however, instead of occupying a position of favor, John was cast into prison; so he began to wonder whether or not he had been mistaken about the identity of Jesus. So he sent messengers to enquire, "Art Thou He that was to come, or shall we look for another?" Replying to this enquiry, Jesus said, "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, . . . the deaf hear, the dead are raised, to the poor the gospel is preached." (Luke 7:19-21.) The special point to be noticed in this incident is, that John's knowledge of the actual and physical presence of the Messiah at the first advent was not based upon rec-

ognition of certain facial expressions; but solely upon "signs." Jesus' reply to the prophet's earnest enquiry was calculated to reassure him by thus being reminded that what he recognized as taking place in Israel—the works being performed by Jesus—were in fulfilment of the prophetic testimony concerning what the Messiah would do when He came.

Likewise, the disciples had recognized Jesus as the promised Messiah, not from the manner of His appearance, but from the *signs* that accompanied His presence. But only a handful—the apostles and a few others—were able to partially interpret the signs that revealed Jesus' first presence; and at times some of these doubted the testimony of what they saw transpiring. The disciples felt, no doubt, that they had been specially favored in having possessed the vision to recognize the Messiah and to become His followers; while nearly all Israel had rejected Him.

But now it was beginning to dawn on them, from certain things which Jesus had said, that their Messiah was to leave them. The Master had talked about going up to Jerusalem, where He would suffer and die. He had said that His Kingdom—the Messianic Kingdom—was not of this age. And, just before the disciples had asked the pointed question as to what would constitute the signs of His second presence, He had told them that the beautiful temple of the Lord, which they doubtless supposed would become the center of divine activity in the new Kingdom, was to be completely destroyed.

Now all these strange things which Jesus had told the disciples must have convinced them that there was much about Him and about His Kingdom that they did not then understand. They doubtless reflected upon how few had discerned His first presence on the earth; and now, if He were to die, or in some other way leave them, and return again at some unknown future time, how could they be sure that they would be so fortunate as to recognize His second presence? As His first presence had been manifested to them by signs, it was but natural for them to enquire as to what would constitute the signs, or outward evidences of His second presence. Yes, this was a most natural question to ask, even though they did not then know that Jesus' second presence would be invisible to the world.

(b) Yes, at the time the disciples asked these questions relative to our Lord's second presence, they themselves were natural-minded men. That is to say, they did not have the spiritual discernment that they possessed later when the holy spirit was given to them. This fact, however, did not necessarily have any special bearing on the manner in which Jesus replied to their questions. Jesus evidently knew that the disciples could not then comprehend the full import of what He was saying to them; but He also knew that when the holy spirit came, it would bring these things to their remembrance and enable them to interpret properly what He had said.

In Matthew 24:30, mentioned in the question under consideration, Jesus says that "then shall appear the sign of the Son of man in heaven; and then shall

all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." The fact that all the tribes of the earth are ultimately to recognize the second presence of the Messiah, does not mean that the signs given by Jesus by which His followers alone would be able to know about His return, were intended to be understood by the world in general. When the people as a whole finally recognize the second presence of Christ, it will not be because they have read and properly interpreted our Lord's prophecy in Matthew 24, but because the progress of events associated with His presence will be such as to cause the world to discern the fact that an entirely new and super-human power has become dominant in the affairs of men.

Manifestly, if the world is to "see the Son of man coming in the clouds of heaven," it must be a symbolic heaven, symbolic clouds, as well as symbolic sight. If Jesus came in the literal clouds of heaven, no literal eye could see Him, because literal clouds obscure vision. But the symbolic clouds in which and by which the world will recognize the presence of Christ are circumstances which in themselves reveal the fact that the Lord is here to establish His Kingdom. And all the tribes of the earth shall *mourn* because of this manifestation of the power and glory of the returned Christ. Yes, there "shall be a time of trouble such as never was since there was a nation."

The second presence, or *parousia* of Christ covers the entire period of His thousand-year reign, as well as the harvest time of the Gospel age that covers the lapping period between the "present evil world" and "the world to come wherein dwelleth righteousness." This fact must be kept in mind if we are to properly understand all the prophetic references to His *parousia*. Matthew, Mark and Luke all give us an account of how Jesus answered the disciples' questions relative to His second presence, and it is difficult to determine the exact continuity of events as these scribes record them. Fortunately, however, the Lord has not left us to depend upon our own judgment in this matter; for He has caused two of His inspired apostles, Paul and Peter, to set forth the proper order of the main events which He mentioned.

In 1 Thessalonians 5 and 2 Peter 3 are found inspired and illuminating testimonies to the effect that "the day of the Lord"—the day of Christ's presence—"so cometh as a thief in the night"—as far as the world is concerned. It is most interesting to note how Paul introduces this thought; we quote: "But of the times and seasons, brethren, *ye have no need* that I write unto you. For yourselves *know perfectly* that the day of the Lord so cometh as a thief in the night." How did the early church "know perfectly" that the period of the Lord's presence would be as a thief in the night? Obviously, it was because they were acquainted with the manner in which Jesus answered the disciples' questions relative to His second presence. In this answer Jesus makes it plain that He would come and be present as a thief in the night. He shows that the early days of His presence would be like the days of Noah. That even as back there

the world went on as usual, not knowing of the impending trouble that was coming, so it would be in "the days of the Son of man."

Jesus cautioned the disciples to "watch," because they would not know in advance of the time of His coming; and would only know of His arrival by discerning the signs which would become apparent to the watchers. Some have erroneously supposed that in Jesus' reference to the events leading up to and culminating in the flood, He is using the sudden coming of the flood to illustrate His own sudden and unexpected coming at the end of the age. But Paul's inspired comment in 1 Thessalonians 5 precludes the possibility of interpreting Jesus' prophecy in this manner. Paul says, "But ye brethren are *not in darkness* that that day should overtake you as a thief in the night." Here is a remarkably revealing statement, showing, as it does, that while the day of the Lord will come upon the world as a thief in the night, it will not so come upon the "brethren." And why? Simply because the faithful brethren heed our Lord's admonition to "watch." Or, as Paul puts it, because they "do not sleep as do others," but "watch," and are "sober."

Thus we have clearly established that the day of the Lord would be here and recognized by the brethren, while the world would still be in darkness concerning it, just as the world was unaware of the true significance of events in Noah's day, and went on with their usual pursuits of life. Yes, even after the day of the Lord has come they will still be saying, "peace and safety," but, adds the apostle, "sudden destruction shall come upon them, as travail upon a woman with child." Here, then, is the counterpart of the sudden and unexpected coming of the flood. The flood didn't come unexpectedly upon Noah and his family, for he had known about it and had been preparing for it for a long time; and shortly before it started to rain he was notified of the exact day of its coming. Nor did the "great time of trouble" by which this world is even now being destroyed, come upon the "brethren" unexpectedly, for its coming was known and proclaimed far in advance, even as was the flood. But even now, when the old world is tottering to its fall as a result of the "sudden destruction" that has been working havoc in its affairs for more than 20 years, the world is still in darkness as to what the trouble is all about.

We do not know in detail how the increasing clouds of trouble in this great day of God Almighty will finally reveal to the world the fact that Christ has taken unto Himself His power to reign; but already there is evidence that in certain quarters men are doing some serious thinking. Occasionally, even now, one here and there is lifting up his voice to enquire if the present distress of nations might not be a judgment from the Lord; or to say that unless God steps in to do something, civilization is doomed. It is not hard to visualize, therefore, that as the trouble progresses the Lord will so overrule events as to cause the whole world to realize that a new spiritual King is upon the throne, and that the rule of selfishness and oppression is doomed. Even now,

the "tribes of the earth" are beginning to "mourn," and the cause of their mourning is the presence of Christ in the rapidly precipitating clouds of trouble that are daily hovering lower over the world's horizon, becoming increasingly threatening omens of the impending cataclysm of destruction that awaits the empire of Satan.

Now notice how the Apostle Peter sets forth this same order of events. We quote: "But the day of the Lord will come as a thief in the night; in the which [that is, after Christ actually returns] the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." (2 Pet. 3:10.) Some have argued that Christ cannot now be present because there is so much trouble in the world. But these fail to see that the greatest time of trouble and distress the world has ever known is here described by St. Peter as taking place in the day of the Lord. Another translation of this text makes it even more emphatic, suggesting that it is "on account" of the day of the Lord that the elements melt with fervent heat.

Thus, the signs described by Jesus are seen to be intended for the enlightenment of the "brethren" in this end of the age, and cannot, at all, be appreciated or understood by those who are spiritually asleep. It is also apparent that when the one particular sign—the great time of trouble—progresses to a sufficient degree of severity, it will have the effect, through the Lord's overruling providences, of finally awakening the whole groaning creation to a realization that "the Lord has taken unto Himself His great power," and is overturning the nations of earth preparatory to the full establishment of His Kingdom of righteousness and justice in the earth.

(NOTE:—The April, 1935, issue of *The Dawn* contains a detailed discussion of the manner and time of our Lord's second presence. A sample copy of this issue will be sent free to any reader, on request.)

Is Witnessing an Evidence of Unfaithfulness?

QUESTION: Some sincere children of God at the present time seem convinced from their studies that "public witnessing work" has already passed from the more faithful to the less faithful class; and consequently they feel that it is misdirected "zeal" to engage in any such work—either as groups, classes, or individuals—even though it may consist of a proclamation of the pure gospel message. What are your findings in this respect? Will you please embody in your reply what you understand by paragraphs 1 and 2, page 215, Vol. 3, of *Studies in the Scriptures*, regarding the parable of the drag-net.—Matt. 13:47—49.

ANSWER: No greater blessing has ever come to human beings than the privilege of representing God by bearing witness to His truth; and so far as we are aware there is absolutely no Scriptural authority for the supposition that such a glorious opportunity would ever be taken away from the "more faithful" and given to the "less faithful." Such a procedure

on God's part would be contrary to every Scriptural precedent and admonition He has given to us. The parable of the pounds, for example, while it has a specific application to the affairs of the gospel church, it also calls our attention to a divine principle which always operates in God's dealings with His people, which is, that those who are the most faithful to the Lord are the ones whom He uses in His service in the largest way.

Every Scriptural admonition that is given to Christians in order to encourage them to faithfulness in preaching the gospel of the Kingdom, fails even to hint that the time would ever come when it would be improper, or an evidence of unfaithfulness, for any prospective member of the "little flock" to cease bearing public witness to the truth. On the contrary, we are admonished to "work while it is called day, for the night cometh when no man can work." The direct implication in these words is that Jesus' followers should not feel justified in ceasing to do all they can to spread the truth until the dark night of trouble settles down upon the world so completely that all opportunity for witnessing is entirely cut off. Such a situation has already developed in some parts of the world, but not in America, England, and many other places.

When the Apostle John was given a vision of those who finally make their calling and election sure and are to reign with Christ for a thousand years, he found that they were the ones "who were beheaded for the witness of Jesus and for the Word of God." (Rev. 20:4.) It seems evident from this that those who cease bearing witness for Jesus and for the truth while the opportunity of doing so is still theirs, cannot be among those who will reign with Christ. This statement is not made with any thought of judging others, because we recognize that for the purpose of our testing the Lord permits many of His people to temporarily take up with unscriptural theories of one kind or another—even the idea that it is wrong to publicly witness for the truth; so that some may sincerely hold back from this privilege for awhile. The thought we do wish to emphasize, however, is, that the matter of bearing witness to the truth is so fundamentally a part of what God requires of every Christian, that unless one finally sees his privileges along this line, and embraces them enthusiastically, proving faithful therein even unto death, he will not be counted worthy to reign with Christ, no matter what other position the Lord may ultimately have for him in His Kingdom work.

This does not mean that every Christian must be a public speaker, or a seller of religious books, or a distributor of tracts. It does not mean that God requires us to cooperate with some particular group of Christians in order to be faithful ambassadors of Christ. It does not mean that a dear saint of God who may be bed-ridden and unable to engage in any actual witness work, will thereby be prevented from gaining a place in the glorified church of Christ. But it does mean that *every sacrificing Christian will be so filled with the spirit of service that he will seek out every possible opportunity to let his light shine;*

that his responsibility of sharing the truth with others will be a constant burden upon his heart, impelling him to make greater and greater sacrifices in order that His fellowmen may have an opportunity to know of the glorious truth that has so refreshed his own heart.

Being filled with this spirit of service, the true Christian will seek honestly to determine what opportunities of preaching the gospel may be open to him." If he is a public speaker, he will gladly use every opportunity he has to publicly proclaim the glad tidings. If he has health and strength, and can find time to do so, he will gladly distribute a few tracts—making sure that, irrespective of where the tracts come from, they contain the truth. If he has the opportunity to sell, lend, or give away books or booklets containing the pure truth, he will enthusiastically embrace such opportunities. If he finds that by careful planning he can save either a small or large amount of his financial income to be used in the furtherance of the Kingdom message, he will gladly do this; using his best consecrated judgment as to where and how it can be used to the best advantage. The one who is bed-ridden or otherwise cut off from all opportunities of active service, will still maintain the spirit of evangelism and will, at least, rejoice in the privilege—O blessed privilege—of daily remembering at the throne of heavenly grace those who are at the fore-front of the battle. Thus seen, no Christian can escape the responsibility of being a "witness of Jesus and of the Word of God."

Bearing witness to the truth is such a fundamental requirement of the Christian that it does not depend upon human leadership, organizational efforts, group interests or associations of any kind. It is so plainly taught in the Bible that only through cunning and highly speculative interpretations of parables and dark sayings can a Christian justify himself in supposing that now or at any other time, the Lord would be displeased with him for continuing to sacrifice time, talent and means in this glorious service. Indeed, it is just such misinterpretations that are now inducing some, temporarily, to take their sacrifice off the altar, feeling that responsibility as "witnesses for Jesus" is ended.

As for the parable of the drag-net, and the explanation of it that is offered in Volume 3 of *Studies in the Scriptures*, it is obvious that only through misinterpretation of the parable itself, as well as misunderstanding the explanation given by Pastor Russell, could one get the thought to justify in any way the position now taken by some that one who is actively bearing witness to the truth is "less faithful" to the Lord than the person who folds his hands and says that public witnessing has passed from the "more faithful."

We will not take space to quote the two paragraphs cited in the question under consideration, but we most heartily recommend a careful re-reading, not only of these two paragraphs, but of the entire chapter on "The Work of Harvest" in which they appear. We are confident that any Bible Student who does this conscientiously, having no desire whatever to justify

himself in the erroneous position of seeking an easier way into the Kingdom, will be convinced that no Christian can safely cease to bear witness to the truth so long as he has breath, and the laws of the land permit any measure of freedom thus to labor.

Let us, however, quote a sentence or two from the paragraphs cited, as follows: "When the net is thus ordered ashore, the commission given at the beginning of the age, to cast the net into the sea, . . . should be understood as at an end; and all who would continue to be coworkers with the Lord must give heed to His instructions, and no longer give their time to general fishing, but to the *present work of selecting and gathering*. . . . When, therefore, the Lord's servants hear His voice, through His Word, declaring that the time has come to stop sowing and to begin reaping, to stop catching and go to sorting the fish, to stop calling and to preaching the harvest message now due to those already called, they will, if faithful, gladly and promptly obey."

Now what did Pastor Russell mean by these words? Did he mean that any one who distributed tracts containing the harvest message of present truth, making plain what constitutes the penalty for sin, setting forth the true philosophy of the ransom, the call of the church and the hope of restitution for the world, was less faithful to God than those who did not engage in such work? Did he mean that to engage in any sort of a public ministry of the pure truth was an act of disobedience to God? Obviously not! For notice that he referred to the harvesting and sorting work as being a "*present work*" in his day, and surely Brother Russell believed in a public ministry of the truth. In the last paragraph on page 214 of Volume 3, the author says, "The separating work of this parable (of the drag-net) is the same as that shown in the parable of the wheat and the tares." This means that the work undertaken and carried forward so successfully by Pastor Russell himself was, to his understanding, the work of sorting the fish, as illustrated in the parable of the drag-net; and that a similar work should be carried on now to the extent of opportunity and ability.

And how did Pastor Russell carry on this sorting work? Did he refrain from public activity for fear he would be "less faithful" than others? Every Bible Student knows that he did nothing of the kind. Pastor Russell spent his whole fortune and his entire life in a public ministry of the truth in order to faithfully discharge his responsibility in connection with this separating work. Also, he did everything he could to encourage others in similar public activities, as we all know. Why, then, should we conclude that the work outlined in the parable of the drag-net can be, or should be, carried on in any different manner today than it was in Pastor Russell's time? There is no Scriptural reason for so concluding.

Some may argue that the work outlined in the drag-net parable is an activity that was to follow the death of Pastor Russell; and that it excludes public witnessing work. If this theory be true, then the work carried on in his day was not a harvesting or

separating work at all, which in turn would mean that his conclusions on this subject were wrong. This would also mean that most of us came into the truth through an unscriptural, abortive effort of a mis-guided servant of the Lord, who, instead of being "wise" and "faithful" was very unwise in holding and teaching that, in his day, the time had come for the harvesting of the wheat and the sorting of the fish. Certainly, no one who understands, and has been blessed by, present truth, could take such a position.

We again urge a very careful study of the entire chapter in Vol. 3 on "The Work of Harvest." Those who do so sincerely will find that it was the belief of the author that public witnessing of the truth should continue right on *to the very end*—until it would be stopped by the settling down of the dark night of the world's trouble. To take isolated statements of Pastor Russell, separate them from their context, and thereby undertake to prove something contrary to what he really taught on this subject, is an unfair use of his writings, just as a study of the Bible in a similar way is a perverted use of the sacred Scriptures.

Those who insist that it is now time to stop public

witness work would need, in order to be consistent, to discard a goodly portion of the Daily Manna comments, and lay aside, also, scores of articles and other comments by Pastor Russell, in which he stresses the absolute necessity for every Christian to be a faithful witness of the Kingdom by continuing to preach the Gospel, even unto death.

Not that we believe it to be a wise procedure, as a rule, to quote Pastor Russell to prove points of truth; although we freely acknowledge that we know no important Biblical truth except that which we learned through him. The Bible itself should be every Christian's sole authority. But, as a rule, those who now insist that "the work is done," are those who claim full loyalty to Pastor Russell's teachings; so we are taking this occasion to point out that sincere loyalty to what he taught must inevitably result in continued activity in proclaiming the glorious message of the divine plan, far and wide, as we have opportunity and ability. To refrain from doing this, to our understanding, is to dishonor the memory of one whom the Lord so widely used in His harvest field, and to go contrary to the spirit of his ministry.

LIFE HERE and HEREAFTER

(Continued from page 22)

might be partakers of the divine nature," wrote the Apostle Peter. And again he says that Christ "hath begotten us again unto a lively hope . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—2 Peter 1:4; 1 Peter 1:3, 4.

Jesus said that He would come back to earth again; yet we have no reason to believe that He would return to the world as a human being. Since His death on Calvary, Jesus has not been a human being, but a spiritual being, with a body of ineffable glory. When he died He gave up His manhood forever, having laid it down as a sacrifice for the human race. As His first coming to earth was in different stages, so also is His second coming. At the time of His first advent He came first as a babe in a manger; then as a great teacher and miracle worker; then as the great sacrifice for the world; and finally, appeared as the risen Christ.

"I am the way, the truth, and the life," said Jesus. He is the way by which we have access to the Father; for He said, "No man cometh to the Father but by Me." Then it is through Him that we learn the truth concerning God and the plan of the ages; for in the book of Revelation we read: "The Lion of the

tribe of Juda, . . . hath prevailed to open the book [the divine plan], and to loose the seven seals thereof." And again, "The revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass." And, finally, Jesus is the one divinely appointed way to life, whether it be immortal life, which is the goal of the church during this gospel age, or perfect human life on the earthly plane in the coming age of Christ's Kingdom.

In seeing the Father in Jesus, the disciples saw the character-likeness of the Father. They did not see the Father in His divine nature; for the Scriptures inform us that no man could look upon God and live. What Jesus wished to impress upon His followers was that He and His Father were in full cooperation, the one with the other, and that His own character was a revelation of the Father's character. Therefore, when they saw Jesus, they saw the Father in the only sense in which any one on earth could see God. That Jesus was not His own Father we know, because He Himself said, "My Father is greater than I." Then He prayed to His Father that, if possible, the cup of shame and suffering might be allowed to pass from Him; and it would be utterly absurd to suppose that He was praying to Himself.

"Greater works than these shall ye do," said Jesus. Ah yes, God's representatives have opened the eyes of the spiritually blind, have helped to unstop some of the spiritually deaf ears, and have given newness of life to those dead in trespasses and sins; and then, in the coming age, they will be the means of lifting up the world of men to perfection of being and to enduring happiness. And truly these are greater works than Jesus did when He was on earth. At that time, He manifested but a very small part of His glory; but when His reign on earth is fully established, His power and glory will be manifested to all.

QUESTIONS:

What is God's "house"? What are the "mansions" to which Jesus referred? What mansion will the bride class receive?

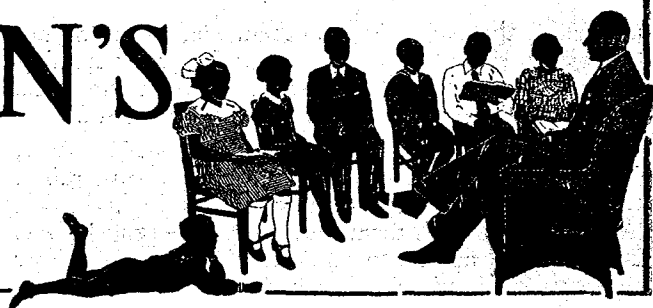
In what different stages does the second coming of Christ take place? What stage are we in now?

What did Jesus mean by saying, "He that hath seen Me hath seen the Father"?

What are the "greater works" to which Jesus referred?

What things will God give to His children, provided that prayer for such things be offered in the name of Jesus?

CHILDREN'S HOUR



The Disciples and the Kingdom

THE night was cold. The wind sang its wintry song around our dwelling, and the snow was beginning to fall. But in our cheerful sitting-room it was bright, cosy and warm. As we came together for our story, Uncle Eb recited some lines written by one of the American poets, and they sounded so cheerful that you might like to hear. They were these:

“Whatever the weather may be, said he,
Whatever the weather may be;
It's the songs you sing and the smiles you wear
That make the sunshine everywhere;
And the world of gloom is a world of glee,
With bud in the bush, and the bird in the tree,
Whatever the weather may be, said he,
Whatever the weather may be.”

“That's not all of it,” said Uncle Eb; “and if you young folks would like to have the rest of the poem so that you may learn it, I'll be glad to write it out for you. Meanwhile let me say that we are nearing the end of the most wonderful book in the whole world—the Bible. We have told many of the most important stories that are found in the Old Testament. We have told about the birth, the life, the death, and the resurrection of Jesus. Then we have considered something about the life of the Apostle Paul. Soon, we'll have told you nearly all the important stories of the Bible. And what do you suppose I'm wondering? Why, I'm wondering which of the stories you have liked the best. What do you say, Peter?”

“Well,” replied Peter, “I liked the story of David best because he was so brave that he went against that giant with nothing but a sling.”

“All right,” commented Uncle Eb. “Now then, we'll just go around the class, beginning at this end, and ask all of you the same question.”

When all had their say, Uncle Eb summed the matter up by saying, “I see that the stories you have enjoyed the most are the Old Testament stories of Joseph, David, Daniel and Moses, and the New Testament story of Jesus. Certainly all those are very interesting. But what are we to do next? That is the great question before us.”

“Uncle Eb,” said John, “couldn't you start again from the first and tell them to us all over again?”

“Well, that is quite an idea,” said Uncle Eb, “and

not a bad one at that. How many of you would like me to do as John has suggested?”

“I see that all hands are up, so I guess we'll just have to start from the first again. But not tonight for there is something else in the New Testament I want to tell you about.”

“Before Jesus went up to heaven He told the disciples to remain in Jerusalem until they should receive power from on high. So they remained in the city until the day of Pentecost, which was a festal day in the Jewish year. On this occasion they were all gathered together in one place when suddenly there came a mighty sound from heaven, like the blowing of a great, rushing wind. This sound filled the whole building. And then what seemed like fire, in the form of tongues, came down and sat upon each of the disciples. Now wasn't that an amazing thing? And then the disciples found that they were able to speak in foreign languages, which they had never been able to do before. And thus speaking in strange tongues, they told forth the wonderful doings of God. People who were present from different parts of the world recognized their own languages, and were greatly surprised at what was taking place. Others, again, thought that the disciples had been drinking wine.

“Then it was that the Apostle Peter stood up and told the people that God through His prophet had prophesied these events a long time before. And then he told them all about Jesus, how that the Jews had put Him to death; but that God had raised Him up from the grave and had taken Him to heaven, and that in due time He had sent the fiery tongues which they had seen. He urged upon them that they should repent of their sins and be baptized, and that they would then receive the gift of the holy spirit. And so powerful was the preaching of Peter, and so great was the power of God, that that very day three thousand persons were added to the church.

“One day Peter and John went into the temple at the hour of prayer. Now at the gate outside the temple there lay a lame man, just a beggar, who was asking the people who passed by to give him money. This man had never walked in his life, for he had been born lame. He asked Peter and John to give him some pennies. But the two servants of God were also poor in the things of this world, and therefore they couldn't help the lame man that way. However, they had something far better than earthly riches,

and telling the man to look on them, Peter said to him, 'I have no silver and no gold, but I have something that you need more than money. Now in the name of Jesus Christ of Nazareth rise up and walk.'

"And what do you supposed happened? Why, Peter caught the lame man by the hand and raised him up, and suddenly strength came into his limbs, and he walked with them into the temple, and he was able even to leap and to run. And he praised God for the wonderful miracle that had been performed on him.

"Then Peter thought that this was a good opportunity to tell the people about the great God of heaven, and about His Son Jesus, by whose power the lame man had been made to walk. And then he went on to explain to these Jews that they were the ones who had put Jesus to death. He spoke of the resurrection of Jesus, saying that our Lord was to remain in heaven until a certain time in the future called the 'times of restitution.' That was a big word that Peter used. Now I wonder if any of you know what it means."

"It means to restore something, doesn't it, uncle?" said Paul.

"Yes, indeed, Paul, that's just what it means. And to restore something is to give it back. If Paul took something belonging to John and kept it for some time, and then gave it back, that would be restoration. If the thing he took became lost, then he would have to give John its full value, or something of the same kind just as good, in which case he would make restoration or restitution. So, when Peter referred to the 'times of restitution' of the world, he meant the times when God would restore to mankind all things that have been lost through the fall into sin. Now, who can tell me just what these things are?"

"A nice garden", said Eva.

"Life and happiness," said Ruth.

"Ah, there we have it," said Uncle Eb. "When you say life and happiness, you say a whole lot. Man also had complete control over the lower animals, and he lost that. Then he lost his perfect health when he lost his life. What a lot he lost, indeed!

"But the Bible tells us that God will give back all these things to man once more during these 'times of restitution,' or the times when He will restore the lost things. So Peter told the people to repent so that their sins might be blotted out when the times of restitution came to earth. Ah, yes, all sin indeed will be blotted out in that time; and, as the Bible says, Christ 'shall reign until He has put all enemies under His feet: the last enemy that shall be destroyed is death.' When death is destroyed, there will be no sickness, no pain, no toothaches, no headaches, no mumps, no measles no chicken-pox, no accidents, no wars, no trouble in all the earth. Just listen to what God's Word says about it: 'And there shall be no more death, neither shall there be any more pain, for the former things are passed away.'

"Those words are from the book of Revelation. Do you know how the book of Revelation came to be written? Well I'll tell you. The writer of this book

was the Apostle John, called the beloved apostle. This brave soldier of Christ was so faithful in preaching the truth that his enemies took him and cast him into prison on an island called Patmos. But the Lord did not forsake His servant, but stood by him and gave him a wonderful vision of things that were to take place. As John looked into the future, he saw a great angel come down from heaven with a strong chain in his hand, and he laid hold of Satan the evil one, and he tied him up good and tight, hand and foot, and then hurled him down into a deep, dark pit, and closed the trap-door upon him so that he could not get out to make trouble for the people for a whole thousand years.

"And then John saw all the dead people standing before God in the time of the resurrection; and he saw some great books opened up; and then another book was opened, and it was called the book of life; and the thousand-year judgment day of the world had begun—the people being judged by the things written in the books, according to their works. The books here referred to contain the true knowledge of God and His will, possibly the sixty-six books of the Bible. You see the people of the world will be tried and judged by the truth written in those books. The greatest truth written in the Bible is that God is love; and people will have to become God-like in this respect. They will have to learn to love God and to love one another. If they become pleasing to God by doing these things, they will be allowed to live forever on the earth after the Kingdom of God is set up.

"And then John saw a great white throne, and Him who sat upon the throne. That is say, he saw Jesus reigning over the earth, and he knew that all the wicked things of the present time had passed away. Then he saw a wonderful city of beauty and of glory, and that city also pictures God's Kingdom. It is not a city like New York, London, or Paris; but it is a symbolic city. I guess you don't know what that word symbolic means. Now our flag is symbolic. It has certain colors—red, white and blue. The red color means that brave men gave their lives to secure the freedom that we enjoy today. The blue means faithfulness, and the white means purity. So you see, the whole flag is symbolic. And that's the kind of city that John saw in his vision. It just stands for God's Kingdom. I think, perhaps, you understand."



THEN SHALL I KNOW

1 Corinthians 13:12

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful,
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned."

Talking Things Over



A Timely Admonition From Great Britain



OW refreshing it is to realize that in other parts of the world there are brethren in Christ who are rejoicing in the same glorious truth that has comforted our own hearts, and who are running in the same narrow way, toward the same goal, as we are! The following quotation from *The Bible Students Monthly*, published in England, proved helpful to us, and we pass the message on to you:

"A momentous year lies before us. Momentous it must ever be to the Christian, for those who acknowledge that the Kingdom to which they look is not of this 'cosmos' must to-day view with ever quickening expectation the spectacle of earth's empires being shaken to pieces. We who look for a city which hath foundations, a city whose builder and maker is God, can view, with an equanimity denied to many of the world's greatest men, the failure of mankind's attempts at self-government, knowing as we do that the glorious reign of the Prince of Peace is at hand. . . .

"But what of ourselves? We who know this great thing; we who have been enabled to believe and see the evidences of God's work among the nations and who maintain and teach that nothing but Messiah's Kingdom can save the world; we who declare that our own standing before Him is that of sons? How shall we face the unknown experiences of this coming year unless we have reiterated to ourselves our own inflexible resolve to stand firmly for the defense of the gospel and the maintenance of that standard of Christian living which is proclaimed by word of mouth so often among us; but which, alas, is only too frequently 'a very lovely song of one that hath a pleasant voice, and that can play well upon an instrument'? Remorselessly, insistently, the words of the Lord to Ezekiel echo down the corridors of time to our own day: 'For they hear Thy words, but they do them not.' Let our first New Year resolve be this: that the days to come shall witness to a tenfold deeper and more sincere endeavor to put into daily practice the principles of the Sermon on the Mount.

"But the man who said that there is enough in the fifth chapter of Matthew to save any man was wrong; and any disciple who faces the events of the coming year with the impression that a careful adherence to the moral teachings of Jesus Christ will enable him to remain an efficient and active ambassador for the new Kingdom will by no means accomplish his desire. . . . To translate the Apostle Paul's martial language into the realities of every day life, means that after having

known Christ and entered into the secret place of the Most High we must go forth armed with knowledge—clear, definite knowledge of the devices of the adversary and the outworking of the plan of God. Without it we can wage no efficient warfare. We need not be bigots. We need not be sectarians. We can—nay, we must—be tolerant and understanding toward our fellows. But we must **know**, and in the power of that knowledge press forward to the consummation of our glorious hope."

"Blessed Are Your Eyes For They See"

A BROTHER in Eastern Canada writes us encouraging words. He touches on a very important point when he says that a proper understanding of God's covenants as they center in the promise made to Abraham marks the difference between nominal believers and those who have been initiated into the secrets of the Lord. Just ask any good nominal church believer what he knows about the oathbound covenant made with Abraham, and you will soon discover that this brother is right. The letter follows:

"Dear Friends: I wish to give expression to my appreciation of your articles dealing with various features of present truth, but more particularly with the truth concerning the antitypical Isaac: 'The secret of the Lord is with them that fear Him and He will show them His covenant.' It is an understanding of the great oathbound covenant, and the outworking of this hope in the lives of God's people, that marks the difference between the nominal and the true; and I dare not give my support to anything that would make this a matter of secondary import. My daily prayer is that I may be enabled to more and more appreciate His wonderful favor. 'Blessed are your eyes for they see.'

"I have put out from door to door the Restitution and other tracts. They are accepted by about one in three. I would be pleased to have about 200 more dealing with the hope of the world. With love and prayers for guidance for the work of today, yours in the blessed hope,

—F. C. Wiltshire, Nova Scotia."

Wants No Contention

A SISTER in Australia expresses a helpful thought when she says, "Let us have no contention among us, but most decidedly let us hold fast and faithfully witness to the glorious truth which our beloved Lord has given us." There are other interesting things in her letter, which we quote in part:

"Dear Brethren in Christ: By the Lord's arrange-

ments of my affairs, I was taken from my work and have since passed through the greatest trial and testing of my life, in striving to follow in our dear Master's footsteps; but, oh the joy of the fellowship of His blessed sufferings. And now, dear brethren, I have a feast of fat things before me in the two Dawns you sent me. I see one article, 'Love, the Principal Thing.' I am expecting to enjoy this. Also, 'Contending Earnestly for the Faith,' which I have glanced through and find it just what I appreciate. Let us have no contention among us, indeed, as members of Christ, but most decidedly let us hold fast, and faithfully witness to the glorious truths which our beloved Lord has given us, as meat in due season, through His faithful servant, Brother Russell.

"These truths of late have gained more lustre than ever for me. What joy to realize that our Lord has returned, and that we are now in the day of His preparation, and ere long He whose right it is shall take the throne and bring in the grand age of restitution blessings. And the glorious sin-offering: what a marvelous privilege to be called unto the fellowship of His sufferings; in like measure to be allowed to fill up that which is behind for the body's sake. Oh, this all I cry for: if I could share in such a privilege with my Lord, on account of the dead world, and afterward to meet Him and see Him as He is, with all the saints in light. Why, the very thought of it brings joy unspeakable, does it not?"

"Take away the church's share in the sin-offering, to me, is to destroy all the beauty and wonder of the truth. It is only the holy spirit of God, working in us that could induce us to give up our life to die with Christ for the world. It is the wonderful love of God that has come into our hearts, and if we obey its leadings to suffer with Him, surely there will be developed in us that wonderful character that will enable us to sympathize with the world in the next age, when, if we are faithful, we will share with our Lord in uplifting mankind.

"I know the main work now is for the brethren, but should we not also be witnessing in some way to the world, doing good unto all men as we have opportunity? I have no money to help the Lord's work on, but I gladly put out the tracts whenever I get a chance. I think it would be better if I send in my Dawn subscriptions to Melbourne and then the brethren will send it on to you with others. I hope I have not taken up too much of your valuable time, but it has been good to be able to write you, dear brethren in Christ.

I expect you hear from our Bro. and Sr. Main in Adelaide, and you will know how much the Dawn is appreciated here. We want only the beautiful truth, free from error, and clear, as you are giving it out. With much Christian love, your sister in Christ,

—Mrs. R. Docket, Australia."

Now Able to Appreciate Divine Plan

THE FOLLOWING excerpt from a letter received indicates that the brother has only recently come to a knowledge of the truth. How our hearts thrill as some new one comes to understand the beau-

ties of God's love, wisdom, justice and power! May we all use whatever opportunities we have to carry the message to others:

"Greetings, dear Brothers: I am rejoicing evermore in the blessings which have come to me through your ministry—indeed it is through your ministry that I have been enabled to glory in the grace which God has given unto us. It was as a result of your admonitions and exhortations that I am enabled to appreciate the divine plan which we now see gradually drawing to completion Assuring you of my joy and appreciation of The Dawn, which I read thoughtfully and profitably, looking forward to its coming, and praying that God's blessings may abide with you, and with the household of faith in the dear Redeemer's name,

—H. Jenkins—Ill."

Wants Common Sense View of God

YES, THERE is still one here and there who is seeking for a knowledge of God. A yearning heart in Delaware Water Gap, Pa., noticed a recent advertisement for the "God and Reason" book in the *Literary Digest*; and in answering the advertisement writes of her desire to learn of God, and to contact a people who know Him. If this one person is helped to a better understanding of the Bible it will be well worth the price of the advertisement. Orders from this advertisement are being received from all over the country; and let us hope that some of the seeds of truth being sent to these enquiring ones may fall on good ground. The above mentioned letter follows:

"Gentlemen: Enclosed you will find fifty cents for the book I saw advertised in the *Literary Digest*, entitled "God and Reason." I am extremely interested in the headings of your advertisement. I hope the book will meet my heart-felt longings; and I hope you can help me get in touch with some people who have a common-sense reason as to who God really is.

Elizabeth Killerman, Pa."

Young People Rejoicing in the Lord

IN THIS pleasure-mad world, where every possible allurements is held out to induce boys and girls to forget God, it is a real source of joy to know that there are a few young hearts here and there that are finding satisfaction in the truth of the divine plan, and in the blessings that come to those who seek to conform their lives to the principles of the truth. We quote in part a letter received from one of these young friends in the state of Michigan:

"Dear Brethren: May grace and peace be unto you, from God our Father, and our Lord Jesus Christ. Could my heart speak but for one paragraph, you would then know how happy your literature has made me. Truly, such blessings are heavenly. My prayer goes forth to ask blessings upon you all in the continuance of your splendid harvest work.

"I am a member of the young peoples' class (English) in Detroit—which has been organized several

years, with the help of the Polish class here in the city. We Junior Bible Students have many wonderful opportunities, and thank our Heavenly Father for them all. The Lord is blessing us richly indeed. We have young Bible Students classes now in Chicago, Minneapolis, Buffalo, and New York. . . . Yours in His grace,
—Miss Verne Balabuch, Michigan."

Encouraging Words From a Former Pilgrim

MANY of the friends will remember Brother J. A. Meggison, who served in the pilgrim work back in the "old days." Brother Meggison was associated with the Boston, Mass., ecclesia originally. He entered the colporteur work about 1909, and later was invited by Brother Russell to go out in the pilgrim work. We rejoice to know that this brother and old friend is still holding fast to the precious truth, and believe that many will be glad to hear from him. His letter, in part, follows:

"Dear Brethren: Greetings in the name of our King and prayers that He will bless and guide you in your efforts to serve those who love the Lord. . . . It is a very great comfort indeed to find those who still treasure the various features of the truth and in humility of mind have kept their understanding of it clear and fresh. Blessed are they whose spirit is humble, for God will keep their minds in the light of His presence.

" . . . I cannot understand how one can go back to the views of the nominal church and even seem to think those ideas are new, after once seeing the beauty of the truth: its reasonableness, its soul-satisfying fullness, in answer to all our questions and longings. After the Lord blessed us so richly with the truth and the knowledge of His plans and character, when so many others in the world, who had fine natures, better brains and seemingly much more fitness, were not given this blessing nor this understanding, how can we want to change it, or let anyone else change it for us? Strange indeed are the wiles and reasonings of the evil one—the snares of the fowler. . . .

"I hope to write more often this year, and to be more active in service. May our Saviour guide and keep us through all conditions as His own. . . . Yours in Christ.
—Brother J. A. Meggison, Kansas."

Arranging to Enter Colporteur Work

FROM an old-time colporteur, Brother J. L. Price, who has been living in Arkansas, comes an informative letter in which he tells of his plans to re-enter the colporteur service. Let us pray that the Lord may richly bless Brother Price as he seeks thus to continue laying down his life in seeking to carry the blessings of the truth to other heads and hearts. He writes:

"Dear Brethren: I am interested in the publishing of Volume 1. . . . If the Lord is willing, and things so shape themselves, I want to enter the colporteur work again. . . . I am much interested in the message to Israel [Zionism in Prophecy]. I had the good pleasure of doing some of this work in Brother Russell's day. Took quite a few subscriptions to our local

monthly magazine that published his articles on this subject.

"I am trying to sell my place here so I can be free to do something if the Lord so directs. . . . I colported for 11 years, and in that time sold over 33,000 Volumes of Studies in the Scriptures; and many came into the truth as a result. What a blessed service it was! May God bless you. Yours in the love of the truth,
Brother J. L. Price, Arkansas."

Zealous Friends in Indiana

A LITTLE group of friends in the state of Indiana send us a brief outline of the manner in which they are seeking to spread the gospel of the Kingdom in their vicinity. May the dear Lord continue to bless these brethren with an ever-increasing measure of His joy. The letter reads:

"Dear Brethren: We will give you an outline of what we are doing in this territory. We tract as many towns and rural routes every week as we can get over. Then we go right back over the same ground the second time and take Dawns, a few 'God and Reason' books and 'Zionism in Prophecy.' When we find anyone who is interested we offer to lend a book to read, explaining that we will call later and get it, or that they can mail it to us when they finish reading it. It they want to keep the book then we tell them the price. We have not as yet loaned very many, as most of those to whom we offer them, just pay for the books. We also show them The Dawn and ask them if they would like to have it for three months free; and we are surprised to find so many that are interested.

"We hope, by the Lord's grace, to carry on with this work throughout the winter. We thank you very much for the tracts you sent us. We want to cooperate with you in the work; and any time you can give us advice we will be glad to have it. Yours,

Brother George W. Steen, Indiana."

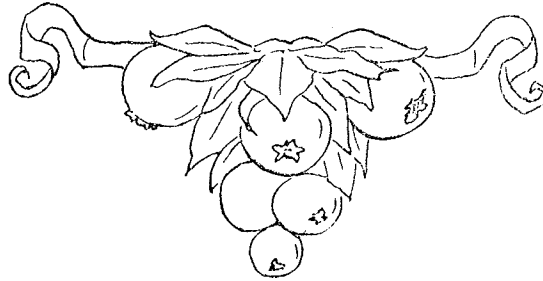
Wants to Purchase Divine Plan

A MAN in Alabama asked for a copy of The Divine Plan of the Ages as a loan. After having it in his possession for some time, he writes:

"To The Dawn: Dear People, I have had your Plan of the Ages for some time and should have sent it back but neglected to do so. I think it is a wonderful book and I have a notion to buy it if you will sell it. If it suits you to sell it, let me know what you will take for it. Respectfully your friend,
—R. Goodin, Ala."

NEW EDITION OF DIVINE PLAN

As announced in the last issue of The Dawn, it is our intention to publish a standard-size, cloth-bound edition of The Divine Plan of the Ages. As we are somewhat at a loss to determine how large the edition should be, we will appreciate hearing from any of the friends who will be able to use these books, stating approximately how many they may need within the next few months. Do not send money for these books, but merely express your "Good Hopes" as to how many you may need when they are ready.



To Us the Scriptures Clearly Teach

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

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

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

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

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

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

