

The
DAWN

THE LIGHT OF THE WORLD
JESUS, THE HIGH PRIEST
THE YEARS ROLL BY

SPEAKERS' APPOINTMENTS

<p>BROTHER T. E. BARKER Baltimore, Md. Jan. 2</p> <p>BROTHER J. A. BELL Brooklyn, N. Y. Jan. 2 Hartford, Conn. 16</p> <p>BROTHER C. P. BRIDGES Boston, Mass. Jan. 9</p> <p>BROTHER J. L. COOKE Brooklyn, N. Y. Jan. 16</p> <p>BROTHER DAVID DINWOODIE Brooklyn, N. Y. Jan. 9 Camden, N. J. 16</p> <p>BROTHER EDWARD FAY Vancouver, B. C. Jan. 1, 2 (Remainder of Brother Fay's Northwestern appointments may be obtained from Clifford R. Miles, 3400½ Meridian Ave., Seattle, Wash.)</p> <p>BROTHER A. C. FREY Paterson, N. J. Jan. 23</p> <p>BROTHER C. F. GEORGE Duquesne, Pa. Jan. 9</p> <p>BROTHER A. J. JOHNSON Cheney, Wash. Jan. 9</p> <p>BROTHER J. C. JORDAN Duquesne, Pa. Jan. 16</p>	<p>BROTHER GEORGE S. KENDALL Pittsburgh, Pa. Jan. 2</p> <p>BROTHER OSCAR MAGNUSON Camden, N. J. Jan. 2 Baltimore, Md. 23</p> <p>BROTHER EDWARD MAURER Duquesne, Pa. Jan. 2</p> <p>BROTHER ROBERT E. NASH Hawthorne, Calif. Jan. 16</p> <p>BROTHER C. C. PEOPLES Piqua, Ohio Jan. 9 Dayton, Ohio 16 Zanesville, Ohio 23 Mansfield, Ohio 29</p> <p>BROTHER WALTER SARGEANT Paterson, N. J. Jan. 2, 9, 16 Brooklyn, N. Y. 23</p> <p>BROTHER J. L. VAN HORNE East Liverpool, Ohio Jan. 23</p> <p>BROTHER H. V. WARREN San Bernardino, Calif. Jan. 9</p> <p>BROTHER GEORGE M. WILSON Baltimore, Md. Jan. 2 East Liverpool, Ohio 9</p> <p>BROTHER W. N. WOODWORTH Baltimore, Md. Jan. 2 Philadelphia, Pa. 8 Wilmington, Del. 9</p>	<p>Chesapeake City, Md. 14 Newark, Del. 15 Wilmington, Del. 16 Newark, Del. 22 Pottstown, Pa. A. M. 23 Wilmington, Del. P. M. 23 Newark, Del. 29 Wilmington, Del. 30</p> <p>BROTHER C. W. ZAHNOW Piqua, Ohio Jan. 1, 2 Dayton, Ohio. 3 Elwood, Ind. 6 Indianapolis, Ind. 8 Richmond, Ind. 9 Newark, Ohio. 10 Marietta, Ohio 12 Byesville, Ohio 13 Zanesville, Ohio 15, 16 Coshocton, Ohio 17 Wooster, Ohio 18 Akron, Ohio 19 Ravenna, Ohio 20, 21 Mansfield, Ohio 22, 23 Lorain, Ohio 24 Elyria, Ohio 25 Cleveland, Ohio 26, 29 Buffalo, N. Y. Feb. 6</p> <p>BROTHER L. F. ZINK (For information concerning Brother Zink's appointments in the South, write to Dawn office.)</p>
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COMING CONVENTIONS

BALTIMORE, MD., January, 2: All sessions of this convention will be held in the auditorium at 4 West Eager Street. The first meeting will be at 10 o'clock in the morning. The Baltimore friends extend a cordial invitation to all brethren who can attend to meet with them on this occasion. Class secretary, J. H. L. Trautfelter, 2408 W. Lafayette, Ave., Baltimore, Md.

WILMINGTON, DEL., January, 30. This one-day gathering is in connection with the conclusion of a series of public meetings held in Wilmington during the month of January. Morning and afternoon sessions will be held in Jr. O. U. A. M. Hall, 907 Tatnall St. Further information from the Secretary, Mrs. P. Kolliman, 404 West 31st St., Wilmington, Del.

The usual Pre-Memorial Convention in Wilmington will be held on April 9 and 10. Further announcements concerning this convention, later.

BUFFALO, N. Y., February 6. Friends in the the Buffalo district are planning a get-together on this date. Meetings will be held in Fraternity Hall, 97½ Jefferson Street. Further particulars obtainable from Brother Charles W. Janke, 182 Kohler St., Tonawanda, N. Y.

AURORA, ILL., GENERAL CONVENTION, May 28, 29, and 30. The friends at Aurora request the co-operation of the classes in that section of the country in making this a General Convention for the Midwest.

Aurora is situated 40 miles west of Chicago, in the beautiful Fox Valley, and has ample facilities to care for the large attendance that is expected. Further details later. Class Secretary, W. J. Sickman, R. R. 1, Box 75, Batavia, Ill.

WARRINGTON, ENGLAND, Eastertide. We have received the following announcement: "A General Convention is planned for Eastertide, 1938, at Warrington, England, the whole of the arrangements being, as on previous occasions, in the responsibility of the Warrington class. Once more the friends are given a hearty invitation to this gathering with the sincere desire and expectation that over all and during all the proceedings our Master will manifest His spirit. For further details and for accommodations, please apply to Mr. D. Stanley, "Laurel Bank," 140, Knutsford Road, Grappenhall, Warrington, Eng.

"An immersion service is being arranged. Those desiring to symbolize their consecration are requested to communicate with the convention secretary as soon as possible."

LOS ANGELES, CALIF., July 2, 3, 4, 1938. The Los Angeles friends wish an advance notice given of this proposed General Convention so that friends may have it in mind when planning vacations.

MEMORIAL DATE this year will be after sundown on Thursday, April 14.

The DAWN

A Herald of Christ's Presence

Vol. 6, No. 4

JANUARY 1938

One Dollar a Year

THIS MONTH

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THE CHRISTIAN LIFE:

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Jesus, The High Priest—Second study in the book of Hebrews. This study presents Jesus as the important personality in this epistle. 13

A Comparison of Natural and Spiritual Laws—An article which should help us to appreciate the immutability of God's laws as they apply to new creatures. 16

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THAT THE BODY OF SIN MIGHT BE DESTROYED

A contributed article which discusses the doctrine of the sin-offering as it is found in the book of Romans, particularly in chapter 6, verse 8.

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THE RIGHTEOUSNESS OF THE SAINTS

Another study of important commands given by Jesus in His Sermon on the Mount. Part three in the series, "These Sayings of Mine."

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CREATION

A contributed poem in which the majestic wisdom and power of God as manifested in the work of creation is beautifully set forth.

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NATURAL AND SPIRITUAL LAWS

Tells how the natural laws of adhesion and cohesion illustrate similar laws in the spiritual realm.

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THE BRETHREN OF JESUS

This will be the subject of next month's study in the book of Hebrews. It calls attention to the important sacrificial work of the under priests in which the church is invited to participate.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1897. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 24, Darwin Road, Welling, Kent, England; Australian address: Berean Bible Institute, No 19 Ermington Pl. Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

AS WE ENTER 1938



FROM the standpoint of Biblical prophecies there is much in the world at the beginning of the new year for which we may be thankful. Apart from these prophecies, however, it is only by closing our eyes to reality that one is able to be an optimist. The majority of the people of all lands are just as desirous of security and peace and happiness as they ever were, and probably more so, yet how to find it continues to be a problem more and more baffling. While the so-called civilized world has just finished its annual celebration of Christmas, in which the spirit of goodwill among men is universally acclaimed as the standard of righteousness to which all should adhere; there is so little of actual goodwill in some quarters of the globe that these very peace celebrations were possible only by virtue of the protection of military forces.

The hopelessness of Christendom's efforts and methods to bring about the foretold "goodwill toward men," prophesied by the angels on the night that Jesus was born, was forcefully illustrated this past Christmas when a riot among Arabs and others occurred simultaneously in connection with yule-tide celebrations in the Church of the Nativity, in Bethlehem, resulting in the death of more than a score of persons. The Church of the Nativity is located on the traditional site of the birth of the Prince of Peace, yet, in order to commemorate His birth in that church in the year 1937, it was necessary to have a military guard, with armoured cars, etc., stationed outside of the building while services were being held.

World conditions that make for such a state of things would be discouraging indeed had we no other hope for the ultimate triumph of righteousness and peace than is based upon nineteen centuries of continuously failing endeavors to promote the spirit of Christ among the nations and peoples of the earth which have been made by the professed followers of the Master. But how different is the picture when viewed in the light of the Word of God! From this authentic source of information we find that God's method of promoting peace on earth does not involve the use of present-day political and religious institutions; but that He has been preparing a Kingdom of His own—the Kingdom of God—that is to shortly take over the control of the affairs of the whole world; and that meanwhile He is permitting all man-made systems, through the operation of selfishness, to bring about their own destruction.

So the Christian is able to enter 1938 full of hope and courage because he knows that while, tempor-

arily, conditions are becoming more and more complex and trying, yet God is at the helm, and that the present Lord, who is soon to become earth's new King, is marching on to a glorious victory. His trampling of the wine press of God's wrath is indeed causing a "time of trouble such as was not since there was a nation," and is beginning to cause all the tribes of the earth to mourn because of Him; yet, through their travail they will eventually be made to recognize the presence of the new King, and will say, "Come, let us go up to the Kingdom of the Lord."—Micah 4:1-4.

From the human standpoint there seems little hope that general conditions will improve during the ensuing year. Recent victories of the Loyalist forces in Spain are interpreted by the experts to mean that the war of the classes there raging will be prolonged for another year. Japan continues to invade China. Because of the interrelationship of all nations, commercially and otherwise, the trouble in Spain as well as in the Orient, constitute a continuous and ominous threat of world war; while the local political and labor conditions in each of the nations become more and more difficult to handle with the passing years.

So the world rushes madly on! All wish that it might be toward better things, but there seems little evidence to justify the changing of this wish into a living hope. National debts keep mounting and tax burdens increasing. Everybody wants relief from conditions that are ever becoming more intolerable. They want peace and prosperity; but how to attain these ends nobody knows, except those who have learned that God alone is able to cause the "desire of all nations" to come. The world today is in a position much like that of the mice, which, according to a fable, decided that the best means of protection against the cat was to hang a bell on its neck so they would always know of its whereabouts; so it was unanimously agreed that this should be done. A wonderful solution for an age-long mouse problem had at last been found, and everything looked bright for the mice, until it was discovered that no one among them was able to hang the bell on the cat's neck.

Some people speak of "saving civilization," while others say, "Don't try to save it, it isn't worth saving." So we have the cross currents of opinions and endeavors. And what is "civilization" anyway? Civilization is the product of the thought and effort of the people in any given age. There was a civilization before the flood that God didn't consider to be worth saving. Of that time the Bible says that "the wickedness of man was great in the earth, and

every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.) Therefore, that civilization must have been an evil one; and it surely was. So evil was it that God overwhelmed it in a great deluge of waters, preserving from its devastation only eight persons—Noah and his family—who formed the nucleus of a new order, or civilization—the beginning of what St. Paul denominates, "this present evil world."—Gal. 1:4.

History records the rise and fall of many civilizations within the time limits of "this present evil world." One of these, Greece, was considered illustrious from the standpoint of its literature and the arts. Another civilization was the Roman Empire, mighty in arms and conquest, but arrogant, proud and selfish. Its downfall was precipitated by the wanton self-indulgences and luxurious living and smug complacency of the ruling class and the idle rich. Money was enthroned and its influence affected the whole social structure including the courts. Justice was a mockery.

The civilization of the Middle Ages was enshrouded in the gross darkness of ignorance, superstition, prejudice, cruelty and other elements of a Satanic order. There are none of these past civilizations that merits our favorable or serious consideration. We believe that today we have many and far greater advantages in almost every way than the peoples of the past enjoyed; yet how much better off are we, actually, than the people who lived in the so-called civilizations of the past? The *Christian Leader* says,

"As we look upon the world today, we see men and women hopelessly mangled in the ever revolving apparatus of living, and life has long ceased to have any meaning or purpose. Disregarding all moral and international law, in the name of civilization, proud nations rain bombs upon defenceless women and children and glory in adventures of ruthless cruelty, in order to make the world safe for civilization. The nations of the world, after expressing their solicitations and sympathy to the Abyssinian delegation at the League Council, have quietly witnessed that brave nation make the supreme sacrifice in order that they may enjoy a little longer the 'peace of the world.' At this moment 500 million people are fighting to save civilization. I wonder how many of those standing upon the firing boards of Spain and China have ever asked themselves the question, 'Is the thing that we call civilization really worth going to the trouble of sticking a bayonet into Brother Man?'"

In one of his articles, Alexis Carrol writes:

"Is it really worth while to go on elaborating a way of living that is bringing about the demoralization and the disappearance of the noblest elements in the human race? It would be far better to pay attention to ourselves than to construct faster steamers and more comfortable automobiles, cheaper radios and telescopes for examining the structure of remote nebulae. . . . There is not a shadow of doubt that mechanical, physical and chemical science are incapable of giving us intelligence and moral discipline, nervous equilibrium, security and peace."

Yes, right-thinking people are crying out for a new, a better civilization, in which love will play the supreme part, instead of selfishness. They want a condition of things in which the clash of arms will cease, where blood will cease to deluge the bright fields of earth, where honest men and women no longer will be faced by the giant terror of starvation and death. They want a society wherein faith in all the grand, beautiful and ennobling things will be encouraged and maintained, wherein God will be enthroned in the hearts of men and His laws of righteousness and truth will be impressed upon their hearts.

That the kind of civilization that the world needs will come ere long, we can rest assured, for it is the chief theme of Scriptural prophecy. The Bible speaks in plain and unmistakable terms of the passing away, in a great cataclysm of trouble, of civilization, as we know it today. It tells of the striving of the great winds of war that brought this state of society and the original form of government into existence. This was pictured to the Prophet Daniel some twenty-five hundred years ago. It was Jesus who said, "All they that take to the sword shall perish with the sword." (Matt. 26:52.) The sword is a symbol of destruction. It is a terrible thing to want to destroy others. When a village of the Samaritans would not receive Jesus, James and John suggested that they be permitted to call down fire from heaven upon the place, but the Master said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." (Luke 9:54-56.) How different from this ideal set forth by the Master is the spirit of the world today!

The world's at sixes, the world's at sevens;
One fairly holds his breath.
There's thunder of strife on the sea of life,
There are ominous clouds of death.

For one says this, and another says that,
And scarce can two agree,
And few can tell just where "we are at,"
And what's waiting for you and me.

And each must follow a vagrant lure
That leads where the wild winds blow,
And none can tell whence comes the spell,
And why he goes and goes.

'Tis something to follow a wilding way,
With death's grim flag unfurled.
There's just one thing with hope's bright wing—
That God take over the world.

And God will take over the world in His own good time and way—and He won't ask what Dictator Mussolini has recently styled the "tottering temple of the League of Nations," to help Him either. So from this standpoint we are glad that conditions at the beginning of 1938 are just as they are; for soon God will introduce the elements of a grand, new civilization. His word tells us that the founda-

tions of this new civilization will be justice and love, administered through its heavenly phase by Jesus, the twelve apostles of the Lamb, and the entire church of true overcomers. Its earthly phase will be in the hands of the ancient prophets and other worthy ones of the past; who were loyal to God and to the highest principles of integrity and honor. When these administrators come into power there will be no corruption in high places, nor any where else. The promise concerning these earthly representatives of the Kingdom, is, that they shall be made "princes in all the earth."—Psa. 45:16.

If our present civilization is passing out—and it is—then, all we can do about it is to let it go. Indeed, we could not save it even if we devoted our lives to the task—nor would we wish to. "Thy Kingdom come," is the daily, fervent prayer of those who know what the world needs. Meanwhile we

note the Lord's words, "When these things begin to come to pass, then look up, lift up your heads; for your redemption [deliverance] draweth nigh." The "things" Jesus referred to were "The sea [of human life] and the waves roaring; and men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25-28.) Verily, we can see these things beginning now. The threatened storm is approaching, which, when it reaches the height of its fury, will wipe out the last vestige of the present selfishly controlled civilization; and the grand, divine, glorious Civilization of the future age, even the Kingdom of God, will be ushered in, to bring peace, happiness and everlasting life to all the willing and obedient of mankind. Not all of this will be accomplished in 1938; but our King is marching on to sure victory, and in this we can continue to rejoice.

"KINGDOM CARDS" READY

PREVIOUS mention has been made of "Kingdom Cards," and a few experimental samples sent out. Now we are ready to fill orders for these cards in any quantity desired. The idea of circulating the truth by this method, as well as the name "Kingdom Card," originated among the brethren in England, where the Lord has unmistakably manifested His blessing upon this form of witness work. The brevity of the message presented on the card is probably the greatest reason for the larger response obtained than when tracts are distributed.

The method of distribution of these cards used in Great Britain has been that of house to house delivery; but some in this country have indicated their desire to send the cards through the mails to names obtained from telephone and city directories. Consequently, we have designed a card that will be suitable for use in either of these ways. At present we have but the one kind for **general** distribution, but later will probably have a variety of different ones, each calling attention to some special prophecy of the Bible. The reading matter on our present "Kingdom Card" is presented under the heading, "Has Democracy Failed?" and the prophecy cited is that of Luke 21:25, 26.

A suggestion has been made that an excellent manner in which to get these cards into the hands of those most likely to be interested, would be to put them into automobiles parked near churches during the Sunday morning or Sunday evening services. This would approximate the old method of distributing tracts at church doors, and would be much less likely to cause offence. The cards could easily be placed under windshield wipers, or elsewhere about or in the car, where the owners would be sure to notice them.

Order as many of the cards as you can judiciously use, either in house to house distribution, mailing, or otherwise. If you prefer, send for samples first, that you may see exactly what they are like. "Kingdom Cards," even as tracts, are furnished free.

CARDS FOR SPECIAL USE

In addition to the "Kingdom Cards" for **general** distribution which is now ready, we also have a card designed specially for mailing to friends and relatives of the deceased. Names and addresses for this purpose are obtainable in many cities and towns from the obituary lists of the newspapers. This is a form of serving the truth that may be undertaken either by individuals or by classes. Samples of these cards will also be gladly sent; or you may order a supply, if you wish. This particular card offers a free copy of the booklet, "Hope Beyond the Grave," to those interested.



THE DIVINE PLAN OF THE AGES

Irrespective of the manner in which you first introduce the truth to those having hearing ears, "The Divine Plan of the Ages" is the book you will need in order to properly follow up the interest. A standard, cloth-bound edition of these books is now available in any quantity desired. Do you have a supply of Divine Plans on hand? Does your class have a supply? Take stock, then order what you need at 50 cents the single copy, postpaid; or in lots of 10 or more, 30 cents each, postage extra. Special rates on lots of 100 or more.



5-CENT BOOKLETS

"The Day of Jehovah"—reprint from First Volume
 —"What Is Man?"—reprint from Fifth Volume—
 "God and Reason," and "Hope Beyond the Grave,"
 are all available in vest-pocket size at the rate of 5 cents each, in any quantity.



FREE TRACTS

Send for samples of the various kinds now in stock.

THE DAWN 136 Fulton Street BROOKLYN, N. Y.

THE EVERLASTING GOSPEL

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time.
16 And said, By myself have I sworn, saith the Lord, 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 Gal. 3: 8

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.
Lu. 2:10

20 For ye are all the children of God by faith in Christ Jesus.
20 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
Gal. 3: 26, 29

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21: 2-5

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.

6 And 'all flesh shall see the salvation of God.
Lu. 3: 6

6 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
10 For he looked for a city which hath foundations, whose builder and maker is God.
Heb. 11: 8, 10

The Day of the Lord

"But of the times and the 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. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall

not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:1-6.

THREE important thoughts relative to the Lord's second advent are brought to our attention in the passage above quoted. First, that the "day of the Lord" would come upon the unbelieving world unexpectedly—as a thief in the night—during which time, although there would be a general claim of peace and safety, yet sudden destruction would come upon them. Second, that this "day of the Lord," which would come upon the world as a thief, would be recognized by the "brethren." Third, that the reason the brethren would not be in darkness relative to the presence of the day of the Lord is because they would be awake and watching.

Thus does the inspired apostle give us three fundamental points of doctrine concerning the second advent of Jesus which are so important that if we ignore them in our study of the subject, we are certain to arrive at wrong conclusions. These three points preclude the possibility of the traditional theories concerning the second advent being true, for the reason that if Jesus returns to earth in visible form and is seen within a few hours by every human being, followed immediately by the utter destruction of the literal earth, then there would be no possible way

in which the church of Christ would know about it in advance of the world in general.

It might be argued by some that the apostle meant that faithful, watching Christians, would be apprised in advance of the exact time the Lord would return, hence for this reason they would have an advantage over the world, who would not know, and to whom, therefore, the Lord would come as a thief. But we are prevented from placing such an interpretation upon the apostle's words by the statement of the Master Himself. His words are, "Watch therefore: for ye know not what hour your Lord doth come."—Matthew 24:42.

From these words of Jesus it is evident that "watching" on the part of His followers was not to result in their knowing in advance when He would arrive, but merely that when He did come they would then know about it, while the unwatching world in general would not know. And how fully this is in harmony with the illustration of "watching." One who is commissioned to be a watchman to guard a city or a property at night while others are asleep, is supposed to remain awake and alert. But no matter how faithfully he may watch, he

could not be expected to know in advance of the thief's arrival; but he would be expected to detect his presence when he did arrive; and to act accordingly.

As In the Days of Noah

Jesus, Himself, explains that the days of the Son of man, when He would return, would be like the days of Noah. The particular point of comparison to which the Master calls attention in this statement is the fact that in both periods the people in general would not understand the significance of impending events. They "knew not" in the days of Noah, and they likewise know not in the days of the Son of man. He quote: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26, 27, 30.

That the "days of the Son of man" are days during which He would be present is made apparent in the passage just quoted by the reference to His revealing. The Greek word in this text that is translated "revealed," literally means to have the cover taken off. It has no thought whatever of coming, or arrival, but signifies rather the uncovering or revealing of that which already is present, but previously unseen. According to Jesus, this revealing of His presence will take place in a manner similar to the sudden and unexpected coming of the flood upon the world in the days of Noah, and which caused the destruction of "the world that then was."—2 Pet. 3:6.

That the "days of the Son of man" are so designated because

they are days in which the Son of man would be present, is further attested by St. Matthew's account of what Jesus said on the subject as recorded in Matthew 24:36-39.

"But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. But as the days of Noe were, so shall also the coming (*parousia*, presence) of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And **knew not** until the flood came, and took them all away; so shall also the coming (*parousia*, presence) of the Son of man be."

Obscurity Through Mistranslation

The true meaning of this text was obscured for centuries through a mistranslation of the Greek word *parousia*, rendered "coming" in the King James Version of the Bible. All recognized authorities of the Greek language agree that *parousia* means presence, and not coming. For this reason the significance of the days-of-Noah illustration, used by Jesus, is apparent; namely, that they picture the days of the presence of the Son of man, or a period of time when Jesus would be present, prior to His revelation to the world.

Erroneous interpretations of God's Word are due largely to the fact that all the various passages bearing on the subject are not taken into consideration before reaching a conclusion. Thus, as we have seen, because St. Paul wrote the Thessalonian church that the "brethren" who would remain awake and watchful, would not be in ignorance about the coming of the day of the Lord—that it would not come upon them as a thief in the night—so he concluded that they should be able to learn in advance of the Lord's coming. This misconception of the apostle's words and the consequent attempt to set dates, has brought much reproach upon the whole subject of our Lord's return.

Others, on the contrary, noting that Jesus said emphatically that no one would know in advance of the time of His coming, have been more or less indifferent to research on the subject, and frequently have cast derision upon those who have attempted to interpret the prophecies of the Bible with a view of learning what they could about the time and manner of our Lord's return.

And right here we desire to correct a wrong impression that is

more or less widespread concerning Pastor Russell's understanding of the Scriptures relative to this subject. Pastor Russell did not, at any time, attempt to forecast the date of the second advent of Christ, nor did he ever claim to know in advance either the exact or the approximate time when our Lord would return. What Pastor Russell taught was that when Christ did return the early period of His presence would be recognized only by those who were faithfully following in His footsteps—the watching ones—while to the world His presence would be as a thief in the night until He would be revealed in the time of trouble.

This view of the subject is, we believe, the correct one. It is the only view that makes possible the complete harmony of all the prophecies bearing on our Lord's return; and the only view, therefore, which affords a reasonable basis for faith as we seek to read the signs of the times, as those signs fulfil the many spirit-inspired forecasts relative to events that were to take place at the end of the age.

"And Took Them All Away"

Some are inclined to read more into Jesus' comparison of the days of Noah with the period of His second presence than His words actually warrant; that is, they would have us believe that the ignorance of the people at the time of the flood is intended by Jesus to be illustrative of the ignorance, not only of the world in general, but of the church also, relative to His second coming. But this thought will not stand close investigation. Note, for example, that it is said of those who were in ignorance in Noah's day, that when the flood came it took them "all" away, or destroyed all of them. Noah and his family were not destroyed in the flood. Why? Because he was not in ignorance of impending events, hence was prepared for them. It is equally true of the church in the "days of the Lord,"—"the days of the Son of man"—"but ye, brethren, are not in darkness that that day should overtake you as a thief."

After giving us the illustration of the days of Noah, Jesus said, "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42.) This Scripture certainly proves that no one would know in advance of the exact time when Christ would return; and it likewise proves beyond any shadow

of a doubt that the faithful watchers would be rewarded with a knowledge of His presence after He did return; else what advantage would the watchers have over those who do not watch?

Then Jesus follows up His admonition to "watch" with an illustration of what He meant by watching. He says, "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:43, 44.

"He would have watched," is the important point of this illustration; for, had he watched, he would have known of the presence of the thief, and could have taken necessary steps to prevent the destruction of his house. Now compare this with St. Paul's words quoted at the beginning of this article. For convenience, we quote them here again, in part: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

St. Paul explains, furthermore, that the reason this day of the Lord does not overtake the "brethren" as a "thief in the night" is because they do not sleep as do others, but rather are alert—they "watch," and are "sober." There should be no difficulty at all in understanding the significance of this illustration of a watchman. No degree of faithfulness on the part of a watcher would result in his knowing in advance when a thief was to arrive; but how unfaithful a watchman would be if, when the thief did arrive, he would not be able to detect his presence! And, according to the apostle, that's exactly the manner in which the Lord will reward the watching Christians at the end of the age; namely, that while He will come and be present as a thief in the night so far as the world is concerned—gradually bringing about the destruction of the old order of things while its promoters are saying "peace and safety"—"ye brethren" will not be in "darkness."

St. Peter's Corroboration

This inspired writer says, in 2 Peter 3:10, "But the day of the Lord will come as a thief in the

night; in the which 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." That the apostle wants us to understand that the "day of the Lord" is a period during which the Lord is present, is clearly manifest in verses 3 and 4 of this same chapter wherein he says that in the last days scoffers would come, saying, "Where is the promise of His coming (Greek, *parousia*, presence)? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Thus does St. Peter confirm the words of both Jesus and St. Paul to the effect that the presence of the Lord, during the "day of the Lord," was to be thief-like, that is, unknown, to the world. Also, that it would be in this time that "sudden destruction" was to come upon the old world order. But the apostle also shows—and this is in harmony with what we have already found—that those "scoffers" would not know that the day of the Lord is here because he says they are "willingly ignorant." That is to say, had they been faithfully watching, they would have known. Peter also, even as Jesus, calls attention to the great change of dispensation that took place at the time of the flood; and declares that, according to God's Word, another great change is to take place during the "day of the Lord."

That the Apostle Peter, in using the expression "day of the Lord," is speaking of the day of His presence, is further confirmed in the 12th verse of the same chapter, where he says, "Looking for and hasting unto the coming (*parousia*, presence) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The "day of God," is unquestionably the same period as the "day of the Lord" because the same events are described as taking place therein.

The Revelator's Confirmation

The vision of St. John, recorded in the 16th chapter of Revelation, bears out exactly the thought given us by Jesus, Paul, and Peter; namely, that the thief-like coming of Jesus would result in the "destruction" of the symbolic heavens and earth, and that the faithful watchers would know of His presence, hence would be apprised of the significance of events taking place. We

quote, "Behold, I come as a thief. Blessed is he that watcheth (and therefore will know of My coming), and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

We will not digress here to examine the significance of the expressions, "naked," "garments," etc., as our purpose at the moment is to call attention to the fact that the thief-like coming of the Lord is here associated with the work of destroying the nations of earth in the great battle of Armageddon—"the battle of that great day of God almighty." (Rev. 16:14.) It is quite clear that this refers to the same thought of destruction as set forth in the other Scriptures cited. Also, that in the midst of these developing events incident to the Lord's presence, the "watchers" were to be greatly "blessed" in that they would not be in "darkness" that that day should overtake them "as a thief."

Cometh to Destroy

Thus seen, it is apparent that the secrecy of a thief's presence is only one of the comparisons which the Scriptures make between the coming of a thief and the coming of the Lord; the other comparison being that of the work of destruction upon the world that was to follow His coming. Ordinarily, we think of a thief as one who merely steals, but apparently in Bible times thieves were also looked upon as destroyers. In this connection note Exodus 22:2; John 10:10 and Matthew 24:43. That this destructive work of a thief is also included in the Scriptural usage of this illustration is clearly indicated in the passages already cited in connection therewith.

To summarize, note Jesus' words to the effect that if the goodman of the house had known he would not have suffered his house to be broken up." (Matt. 24:43.) Also Paul's statement that "sudden destruction" shall come upon them." (1 Thes. 5:3.) And Peter declares that as a result of this thief-like presence of the "day of the Lord" the symbolic heavens and earth are to be destroyed; and finally, Jesus, through the Revelator, tells us the same thing in describing "the battle of that great day of God Almighty."—2 Pet. 3:10; Rev. 16:14.

Now the importance of this point is that it enables us to see clearly the significance of Jesus' comparison between the days of Noah and the days of His own second pres-

ence. It has been claimed by some that the sudden coming of the flood represents the coming of Jesus; but from the Scriptures examined this is evidently not the correct thought at all. Rather, the flood parallels the time of trouble, or destruction that follows the return of the Lord, the trouble during which His presence will be revealed to the world, the church having already learned of His *parousia* because they were watching, and therefore were aware of the thief-like secrecy of His presence.

Invisible Presence

The question naturally arises, How could Jesus be present without the world in general knowing about it? Would not everybody see Him if He were here? In answer to this question, we might ask, Did everybody see Jesus during the forty days between His resurrection and His ascension? The answer, of course, is No, everybody did not see Him then. Yet He was present. His disciples knew of His resurrection and presence at that time because He specially revealed Himself to them; but the world, especially the Jewish world, to this day does not believe that which actually took place back there.

The Scriptures make it clear—and we will examine that point in detail in a later discussion—that when Jesus was raised from the dead it was as a powerful divine being, like Jehovah Himself, who always has been and always will be invisible to human beings. We believe in the existence of God because of the evidence presented to our finite minds. Likewise, the Scriptures show that we should be able to know of the second presence of the risen, divine Lord, through the "signs" or evidences that were to mark that presence.

When Jesus explained that the days of the Son of man would be like the days of Noah in the sense that the people in general would be in ignorance of the significance of impending events, (events, which, in the day of the Lord, would culminate in a time of destructive trouble precipitated by the thief-like presence of Christ,) it was in answer to the inquiry of His disciples as to what would constitute the signs of His presence and of the end of the age. We quote the disciples' questions, as follows: "Tell us, when shall these things be? and what shall be the sign of Thy coming (*parousia*, presence), and of the end of

the world (Greek, *age*).”—Matt. 24:3.

The Greek word translated “coming” in the foregoing passage is *parousia*, which, as we have already noted, means “presence.” No recognized Greek scholar will admit that this word *parousia* means anything else except presence, or a being along side. Some early Greek writers who had come under the influence of erroneous views concerning the second coming of Jesus, use the word *parousia* as though it meant coming; but all Greek scholars agree that presence is the correct translation. In view of this, what the disciples actually wanted to know was how the followers of the Master would know when He was present on the earth the second time—a presence which they even understood was to be associated with the end of the age.

“Indications” of His Presence

The Greek word used by the disciples in asking Jesus what would be the “sign” of His *parousia*, is *semeion*, which, according to Prof. Strong, means “an indication.” What the disciples asked then, was, “How shall your *parousia* and the end of the age be indicated?” It was in answer to this question that Jesus compares the time of His second presence with the days of Noah, and shows that to the world there would be no “indication” of His presence until the destructive trouble of Armageddon would burst unexpectedly upon them. Jesus also told of many things by which His *parousia* would be indicated to the faithful watchers prior to His disclosure of it to the world in general.

No one should be confused by the fact that *semeion* is translated “sign”—singular—in Matthew 24:3, as though the disciples were asking to be told about some one certain thing by which they would know of the presence of the Lord. The Greek word *semeion* is just as properly translated plural as singular, and is so translated a number of times in our King James Version. Actually, it is neither singular or plural. Its literal meaning is, “indicate,” irrespective of the number of things or events that may be associated with that which is indicated.

The verb form of this same Greek word is used in Revelation 1:1, and there it is translated, “signified.” The Revelation of Jesus Christ is here said to be “signified” unto His servant John. What happened in John’s case was that the Lord

gave him a vision of a whole series of events that would take place in connection with Christ’s dealings with His church and the establishment of His Kingdom. It was not merely one “sign,” but many of them that John saw.

We mention this point specially because some have presented the thought that because the word *sign* is in the singular in Matthew 24:3, we should not understand the various events mentioned by Jesus as being evidences of His presence, and that He really does not answer this particular question of the disciples until in the 30th verse where He says that “then shall appear the sign of the Son of man in heaven.” The claim is that the events mentioned prior to this statement actually predate the presence of Christ, and are not therefore signs of His presence.

This thought is erroneous because the Greek word *semeion* cannot properly be limited to a single event, as it is used in Matthew 24. The Master had already told of many things that would be “an indication” of His presence to His followers, the watchers; but in verse 30 He comes to something that would have to do with revealing His presence to others—the non-watchers, the world in general. This particular “indication” would be associated with the symbolic heavens, and was to cause “all the tribes of the earth” to “mourn.” Ah yes, that will be the time when “they”—not merely “ye brethren”—“shall see the Son of man coming in the clouds of heaven.”—Matt. 24:30.

“Peace and Safety” Then Mourning

Now according to the Apostle Paul in 1 Thessalonians 5:1-4, there was to be a period during the day of the Lord when the world—“all the tribes of the earth”—would not

be mourning, but, rather, would be saying “peace and safety.” And that’s the time the apostle says that “ye brethren” would not be “in darkness” of the day of destruction near at hand, which, when precipitated by the present Christ, would cause the world to mourn, and by means of which “they” would be able to “see,” or have indicated to them, the presence of the Lord, having been recognized by the watchers as already present even as a thief in the night, shaping events for the consummation of the age—the burning of the symbolic heavens, the melting of the elements, as explained by St. Peter in the third chapter of his second epistle.

Jesus explained that His coming, or arrival, would be at a time wholly unexpected. Today, many in the nominal Christian world are hailing the near coming of the Lord. On every hand we hear the cry that He is coming soon. In view of this, it would seem to us that if Jesus should come in material form now it would not be at a time unexpected at all, hence Jesus would have been wrong in this statement. The signs in the world today which are causing religionists in general to take note are the signs of His presence that eventually will have to do with His revelation to those who failed to read properly the earlier signs which indicated His presence to have already become a reality more than half a century ago. When He did come, back there, as we shall see in our study of next month, it was, indeed, at a time not expected; and even to this day but few—perhaps fifty thousand in all the world—have been able to see and rejoice in His *parousia*, a rejoicing that has increased as they have been able to witness the gathering storm-clouds which eventually are to reveal the presence of earth’s new King to all mankind.

Hope Beyond the Grave

What Is Death? Is Man Immortal? What About Hell? Spirits and Spiritism. What Is Heaven? Where Is Paradise?

These six interesting chapter headings give some idea of the scope of subject matter discussed in this new booklet, “Hope Beyond the Grave.” It deals with all the important Scriptures ordinarily used to prove the erroneous theory of inherent immortality; and presents the Scriptural definition of the soul. A display advertisement of The Divine Plan of the Ages, showing chart of the ages, adds to the value of the booklet. Contains 128 pages; is vest-pocket size. Prize, 5 cents each, 20 for \$1

THE DAWN

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The Christian Life

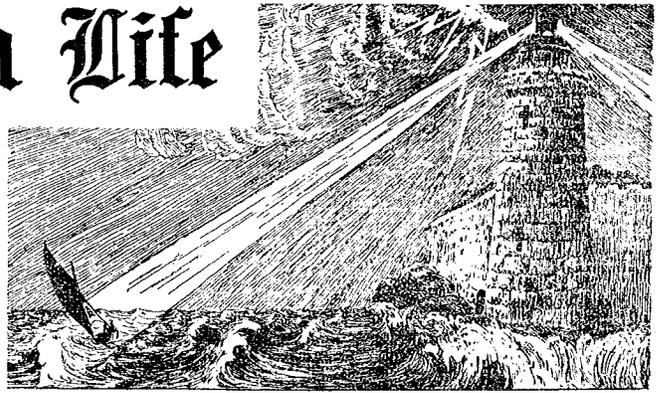
The Years Roll On

*Perilous times—Last year—The new year—
Good resolutions—Present opportunities—
God's dwelling place—The Rock of Ages—
Witnessing for the truth—The spirit of love
—The hope of glory*

OUR times surely are strange ones, indeed. They are times of fusion and diffusion, times of unrest and confusion, times of illusionment and disillusionment, times in which antiquated customs and ideas are cast into the discard, when political and industrial sins and imperfections are exposed, but which exposure leads to no lasting remedy. These are the times when the distribution of the natural resources of earth and the wealth of the world are declared to be for the benefit of all humanity, but which, in reality are in the hands of but a limited few.

It is a day when the rights and liberties of men are vociferously stressed but strenuously denied. It is a time of enlightenment and advancement, yet men are hopelessly groping about for a solution of some of even the minor problems of this complicated and complex social structure, the basic principles of which are largely selfishness and self-interest. It is a time when candor, honesty, conscientiousness and truth should prevail, but instead, policy, expediency and deceit are the order of the day. It is a period of transition when the world draws near to the time for experiencing the greatest trouble in all its long history of sin, sickness, trouble, multifarious evils and calamities. It is what the Bible declares to be "the time of the end." And still the years roll on.

1937 was, in many respects, a momentous year. It saw the terrific clashing of belligerent forces in Spain, and the end of that peculiar struggle is not yet. It saw the breaking out and continuing of hostilities between Japan and China, with its consequent toll of life and enormous property damage. It witnessed the growing tendency toward and the firmer establishment of Dictatorships in a world already feeling the influence of Communism. It saw the conflict and bloodshed of the Jew and the Arab in the Holy Land, where hitherto there was no apparent depression or trouble. It saw the utter impotency of the so-called League of Nations in its restrictive measures against oppressive, aggressive nations in their seizure of land and property. It saw the discard and strife between capital and labor with a resultant increase in strikes, sitdowns, walkouts, shutdowns, etc. It was characterized by an increased number of accidents, a steadily rising



mortality rate due to accidents, the uncovering of further rackets and racketeers, an increase in crime and criminality, a more general and widespread delinquency among the youth of the world. Enormous expenditures for armaments and preparations for war on an unprecedented scale by all the great nations of the world. All these have contributed their part to the folly and insanity of these times. And as we reflect upon all the history-making happenings and incidents of a most eventful year now past and gone, we naturally ask the question, What will the New Year have in store for the world? And what will it bring to pass in connection with the church?

The most evident fact in regard to the church is that it is still here. That is to say, it is represented in the "feet" members of the body of Christ. If we concede that these members are here, then we also concede that they are here for a purpose. The question is, just what can that purpose be? Is it that they simply remain here, listlessly waiting to be taken home, "while others fought to win the prize, or sailed through bloody seas"? No, whatever we are here for, it is not for an idle purpose. In many parts of the world the Lord's people still have the opportunity to bear witness to the truth of the coming Kingdom; and besides we can help each other in completing the "sealing" work ere the "four winds" are let loose. Some claim, of course, that we should not be active witnesses of the gospel message, while others would have us believe that the "sealing work" was completed years ago. Both these extreme views seem wholly unsupported by the Scriptures.

The Harvest Work

At one time the brethren generally had the thought that the harvest work would close down simultaneously with the closing of the Gentile Times in 1914. But as that date drew near it was realized that there was no positive Scriptural authority for associating these two events in point of time. The 1914 date for the closing of the Gentile Times was well marked by the outbreak of the World War—a war that ushered the nations into a period of chaotic disintegration and final destruction. But the World War was, at the most, merely the beginning of the end, or of the great

period of spasmodic trouble which was to mark the end of the age. It was not the culmination of that trouble else now the world should be fairly well launched into the Millennial age, and world-wide peace should be declared; and we should behold every possible preparation being made for peace instead of the extensive preparations for war that all the nations are making today.

The fact that Gentile nations are still existing and exercising a measure of power in the world should not lead us to conclude that the Gentile Times did not end in 1914. Gentile nations existed and wielded power before the Gentile Times began. The beginning of the Gentile Times did not involve the creation of Gentile nations, neither are we to expect that the close of Gentile Times would mark the immediate destruction of all Gentile nations. The Gentile Times, rather, had to do with a God-given right to exercise authority; hence, the ending of that lease of power would merely mark the withdrawal of that divine sanction. Remnants of the nations are still attempting to rule the world, but how utterly futile have been all their efforts to restore the world to its pre-war status of measurable security and tranquility.

Smiting, Grinding, Blowing

According to the prophecy of Daniel, the stone (kingdom) was to smite the image on its feet, but this smiting marks but one stage in the destructive processes. Following the smiting, it was to be ground to powder, and then the wind was to blow it away. Now the question is, Has the image been ground to powder; and, in addition, has it been blown away like chaff. Surely, we must all say, No! While there is much evidence that the grinding process is going on, yet the final "winds" have evidently not yet started to blow. The winds seem to parallel the "four winds" of Revelation 7. These four winds will produce a destructive cyclone of fury that will strike the earth and wipe out, or blow away every vestige of governmental authority, assumed or actual. The Prophet Ezekiel said, "I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself." (Ezekiel 1:4.) And through Jeremiah the Lord said, "Lo, I begin to bring evil on that city which is called by My name, . . . for I will call for a sword upon all the inhabitants of the earth. . . . The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. . . . Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even

unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jer. 25:29-33.

Thus do the Scriptures describe the events associated with the blowing of the "four winds"—the "whirlwind." Manifestly we have not yet reached such a great "time of trouble"; therefore, the Gospel age is not fully ended. Jesus said, "The harvest is the end of the age." (Matt. 13:39.) As the age is not yet fully ended, the harvest must still be going on. And as the "four winds" are not yet blowing, they evidently—as the Revelator indicates—must be held back until the servants of God are sealed in their foreheads with a knowledge of the truth. And what is the harvest work? It is a time of separating the "wheat" class from the "tares." In order to accomplish this work, the sickle of truth has had to be applied all through so-called Christendom. Has any of this harvesting work taken place during the past year? Most assuredly! A number of those in bondage to Babylonish systems—new and old—have come out and have found the true liberty of Christ. Others have consecrated their lives to God, and we can testify that they are giving (some of them, at least) every evidence of being begotten by the holy spirit to newness of life in Christ; for they love the truth, and their minds have taken hold of the spiritual hopes and promises. These are facts, and facts are hard things to gainsay or offset by specious reasoning or by any personal desires to have the "door" closed before the time that God has set.

In fact, it is hard for us to understand just why anyone should be anxious to have the door to the high calling closed, either in 1938, or at any other time; except, of course that its actual closing will mean the speedy consummation of the church's hope. It seems to us that Jesus issued a warning against the premature efforts of humans to close the door to the high calling when He said, "These things saith He . . . that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." (Rev. 3:7.) This seems equivalent to saying, "Hands off that door, please. You can't open that door, and you can't shut it. I'll attend to that." Now how was the door opened? Was it done in secret? or was it done in a way that was made clear to all the members of the true church? We answer, the latter was the case. At Pentecost, the door was opened to the Jews, and three and a half years later it was opened to the Gentiles, when God made the matter clear to Peter and subsequently to the entire church. And, no doubt, when the time comes for the closing of the door, there will be no mistaking the evidences to the faithful children of God.

The Night Cometh

Our Lord said to His disciples, "Work while it is day; for the night cometh, when no man can work." (John 9:4.) He meant that His people were to do the work assigned them—whether the

general work of the Gospel age, or the harvest work—for the night-time of great tribulation would surely bring that work to a close. In other words, it would close the door of opportunity of becoming a member of the bride class, for people's minds would be so possessed by fear that they would have no desire to become members of the church. Of course, certain members of the "great company" class would still be here, but these would be a spirit-begotten class, not having been sufficiently faithful in doing the Lord's will to win the chief prize. Years ago the author of "*Studies in the Scriptures*" wrote the following words:

"There are three ways in which the closing of this door might be indicated: First, by a definite Bible statement of the exact date; Second, by such a reversal of public sentiment with reference to the truth, that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the truth's sake (Rom. 8:17) would be no longer possible; or Third, by such a condition of affairs obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance.

"Though we are definitely informed that the door will be shut some time within this harvest period or end of the age, the Bible does not give the exact date; and, although after the great time of trouble there will be a grand reversal of public sentiment in favor of truth and justice, we have no intimation whatever that such a condition of affairs will obtain until after the harvest period is fully ended. But we have a clear intimation that *the door will be shut in the manner* last named; for, before the Millennial day breaks, we are forewarned of a dark night wherein no man can labor—'The morning cometh, and also the night.'—Isa. 21:12.

* * *

"The present is the time for the sealing of the servants of our God in their foreheads, before the storm of trouble bursts (Rev. 7:2, 3); and every wise virgin should appreciate this privilege of the present, both for his own intellectual sealing with the present truth, and also for engaging in the harvest work of sealing others of the wheat class and gathering them into the barn of security, before the night cometh and the door of opportunity to labor is shut. . . . It will not be long before the plowman of the next dispensation (the great trouble foretold, which will prepare the world for the Millennial seed sowing) shall overtake the reaper of this dispensation. (Amos 9:13.)"—*Vol. 3, pp. 207-216.*

These words are as true today as when they were written, for we have plenty of evidence that the plowman has not yet overtaken the reaper—at least, not in many parts of the world. The truth service has not been stopped, except in certain countries. Bible Students are still privileged to

put out tracts, to hold public meetings, to witness for the divine Kingdom, in most parts of the so-called Christian world. But when the "door" is closed, this work will also be fully stopped. Let no one deceive himself in this matter. Golden opportunities of service are still with us.

Good Resolutions

While there are those who like to form good resolutions at the beginning of the year, these are always in order. Indeed, are we not always forming them, and always trying to keep them? For do we not say each morning, "I will strive to be simple and sincere toward all. I will seek not to please and honor self, but the Lord"? But, perhaps, some of us feel that the past year as a whole has not been entirely a success in the carrying out of our good intentions. We look back and see occasions upon which we have failed or partly failed. We think there is a possibility of our doing better this new year. Certainly we want to do better, for the real Christian is never satisfied with his attainments this side the veil. Perhaps we can be a little kinder and more charitable in our attitude toward those of like precious faith. Perhaps, by means of some sacrifice, we shall be able to attend some convention and encourage the brethren by our presence. Perhaps we'll be able to hand out a few tracts and honor the Lord in this way. Perhaps we'll be able to be more diligent in seeking little ways of witnessing for the truth. Perhaps we'll manifest more confidence in the Lord and in His providences in connection with the affairs of our lives. Ah, yes, it might be a good thing, indeed, to form some helpful resolutions, and then go to God in prayer and ask Him to assist us by His divine grace so that we may faithfully carry them out to His glory.

God's Dwelling Place

God's dwelling place today is with His people. As yet He has not established His tabernacle with the world. In Psalms 46:4, 5 we read: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early."—Margin, "When the morning appeareth."

God's dwelling place with the Jews was represented in the Tabernacle in the wilderness. It was more especially manifested in the Shekinah light between the cherubim in the Most Holy. This Most Holy concision (that is, heaven itself) is surely becoming a greater reality to the church today as its members look "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18.) Drawing near to the second veil, they can behold by faith the wonderful things beyond. But the entire tabernacle pictures the presence of the Lord, His dwelling place with those whom He has called into the light of truth; for in this great light He, Himself, eternally dwells. He is in the

midst of her (the church); and she shall not be moved, even though all other things be shaken down and utterly removed.

How clearly we can see that only the things that God makes secure can finally remain; for these things alone contain the elements of permanence. "Except the Lord build the house, they labour in vain that build it." (Psa. 127:1.) In doing the building work, the Lord gets right down to rock-bottom principles. The great foundation stone laid by Him cannot be harmed by the raging winds and waves of human passions. "For other foundation [stone] can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.) And the apostle tells us that if we build on this foundation such material as gold, silver or precious stones (all representing truth and corresponding character) our work shall remain; but if we use the wood, hay, stubble of human tradition, the work shall surely be destroyed and we shall suffer loss, certainly the loss of the highest reward, even the divine nature.

"God is building every day
A temple the world may not see.
Building, building every day,
He builds for eternity."

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit."—Ephesians 2:19-22.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians 4:14-16.

Building For God

Since every joint can supply something, therefore every joint is necessary to the body. Let no one say then, "I am useless, I have no talents." For "now hath God set the members every one of them in the body, as it hath pleased Him." (1 Cor. 12:18.) The world has many highly talented people, but they are not being used by the Lord in His great temple-building work. The fact is that they have not found Christ as "the Rock of Ages," nor have they sought to build on Him and His redemptive work. They are trusting in other things, such as money, social position and power among men, and have erected their earthly temples and have not been brought in heart hunger to the foot of the cross. God will deal with them in His own good time and way; but at present His dwelling

place is with His sanctuary class, the church; and, as we have said, these shall not be moved, though everything else goes down.

The years roll on; and, as they do so they should find God's people developing more and more of the grace of love, which is the greatest of all things. When first the truth came to us how wonderful it seemed, and how rich in blessing to our hearts and minds! But has it lost any of its power with the passing years? Nay, verily? If, in the school of Christ, we have been trying to learn the lessons the truth has for us, then our lives must be deeper and richer for the experiences of the past. Perhaps we have learned better how to live one day at a time, trusting God to supply grace for our present needs, and leaving in His hands the various matters pertaining to the future. If great mountains of difficulties seem to loom up before us, they may dwindle to small hills as we draw near to them; or, as someone has said, they may turn out to be merely mountains of smoke. Perhaps we have had such experiences during the past year, and our love for the Lord and His precious truth is stronger because of the way that He has led us day by day toward the Kingdom.

The years roll on; and we find our hearts turned more and more toward the consummation of all our hopes and desires. If the Lord did not want us to think of the joys of the heavenly Kingdom to come, such joys would not be held out to us as the glorious reward for our faithfulness. Down here on earth the Christian finds himself developing a keen sense of appreciation for fellowship with the brethren, and, in the Kingdom, the great love feast begun here will continue. Indeed, what will the marriage supper of the Lamb be but a prolonged feast of truth, shared by all the glorified members of the bride class?

The years roll on, and stand we now
Upon Mount Zion's mighty brow.
We've found the joys of peace and love,
And grace comes down from heaven above.
The matchless prize of glory nears—

May the dear Lord help us all to be faithful unto death, that we may receive that wonderful reward!

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Jesus, The High Priest

(The Epistle to the Hebrews, Study 2)



LAST month we found that the apostle's purpose in writing his epistle to the Hebrews evidently was to encourage its readers to take a renewed stand for the Lord and for the truth—to again become enthusiastic for the service of God, the truth and the brethren, as in the "former days." (Heb. 10:32-34; 6:10-12.) In view of this manifest purpose of the apostle to revive the wavering faith of the Hebrews, we saw how very appropriate were his opening remarks concerning Jesus, the One through whom God had spoken "in these last days." Having, in the first chapter, established the fact that Jesus is the One through whom God is dealing with His people since the first advent, the apostle continues, throughout the epistle, to present Jesus as the central figure, the key personality so to speak, in the whole divine arrangement that had been prophetically and typically outlined in the Old Testament.

The child of God and student of His Word is always sure to become confused and discouraged in proportion as he fails to take into consideration the entire testimony of the written Word; and this was evidently, to some extent, the cause of the Hebrew Christians' cooling zeal. They had accepted Jesus as the *Messiah* and *King* of Israel, and having in mind the promises of glory relating to this great personage, were finding it difficult to harmonize their own experiences therewith. In the beginning of their Christian career they endured "a great fight of afflictions" and took joyfully the spoiling of their goods, but why should they always be required to suffer if the One whose Messianic cause they had espoused was indeed to be the great King who would reign "from sea to sea, and from the rivers unto the ends of the earth"?—Psalms 72:8; Zech. 9:10.

Hence, in order to remove this hindrance to their faith, the apostle presents Jesus to the Hebrew brethren as the *High Priest* of a new priestly order, showing that, in connection with His priestly office, there must be sacrificing on the part of the High Priest Himself, as well as His followers, the under priests. So, after presenting Jesus as the nighly-exalted One who is now seated at the right hand of the Majesty on high, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (chap. 1), Paul then proceeds to outline the manner in which Jesus attained this high position, and the divine purpose that was accomplished thereby.

"For it became Him [Jehovah]," says the apostle, "for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect *through sufferings*." (Ch. 2:10.) Yes, the Hebrews should

realize that the ministry of this outstanding character of the Old Testament prophecies must be one of suffering as well as of glory, and that, if they were to be associated in His glory, they must also expect to partake of His sufferings. While they had already suffered to some extent, when they were "first illuminated," yet they need not expect release from the narrow way of sacrifice until, like Jesus, their humanity was completely consumed. "Ye have not yet resisted unto blood," the apostle reminds them (ch. 12:4); hence, seeing that Jesus' path to glory was one of sacrifice even unto death, they should continue to look unto Him and seek to follow Him, rejoicing in the privilege of sharing with Him in the foretold "sufferings of Christ, and the glory that should follow."—1 Peter 1:10-12. 4:12.

Two Prophecies Cited

In this 2nd chapter of Hebrews, the apostle quotes from two important prophecies of the Old Testament and shows how Jesus, as the High Priest, is related to both. First, he refers to that well-known prophecy of the 8th Psalm (4-6), which reads: "What is man, that Thou are mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." In quoting this prophecy, Paul is careful to make it plain that we do not yet see its complete fulfilment; but only that part of it which speaks of God as being "mindful" of man, and of visiting him as a result.

It was because man was originally created in the image of God and crowned with earthly glory and honor, that the Creator was still mindful of him, and intended to restore him to his original standing of perfection and glory; and it was to accomplish this restoration work that Jesus, as the divine messenger, visited the earth in fulfilment of the 8th Psalm, the apostle shows. The object of the visit—the reconciliation and restoration of man—is accomplished. First, through the death of Jesus as man's Redeemer; Second, through Jesus' own suffering which prepared Him for His position of Glory as High Priest, Mediator and King; and Third, through the selection from the world of mankind of a group of "brethren" who share the Master's suffering, and, upon the basis of their faithfulness in following in the way of the cross, will have the privilege of sharing in His glorious work of restoring the lost race to perfection and life during the future Kingdom period.

Thus does the apostle argue, "But now we see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto

glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praises unto Thee."—Ch. 2:8-12.

The prophecy quoted by the apostle showing that Jesus would sing Jehovah's praises unto His brethren, is from the 22nd Psalm. The first twenty-one verses of this Psalm have to do principally with the suffering of Jesus, suffering by which, the apostle explains, He was prepared for glory. The 27th verse of this Psalm declares that "all the ends of the earth shall remember and turn unto the Lord." Ah yes, this is the ultimate purpose to be accomplished through Jesus, but first, the apostle reminds them, there must be the ministry of suffering. Jesus Himself suffered; His brethren must also suffer that, later, they may be "glorified together" for the great Kingdom work.

The expression, "we see not yet all things put under Him," is a key that will help unlock other parts of this epistle to the Hebrews if we will but use it. We say a "key," perhaps it would be better to say that it reveals a principle in the application and interpretation of prophecies, a principle which, if used, will help us to avoid confusion. This principle, employed frequently in the book of Hebrews, is that of quoting prophecies that are to be fulfilled by Jesus, when the beginning of the fulfilment is all that is, as yet, a reality. In order to reestablish the faith of the Hebrews, the apostle associates Jesus with many Old Testament prophecies, the complete fulfilments of which will not be accomplished until the end of the Millennial age. The 8th Psalm is one of these.

A Restitution Prophecy

Another point, also, is worthy of note in this connection. The prophecy of the 8th Psalm is definitely one pertaining to restitution blessings for the world, and not to heavenly blessings for the church. Should we fail to rightly divide the Word of truth, we might imagine that the "brethren" of Jesus, among whom He sings praises, are the same ones who are to be restored to earthly honor and glory as a result of His death. But no, the apostle precludes the possibility of such a thought when, in summing up his findings on the subject, he says, "Wherefore, holy brethren, partakers of the *heavenly calling*, consider the Apostle and High Priest of our profession, Christ Jesus." (Ch. 3:1.) The 8th-Psalm prophecy, describing the original honor and glory of man, and of his being visited by God for the purpose of restoring him to that original human perfection, distinctly says that he "was made a little lower than the angels," whereas of Jesus, the apostle says that, while He also was made a little lower than the angels *for the suffering of death*, He was *additionally* "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." (Ch. 1:4.) And

we are partakers with Him in this heavenly calling and will share in His heavenly inheritance. In other words, the church figures in this prophecy, not as partakers of the restitution blessings foretold, but as co-workers with Jesus in dispensing those blessings. The apostle uses this same principle of interpretation when, later on, he refers to prophecies relative to the New Covenant.

Also, in passing, it is well to get clearly in mind the fact that, while Jesus as the High Priest is indeed the "All in all," (Eph. 1:23), the very central figure in the fulfilment of all the prophecies pertaining to man's restoration to life, the apostle associates the "brethren" with Jesus in this ministry. Jesus is the High Priest, yes, but there is a "profession," or entire order of priesthood, of which the church is a very definite part. Jesus is exalted to glory, but it is as the "Captain" of many "sons" who likewise are to be exalted to glory with Him. It was to encourage the Hebrew brethren in the face of persecution and hardship that Paul reminds them of this phase of the gospel arrangement. This joint-heirship of the "many sons" should be kept in mind in studying the epistle to the Hebrews if we are to plumb the rich depth of meaning which it contains.

"He That Is Called of God"

We may not know of all the factors that contributed to the discouragement of the Hebrew brethren, but we are sure that Satan must have brought every possible influence to bear upon them in order to destroy their faith in Jesus as the Son of God and Messiah; and one suggestion that would naturally carry a lot of weight would be that Jesus could not really fill a priestly office because he did not come of the Levitical tribe. Paul meets this objection by reminding them that even Aaron had had no inherent right to the priesthood, nor did he assume the honor of the position himself, but that he was "called of God."—Ch. 5:4.

If God called Aaron and authorized him to serve as a high priest, passing that privilege on to his descendants, why couldn't He likewise call Jesus? And this He did, the apostle shows, so that Jesus, like Aaron, possessed the proper divine ordination. And there was still another point which would tend to strengthen the faith of the Hebrew brethren in the fact that Jesus was the One whom the Father had sent, which was that He was the antitype of a typical priesthood which not only predated the Aaronic order of priests, but was also more exalted in nature; namely, the Melchisedec priesthood.

To establish this point, the apostle quotes from the 110th Psalm (4th verse) and applies it to Jesus, as follows, "Thou art a Priest for ever after the order of Melchisedec." This prophecy also states that the Lord would "strike through kings," and "judge among the heathen," but Paul did not mean that these things were already taking place in his day. No, he merely wanted them to realize that this prophecy was beginning to be fulfilled in the

sacrificial work of Jesus, and His subsequent exaltation to glory at the right hand of the Majesty on high. This glory feature of the priesthood was not ignored in the Aaronic order, being represented in the robes of glory and beauty worn by the high priest after the sacrifices were completed, but the Melchisedec type called special attention to this phase of the divine plan, in that Melchisedec himself was both a priest and a king.

The Melchisedec priestly order, unlike the Aaronic, had no succession of office, Melchisedec himself being the only one who served God in this particular typical manner. Jesus, the antitypical Melchisedec, was also like this, the apostle points out. Jesus had no predecessors in this office, nor will He have any successors—although He will have underpriests associated with Him in the work of this kingly priesthood. This thought, no doubt, was specially encouraging to the Hebrews who, perhaps, were having difficulty in seeing the divine authorization of Jesus' ministry.—Ch. 7:1-3

"The Law Made Nothing Perfect"

But why should there be a priesthood different from the Aaronic priesthood? these discouraged Hebrews might ask. Paul anticipated this hindrance to their faith by saying, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" (Ch. 7:11.) Ah yes, that was the point! The Law Covenant arrangements, of which the Aaronic priesthood was a part, had failed to produce the desired results, so an entirely new set up had been planned by God and promised through the prophets, an arrangement which, because it was based upon better sacrifices and would be placed in the hands of a better Mediator, would bring about the desired reconciliation of the people.

But there were a number of things to be taken into consideration in connection with this increasing light being unfolded by the apostle. In the old Law Covenant arrangements there was not only the priesthood, in which Aaron was the first high priest, but there were gifts and sacrifices; there was a tabernacle, with its holy and most holy, etc. Were the Hebrew brethren to understand that all those arrangements were of no value, and the many centuries they had been used merely wasted time? No, such a thought would tend to weaken their faith in the wisdom of the God who had planned it all. If it were all to pass away, there must be a good reason for it, and surely something must have been accomplished by its use.

So the apostle proceeds to show, not only that there is a new priestly arrangement in which Jesus is the High Priest after the order of Melchisedec, but that there are also gifts and sacrifices and a tabernacle and a covenant; and that all this has been prefigured in the Aaronic priesthood with its tabernacle and services. And, while the Law Covenant

had failed to make perfect, yet it had, in the divine economy, accomplished a very important purpose—it had served as a wonderful "shadow of good things to come." (Ch. 10:1.) The typical teachings of the tabernacle and its services augment the prophecies concerning God's plan, and this made it well worth while. Speaking of the typical priests the apostle says, "Who serve unto the *example and shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shown to thee in the mount."—Ch. 8:5.

Thus were the Hebrew brethren made to see that the Aaronic priesthood was merely typical, and that Jesus, who was not only a sacrificing priest, but a King as well, as typed by Melchisedec, was to be looked upon as the antitype. That all this had been foreknown and foretold by God is evidenced, the apostle shows, in that a New Covenant had been promised, yes promised because there was fault to be found with the old covenant. Then Paul quotes from the 31st of Jeremiah concerning the New Covenant, and shows that it takes the place of the old Law Covenant because the former had failed to give life.

What the apostle says in the epistle to the Hebrews concerning the covenants will be discussed in a subsequent article. We pause here long enough merely to observe that the apostle in the 8th chapter is simply summarizing the typical teachings of the old Law Covenant arrangements, and pointing out that, in the antitype, the New Covenant finds its place. Paul does not here attempt to explain the church's relationship to the New Covenant. Nor does he say that the New Covenant is now inaugurated. His quotation from the 31st of Jeremiah proves rather to the contrary. For example, the people do not have God's law written in their hearts today any more than they are now restored to the original perfection and dominion enjoyed before the fall, as foretold in the 8th Psalm. Paul quotes from both of these prophecies, not to show that they are now fulfilled, but that they are to be fulfilled through the ministry of Christ. How could the Hebrews, or anyone else, have faith in Jesus, as the One sent of God, unless all the prophecies relating to the reconciliation of the world were to be fulfilled through Him?

"But We See Jesus"

"But we see Jesus," is the foremost theme of the apostle in His letter of encouragement to the Hebrew brethren. It is not his only theme, however, because the church's relationship to Jesus, as co-sacrificers with Him, is also given a prominent place in the epistle, as well as other related subjects. But the apostle seems to realize that if those Hebrew Christians were to be aroused to their former zeal for the gospel of Christ, they must be made to see that Jesus was indeed the divine agent foretold in the prophecies and illustrated in the Old Testament types.

Thus it is that Paul presents Jesus to them and to us as the perfect man, "crowned with glory and honor, that He by the grace of God should taste death for every man." (Ch. 2:9.) Were the Hebrew brethren wondering why their Messiah had died? Well, here was the answer. The blood of bulls and of goats could not take away sins, but the blood of Jesus could, so He died, or shed His blood, for every man. Yes, it is the blood of Jesus, the church's High Priest and the world's High Priest, that atones for sin. There is no other blood that will do this; so all the blood in the types points directly or indirectly to the blood of Jesus.

"For the Suffering of Death"

Not only do we see Jesus made a little lower than the angels for the suffering of death, but now we see Him as the highly exalted One, who appears in heaven for us, the apostle reminds us. The typical high priest appeared in the typical most holy, there to sprinkle the blood, first on behalf of Himself and of his house, and afterward, on behalf of all the people. In the type, the blood that was sprinkled on the mercy seat was not actually Aaron's blood, but the blood of bulls and goats; but in the antitype, it is Jesus' own blood that is used to effect reconciliation for the sins of the people. While His "brethren" do indeed die with Him, it is only through the merit of His blood that their sacrifice is "holy, acceptable."—Rom. 12:1.

By virtue of Jesus' contact with the fallen race, of which we are members in particular, we see in Him a merciful High Priest, Paul further reminds us. (Ch. 2:18; 4:15, 16.) Being touched with a feeling of our infirmities, Jesus is able to succor those who are tempted, the apostle assures us. (Ch. 2:17, 18.) Then, in chapter 12, verses 2 and 3, Paul presents Jesus as our Exemplar in suffering and in dying, urging us to "consider Him that endured such [great] contradiction of sinners against Himself, lest ye be wearied and faint in your

minds." Surely, if the highly exalted One, the "Priest forever after the order of Melchisedec," was called upon to suffer, and suffer faithfully even unto death, the Hebrew brethren should not be discouraged because of the trying experiences through which they may have been passing.

It was the joy that was set before Jesus that enabled Him to endure the cross and despise the shame, the apostle tells us. And what a joyful prospect *was* His! The prospect of being a reigning Priest, to succor and bless the whole world of mankind. The prospect, also, of having associated with Him in this work a company of "brethren," who, being exalted to glory by means of treading the same pathway of suffering which He trod, would also be specially prepared to cooperate in the future work of blessing the world.

What could have been more encouraging to these wavering Hebrew Christians than to be assured that Jesus, through whom God had spoken to them in these last days, was indeed the divinely authorized One to occupy such a prophetically and antitypically important place, not only in their own lives, but in the divine plan of redemption as a whole. May a similar realization of the importance of Jesus in the divine plan, and in our own lives, continue to be a stimulus to our faith and zeal, and, as we look unto Him, who is the Author and Finisher of our faith—even as He was of the faith of the Hebrew brethren—may His example of cheerful endurance of the foretold sufferings of the Christ help to prevent us, likewise, from becoming weary and faint in our minds.

Next month we will examine more particularly what the Epistle to the Hebrews has to say about the "many sons" who are brought to glory to be joint-heirs with Jesus, and of the manner in which these "brethren" of the High Priest share with Him in the "better sacrifices" preparatory to the inauguration of the New Covenant.



A Comparison of Natural and Spiritual Laws



N a general way divine law may be defined as God's way of doing things. In His infinite wisdom, God made the laws relating to matter and energy when He began the work of the material universe. We speak of law in connection with water, plant and animal life, with electricity, etc. One law pertaining to water is that it always seeks a lower level, and another is that it tends to extinguish fire. A law of plant life is that plants inhale carbon dioxide and exhale oxygen. A law governing air is that hot air is lighter than cold air and therefore rises. A general law affecting matter is that heat expands bodies and cold contracts them, with the one exception of water, which expands when frozen into ice. On every hand, then,

A great law in the natural realm, and its counterpart in the spiritual—A grand center of attraction implied—What this means in the material universe, and what it means in the spiritual realm—The Law's inflexibility, and its preserving power



we find the manifestations of law in the physical realm.

Physical science recognizes three great laws of nature, and all other natural laws are subservient to these. The first of these general laws that we shall here consider is one on which the preservation of the universe chiefly depends. Some call it the law

of Electro-magnetic Energy, and others call it simply Gravitation.

The Law of Gravitation

Gravitation means attraction. It is a property inherent in solid bodies. It may depend on molecular energy. But, like many other phenomena, it seems impossible to tell exactly to what it is due. But mass has something to do with it, and so also has distance. The mathematical statement of this fact is: "The attractive force exercised by two bodies of matter in the universe is in direct proportion to the square of the distance between them." It is not the size that counts, but mass or density.

Gravitation is universal. No exceptions to this have been discovered. Its more immediate manifestations are upon the earth. To it, every force is related. We cannot perform the simplest muscular operations independent of gravitation. Locomotion depends upon it, even the common exercise of walking, which means the swinging of the leg pendulum. The circulatory and lymphatic systems are controlled by it. So is the heart action. And there could be no such thing as centre of gravity apart from it.

Gravitation implies a grand center of attraction. Here on our planet the grand center is the earth itself. It is known that the pressure of the atmosphere is fifteen pounds to the square inch. This is due to gravitation. The force proceeds from the earth's center. But at the center itself there is no such force. However, the earth's surface, which gives man his home and environment, is about four thousand miles from the center. We say that a man standing on the surface has a certain weight, and, in so doing, we are merely stating how much he is drawn to the earth's center. So, as we have said, gravitation should be considered first in its relation to the earth and the things thereupon, because these are the things with which we have to do during the term of our existence here.

Then there is the center of our planetary system, which is the sun, and this great body sends its force through about ninety-two million miles of space, and keeps our planet in its appointed place in the universe. It is said to be a million and a third times the size of the earth, and it supplies our planet with the necessary amount of light and heat.

Then the universe itself is supposed to have a grand center, which some think may be Alcyone of the Pleiades group of stars. It has even been suggested that this is the location of that heaven where God dwells, and this thought is apparently supported by certain Scriptural passages, as, for instance, "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north." (Isa. 14:13.) Then in Psalms 75:6, 7 we read, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another." Another pointed text referring to the Pleiades is to be found in Job 38:

31, 32, which is taken from Jehovah's reply to Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Thus do the Scriptures seem to indicate that the Pleiades, in the north, is God's heaven, from whence cometh true promotion and every divine blessing. See *Vol. 3 page 327*.

So much, then, for the first great natural law. Now the question is, has such a law a parallel in the spiritual realm? The answer is, Yes, the spiritual realm has its great gravitational force even as has the natural realm. And, as in the one case the law means the preservation of the universe in its present form, so also in the other case, the law will ultimately mean the preservation of all intelligent beings, who obey it, throughout the confines of the universe.

The Law in the Spiritual Realm

The spiritual law of gravitation implies a grand center, just as does the natural law. But where shall we find such a center? Does it lie in atomic energy? Surely not. Since energy is a created thing, the grand center could not lie in that. Above and behind all created things and all forms of energy, is the Creator. From Him, first of all, proceeded the energy of thought, or perhaps we should say, that in Him such energy eternally existed. Then in Him originated all design. No one could have created Him, for obvious reasons. If our minds fail to conceive of His having had no beginning, no more could they conceive of His having begun to exist. He is the great necessary hypothesis of the proposition of the universe, the grand center in the spiritual domain. In regard to Him, the Scriptures say, "From everlasting to everlasting, thou art God." (Psa. 90:2.) There are those who have tried to explain God away, but without success. Every animal that exists gives evidence of divine creative wisdom and power, for every animal knows how to sustain its life. All the starry hosts of heaven proclaim God. He is, indeed, a fool who denies God. And the Bible says, "The fool hath said in his heart, There is no God."—Psalms 14:1; 53:1.

In the fervency of his soul, David exclaimed, "(O) LORD my God, Thou art very great; Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of His chambers in the waters; who maketh the clouds His chariot; who walketh upon the wings of the wind; who maketh His angels spirits; His ministers a flaming fire; who laid the foundations of the earth, that it should not be removed forever. . . . He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring forth food out of the earth. . . . He appointed the moon for seasons: the sun knoweth his going down. . . . The glory of the LORD shall endure forever; the LORD shall rejoice in His works. . . . I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."—Psalms 104.

Before the earth was created, God was supreme in the heavenly realm. At one time—before the crea-

tion of the Logos and the heavenly host—He was alone. And just try to imagine this mighty One existing alone for vast æons of time, finding satisfaction and entertainment in His own thoughts. Then, in due time, He became the grand center of attraction for heavenly beings. His word was final law. His regnancy was uncontested and supreme. And the service rendered to Him by His creatures was rendered in love. It is clear to us that the angels obeyed Him because they desired to, and not because they were compelled to. And that is the one and only kind of obedience that God wants from anyone. God exercises that attraction which is called love, and all his intelligent creation must be drawn to Him by the same inpelling force.

Here, then, we have arrived at the great gravitational force in the spiritual domain. Plainly and simply stated it is love for God. This love implies a reverence for Him, a recognition of the fact that His authority is supreme. Thus His own Word says, "The fear [reverence] of the LORD is the beginning of wisdom: a good understanding have all they that do His commandments." (Psa. 110:10.) Then we remember that the Apostle Paul said, "God, that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life, and breath, and all things. . . . For in Him we live, and move, and have our being." (Acts 17:24-28.) Nothing is more reasonable than that God should be loved and worshipped by His entire creation of intelligent beings.

Love, the Greatest Thing

The spiritual law of gravitation, which we have called love, is the first and greatest law that is upheld in the sacred Scriptures. Had Adam not violated this law, sin and death would not have come into the world. Then, in due time, God stated this law to His people Israel. It was given at Mt. Sinai at the hands of Moses. Then it was that the Lord spoke unto the people and said, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments."—Exodus 20:2-6.

How did the Jews keep this great gravitational law? Not very well. Had they properly observed it, they would have saved themselves much trouble. Moses enjoined it upon them. Before his death, he spoke to them and said: "I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and

His statutes and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over the Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live; That thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him, for He is thy life, and the length of thy days."—Deut. 30:15-20.

Well did Moses know that the possession of life and the boon of prosperity depended on the keeping of God's great gravitational law of love for Him. When one came to Jesus and said, "Master, which is the great commandment?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:36-38.) In this statement our Lord put His finger on the very spirit of the law. The beloved Apostle John wrote (1 John 3:15), "Whosoever hateth his brother is a murderer," thus showing that the working of the law must be from the heart outwards, having first been called into being by "love divine, all love excelling."

The Law is Arbitrary

The spiritual law of gravitation, called the love of God in the Scriptures, is just as arbitrary as the natural law. It cannot be broken with impunity. The natural law says, "Obey me and live, disobey me and die." And the spiritual law speaks in like manner. The earth's force of gravitation can't be trifled with. If a man erects a scaffolding for the purpose of painting or repairing a building, and thinks that any kind of old rotten lumber will do for it, he is making a grave and serious mistake, and sooner or later will discover this to his own injury; for he is not taking the law of gravitation seriously, and some day that scaffolding will collapse under him and he will fall and may be severely injured, or perhaps killed. When those five men fell from the Golden Gate bridge in San Francisco, the law of gravitation had not been sufficiently reckoned with. For the fact is that this law will never suspend its operation for any consideration. It will not refuse to function simply because people are careless or make wrong calculations or do not take it sufficiently into account. It is ever mandatory and exacting.

One day we watched a man painting a church steeple. He must have been more than two hundred feet from the ground, just a few feet from the very top of the spire. He sat on a small board held up by ropes. We thought, What strong nerves that man must have to do a job like that. Then, as we watched, suddenly something happened. In order to raise himself higher, that man pulled the wrong rope and

upset the board on which he sat. He came crashing down to the roof of the church and thence to the ground. When we got to him, he was dead. He did not intend to violate the law of gravitation, but nevertheless, it took its toll because he made a mistake, and the law made no allowance for it being a mistake. It crushed out his life just the same as if he had deliberately and intentionally violated it.

And disregard for the law of spiritual gravitation—love—is exacting a similar penalty on the world of mankind; namely, death. To be sure, the world is ignorant of this law, because the world has not taken God into its affairs; but the world is dying just the same. The kingdoms of the world have set this law at naught, and, therefore, they must perish, and this will be accomplished by the great time of trouble, now rapidly developing. In the golden age that is to follow the present era, God will give to all people a full, complete knowledge of His laws and the ability to keep them, and will then require that they do so. If they fail in this respect, the result will be final destruction.

But the members of the church know about the great law of gravitation in the spiritual realm. They know what God requires of them in this regard. They can appreciate the fact that there must be one great head to the universe. Then they became assured that God was love, that He is eternally love, that His wonderful plan of salvation radiates love in all its glorious aspects, inducing them by its attractive force to respond in kind and thus they are drawn toward Him by the cords of divinity just as the pansies turn their faces to the sun, following it from east to west in its diurnal course.

Truth Reveals God

Of course, God's people could not love Him if the truth did not inform them about Him, for they have never seen Him with the natural eye. Here, then, comes in the practical value of the truth—it reveals God. We remember that Jesus, who was a personification of the truth, revealed God. He said, "He that hath seen Me hath seen the Father." The love of Jesus was a very clear manifestation of the love of God. Every feature of the truth tells us something about God, whether it relates to His justice, His wisdom, His power, or His love. One of the most remarkable things that the truth discloses to us is that *God loves us*, and, therefore, our love is evoked and naturally turns to Him even as the magnet to the energy that draws it.

The followers of the Lord very well know that they cannot trifle with the law of God. They realize that if they become indifferent to the greatest of laws, they must suffer. While this suffering will be in the nature of punishment for failure and irresponsibility, it may not be final destruction. God does not destroy people so long as there is a possibility of their reclamation. It would be nothing short of an absolute defiance of the law, deliberate, intentional disregard of it indicating a rebellious attitude toward God, that would invoke the extreme

penalty of second death; for "His mercy endureth forever."

Constancy of the Law

The great law of gravitation in the spiritual domain then, cannot be observed today and violated tomorrow. It is not established for any such purpose as that. Being a divine law, it is inflexible and unvarying. It cannot be expected that any allowance will be made for disregarding it upon any pretext. Calling upon a sister one time, we found her in tears. She said, "I am in trouble. I said some things about the Lord, finding fault with His dealings with me, and now I am ashamed to go to the meetings. What shall I do?" We said, You have broken a spiritual law, but you are sorry for it, and we believe the Lord will forgive you, just as He forgave David when he showed a spirit of repentance, although he suffered the consequences of his wrong course. Also, the Lord has allowed you to suffer some because His laws cannot be violated with impunity. Another sister said that she had broken this greatest law and that she couldn't pray. So we prayed with her, and soon she was drawn to trust in the mercy and the forgiveness of Him who is Love, and her heart found peace.

"But ye, beloved, building up yourselves on your most holy faith, praying in the holy spirit, keep yourselves in the love of God." (Jude 20:21.) Ah, yes, that is a matter of vast importance—to keep ourselves in the atmosphere of divine love. One can spin the threads of his life in the darkness of uncertainty and doubt, or he can spin them in the sunshine of divine truth and love. But all around us are the influences that would entice our affections away from God and in other direction than that which spells peace and life to us. So we have to exert ourselves in order that the love of God may be extended toward us in the most effectual way. The Apostle Paul says that this means a constant struggle against the flesh, the world and the adversary. We best fight the flesh by being filled with the spirit of the Lord through the truth. We best fight the world by standing on the side of God, which is the side of truth. And as for the adversary, while we cannot fight him in personal combat we can overcome him and his influence by always being positive and uncompromising in our observance of the spiritual gravitational law. Satan hates to see God put first, and no attitude on our part will discourage him more than to do this.

So, let us keep on loving Him who hath "called us out of darkness into His marvelous light," and may His peace and joy and blessing abound unto all them that love Him with a pure heart. Amen and amen.

In a future article we shall continue our study of comparisons of the Natural and Spiritual Laws.

"Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—Jesus.

The Light of the World

(Article 2 , "These Sayings of Mine")



"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."—Matthew 5:14-16.



TWO important thoughts are set forth in our text. First, that the followers of Jesus are commissioned by Him to be the light of the world, and, Second, that in seeking to obey this command of the Master to let our light shine, attention should be given to the manner in which it is done—"Let your light so shine." If the light of the gospel shines out through the Christian in proper manner, then his "good works" will glorify the Father which is in heaven. Otherwise, even though he may prophesy (preach) in the name of Jesus, and do many wonderful works, he will not have the divine approval.

How, then, may one be sure that he is letting his light shine in the proper manner? Jesus supplies the answer to this question in the concluding remarks of this Sermon on the Mount. We quote: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him to a wise man, which built his house upon a rock."—Matthew 7:21-24.

The import of these words is apparent; namely, that if we labor and pray along the lines outlined in "these sayings of Mine," as Jesus puts it, then our light-bearing efforts will be "good works," but if we fail to conform our lives to the will of God as here set forth by Jesus, then our boasted "wonderful works" will count for nothing in the divine arrangements, and we will be like one who built his house upon the sands.

The words of Jesus concerning those who claim to prophesy in His name and to perform wonderful works are sometimes unjustifiably used to prove that Jesus is not specially interested in having us proclaim His truth, and thus to work for Him. But it should be noted that the Master is not here condemning the matter of working for Him, but emphasizing the thought that the only works that will be acceptable are those that are performed

within the prescribed limits of the rules and regulations which He has just laid down.

Indeed, as we saw in last month's study, the very import of this Sermon on the Mount was to instruct those who were to be His ambassadors concerning the manner in which they were to work for Him. The blessings of the Beatitudes, as they apply to the ambassadors of the new Kingdom, in contrast with the Woes pronounced upon the Pharisees who were about to lose their position as God's representatives in the earth, establish the true import of this Sermon, showing it to be in the nature of initiation instructions to the newly constituted "children of the Kingdom" who were to be both the "salt of the earth" and the "light of the world."

One of "These Sayings of Mine"

The words of identification, "Ye are the light of the world," followed by the command, "Let your light so shine," are among "these sayings" of the Master which cannot be ignored nor treated as of secondary importance in the lives of those who are endeavoring to build upon the rock where the winds and storms and floods cannot prevail against them. The individual Christian who does not faithfully seek out and use every possible opportunity to sacrifice self-ease and self-interest in fulfilling the divine commission to let his light shine, will soon find that his fortress of protection against the winds of false doctrine is breaking down, that the way is opening up for the enemy to come in like a flood, and that the storms of trial are threatening to engulf him and destroy his peace of heart and mind.

The ecclesia that fails to consider seriously its duty to hold up the banner of truth in its own community will sooner or later begin to show signs of spiritual decay and disintegration. This command of Jesus to let our light shine is not conditional upon the opportunity to participate in a world-wide proclamation of the truth. There have been few such opportunities during the Gospel age, yet doubtless every faithful child of the Kingdom has zealously obeyed the Master's instructions not to put his light under a bushel. Thus the individual church members, as well as the church as a whole throughout the age, have been like a "city that is set on a hill [and, therefore] cannot be hid."

No command that Jesus has given to guide the Christian should ever be considered incidental or optional. Hence, His instructions to let our light shine are mandatory—just as much so as any other part of the Sermon on the Mount. Another command of Jesus set forth in this Sermon is to the effect that we should love our enemies. Surely, we would not limit this command to our own convenience. Neither would it be proper to say, "We will love our enemies whenever it seems to be the Lord's will for us to do so." Why, then, in view of the Master's instructions to let our light shine, should we ever permit an "if" to stand between us and our loyalty to this command, or permit obedience thereto to be dependent upon our own con-

venience in the matter? Should we not, rather, be "instant in season and out of season," in preaching the Word?—2 Tim. 4:2.

Some, perhaps, have confused obedience to this command with the *objective* of the Christian life. The great present objective for which every true Christian should diligently strive is to make his calling and election sure to a place in the Kingdom as a joint-heir with the Messiah. All other results of his efforts are to be considered as of secondary importance. Thus we say—and properly so—that the witness to the world is merely incidental as compared with the real goal for which we are striving. A comparison of this kind, however, is correct only when it is limited to the *results* of our labors and not to the work itself.

The Objective of All "Good Works"

In sending out the apostles into all nations to preach the gospel, the objective of their mission is clearly stated as being that of "making disciples." It was not to convert the world, nor was it primarily to "witness" to the world, but rather to call from the world a "people for His name" and to fit and make them ready for the Kingdom. And that's the *main reason* why we let our light shine. Let us, then, keep the *objective* of our light-bearing clearly in mind; but let us not consider that the *work* of proclaiming the gospel is in any sense of the word to be relegated to a secondary place in our Christian lives, or something to be ignored altogether if it pleases us better so to do. And let us remember also, that in devoting energy and time to this glorious privilege of light-bearing we are not taking time off from making our own calling and election sure, because there is no better way to prepare ourselves for the Kingdom than to be active in preparatory Kingdom work now.

The present-day hesitancy of some in this matter of letting their light shine is due largely, no doubt, to the trying circumstances through which the church has been passing during the last twenty or more years. It behooves us all, therefore, to be patient with each other along this line as well as along other lines. Many of us have witnessed a gross misuse of zeal in recent years, and, in turning away from this apostasy of works, the natural inclination is to feel that the idea of "service" was the root of our difficulties, and, hence, to give up all serious effort to be light-bearers in the world. Thus does the pendulum of human reasoning swing from one extreme to the other, and, instead of trying to gain the Kingdom by frenzied participation in a campaign of great works, we find ourselves adopting the viewpoint that we can make our calling and election sure simply by faithfulness in Bible study, meditation and prayer.

Now both of these extremes come far short of the mark of full obedience to "these sayings" of Jesus, hence to adopt either viewpoint would mean that one, to some extent, was putting himself in the position of the man who built his house upon

the sands. But, as already suggested, we are to be patient with each other in these as well as all other matters. We are not to judge with respect to anyone's faithfulness to any of the divine commands; but we should encourage each other to greater zeal. The apostle states the matter beautifully, saying, "And let us consider one another to provoke unto love and [also] to good works."—Hebrews 10:24.

A Volunteer Service

While all the Lord's commands to His followers are mandatory to those who wish to continue in His fellowship and service, yet our acceptance of the terms of discipleship is voluntary. Taking the Master's yoke upon us is by invitation, not command; but if we are to continue wearing the yoke we must be obedient to all the sacred laws which govern its use. Having entered the narrow way, and being desirous of remaining in it, we are not privileged to pick and choose for ourselves those particular features of the Lord's arrangements that appeal to us the most, and to ignore the others. It is not our part to decide that we are most interested in preaching the gospel, and will let others give attention to practicing patience and love. Neither are we to hide our light behind the claim that we are not specially given to evangelistic work, hence will concentrate our efforts particularly on other phases of the Christian life which are more to our liking, and let others proclaim the truth. No, brethren, when Jesus said, "Ye are the light of the world," He meant it for *every individual new creature*, as well as for the church as a whole. And when He gave instructions how to pray, how to deal with our enemies, and how to regulate our personal and domestic affairs, He intended those instructions likewise to apply to all.

Obedience to the Lord's commands determines the depth of our consecration and spiritual growth. The measure of our sincerity is often demonstrated by the manner in which we faithfully obey even what seem to us to be the least of the Lord's commands. Perhaps this is why the original test of obedience to the Creator's will centered around such an apparently insignificant and harmless act as partaking of forbidden fruit. Our first parents were on trial merely to test their worthiness of continued earthly life; hence how much more reasonable that God should expect loyalty to every detail of His will on the part of those who are aspiring to be made partakers of the divine nature.

Excuses For Disobedience

How very hard it is for us to actually obey the divine commands—that is, from the standpoint of the flesh. We are instructed, for example, that if someone smites us on the cheek, we should turn the other cheek that they might smite it also, if they wish. But how many of us are actually willing to do that when the opportunity presents itself? Most likely we would say to ourselves that in this particular case it would not be for the best interests of

the one who does the smiting to deal with him in such a manner. We would perhaps reason that it would encourage our enemy in wrong doing to make it so easy for him to repeat the offence. We would conclude that the better way in this particular case would be to discipline the offender in order that his downward course might be arrested. We would conclude, perhaps, that if we yield this time, still greater demands of us will be made in the future, etc. Thus would human reasoning enable us to justify ourselves in evading the divine commands. But would God be pleased with such a deceptive handling of His Word?

Similarly, it is so very easy, through human reasoning, to measurably fail in obeying the divine command to let our light shine. For example, we conclude that in our day, bearing witness to the truth involves the use of the printed message. As not many of us are in a position to go out and have our own printing done, we are dependent in this matter upon cooperation with others. Looking around us we conclude that there are none of our brethren in whom we have sufficient confidence to cooperate in the ministry; hence, for the time being, the Lord will not expect us to be active in bearing witness to the truth.

But, brethren, Jesus didn't say, "Let your light so shine before men, provided you can find someone in whom you have sufficient confidence to cooperate." No, indeed! Even though there may not be another individual in the whole earth that is holding the truth in its purity; and even though the only pure message of the divine plan that was ever spoken was that which came from our own lips, still, the divine mandate would be upon us to let our individual light shine, not as a mere incidental thing in our lives, but as a very vital and important feature of our Christian experience, involving the devotion of our entire being to this heavenly vocation just as fully as other circumstances of our lives would permit.

We can't imagine anyone or any class of religious persons being in such a state of spiritual pride, or perhaps fear, as to conclude that he alone is right or that they alone are right, and all other brethren in the world are wrong. The above example is merely in the nature of a supposition to emphasize the fact that obedience to this command and all other commands of the Lord is not conditional upon time and circumstance; nor yet upon what others may or may not do. These commands are for us as individuals; and, individually, the Lord expects us to obey them.

The Message In Various Countries

So far as the printed message of truth is concerned, there is, no doubt, much of this material still available to any of us who care to make use of it. There is no one group of publishers upon whom the Lord's blessing is resting exclusively; but it seems to us that in every part of the world where there is still liberty to proclaim the message, zeal-

ous ambassadors of Christ should be able to find material for use in disseminating the truth; but if not, there would still be the opportunity of bearing personal testimony to the truth, which, in many instances, has proved to be the most effective method of witnessing.

It is very encouraging to note the Lord's providences in this matter of light-bearing on the part of His people. During the time when Brother Russell was with us, the form of government existing in Poland made it exceedingly difficult for the message to go out freely there. The change of government in Poland resulting from the war, has resulted in quite an increase of religious liberty, so that today the truth is circulating freely in Poland, and, we are told, that many are accepting the message and consecrating themselves to God. This effort is wholly under the direction of Polish brethren, those in the United States and in Poland.

Then, there is another group of brethren publishing truth literature in the Russian language; another in Greek, another in Swedish, etc. Brethren in far away Australia also are holding up the banner of truth. In the British Isles, too, the truth is going forth. In America, truth literature is available from different sources. Recently we received word from a brother who has provided himself with a mimeograph machine and is printing his own tracts. Not everybody would be able to do this. Very few would want to do it, thinking it would be better to obtain literature through cooperation with other brethren. We mention this incident merely to emphasize the thought that where there is a will to preach the truth, a way can be found to do it. And, whether we work in cooperation with others, or whether we work independently, as does the brother to which we have just referred, if our hearts are sincere before the Lord, and the message we put out is really the truth, God will bless our efforts to His glory.

Purity of the Message

We cannot let the light shine, however, unless we have the light in our own hearts and minds. This light must not be of our own making. It must, rather, be the light that God has caused to shine into our hearts by the gospel. (2 Cor. 4:6.) We cannot exploit our own theories and suppose that by so doing we are spreading the message of the gospel. The light that emanates from us must be the light that God has given us; and if it is to shine in a way that will glorify Him it first of all must have taken control of our own lives, so that, from this standpoint, it is our light. Yes, we must make the truth our own, and be controlled by it, if we are to have the divine blessing in promoting it.

In our insistence upon the purity of the printed message which we handle, allowance should be made for the imperfect human element that must of necessity, to some extent, enter into everything touched by fallen man. We would be loath to say that any truth literature is perfect in the matter of

expression, but we can seek to make it as pure as it is possible for us, in our imperfection, to make it. Even the printed copies of the Bible itself contain many errors. For example, the King James Version of the Bible, the translation most widely used and blessed of the Lord, is said to contain many thousands of errors, such as mistranslations, etc.; yet we would not hesitate to hand out the King James Bible to others. This does not mean, however, that we should not exercise great care in the selection of truth literature for general distribution. We should be careful, very careful indeed, but should not be hypercritical. If we hold back from bearing witness to the truth until we find a perfect piece of truth literature, we will die without letting our light shine.

It seems to us that the thing to look for in truth literature which we consider using for public distribution, is whether or not it reflects a disposition or desire on the part of the publishers to depart from the pure message which so many of us have learned to cherish. Due to the imperfection of the flesh, both the spoken word and the written message of any individual Christian, or group of Christians, will contain an occasional thought that might not be wholly Scriptural. And then, too, due to the imperfection of the readers, that which might appear to them to be slightly wrong, may actually be fully in harmony with the Bible. Surely we do not wish to take the position of the mother who thought that her son was the only one in step in a whole regiment of marching soldiers.

Again, let us emphasize that we are not advocating carelessness in the handling of the truth, but merely pointing out that in cooperating with others, some allowance should be made for human imperfection in this as well as in other matters. To take any other position would be to hold that those whom God uses to publish the truth must be divinely inspired in such a way as to preclude the possibility of their making mistakes. On the other hand, we believe that those who have the spirit of the Lord should be—and will be—quick to detect the deliberate or studied effort of anybody or group to change the doctrines. When such a tendency is noted the wise course to pursue is to refrain from the use of literature published under such circumstances. We have gone into some detail along this line because it is one of the issues with which God's people are faced at the present time—one of the hindrances encountered by many as they investigate the present possibilities of bearing witness to the truth.

An Individual Matter

Another thought that has tended to hold some back from letting their light shine is that their efforts would amount to so little. In Brother Russell's day we had the satisfaction of knowing that we were cooperating in a world-wide movement, and this gave us the feeling of accomplishment in a large way. Such conditions do not exist now

among those who hold to the importance of a pure, untainted, impersonal message of the gospel, yet this is not a legitimate excuse to take our sacrifice from the altar and cease laying down our lives in the divine service. Each individual Christian is only responsible for the sphere in which he moves, or to the extent that his own influence for the truth can be extended. When Jesus said, "Ye are the light of the world," He surely didn't mean that the whole world would be enlightened by us, either as individuals, or as a body of individuals—that will be the work of the Millennial age. No, the thought evidently is, "You are the only true light in the world, therefore, let your light so shine," etc.

As individuals, we may be the only representatives of the true light in our community. Are we letting our light shine? Recently a brother sent us a little sketch illustrating the rays of light emanating from various individuals and classes, each in their own territory, penetrating the darkness; some to a greater and some to a lesser degree, but all shining to some extent. We are not responsible for the rays of light that may shine out from our brother, but we are to see to it that our own light is not put under a bushel where it cannot be seen. While we are not responsible for our brother's faithfulness in light-bearing, yet we may be able, if we are willing, through cooperation, to help him extend the length and brilliancy of the rays. Indeed, even our own faithfulness in the little corner where we are, is an encouragement to others to be faithful also.

"Channelism" Hinders Lightbearing

The idea that bearing witness to the truth must of necessity be by means of association with a world-wide movement directed from some central headquarters, is one of the offshoots of the human "channel" doctrine that has wrought such havoc in recent years among the Lord's people. This theory brings one into bondage and prevents wholesome activity in bearing witness to the truth. It is not necessary to be a member of such an organization in order to be bound by the channel theory. It is possible to be restrained in our activities for the truth on the ground that we cannot find anyone in whom we have sufficient confidence to cooperate. Now what this amounts to is that we are looking around for an exclusive human channel or agency through which to expend our consecrated energy. Failing to find such an exclusive medium only through which some seem to think the Lord is able to accomplish His purposes, they remain bound by their own fears, being held back from fellowship and cooperative service with others lest, peradventure, they may not be the special channel the Lord is using. Yes, brethren, it is entirely possible to be wholly free from outward earthly entanglements, yet at the same time be held in an insidious bondage to our own fears, or perhaps (and this is still worse) in bondage to our own self-will.

But let us not be misunderstood. It would seem that God is pleased for us to seek cooperation with

others in the ministry of His truth. God does use human agents and agencies for the dispensing of His truth. Not a ray of gospel light has shone out into this dark world since Pentecost that has not come through some human being. When we speak of the human "channel" theory, we refer to the thought that there must be some individual, or group of individuals through whom alone the Lord is dispensing His truth. This erroneous theory has caused, and is still causing, much confusion among the Lord's people. Some leave what has been claimed to be the Lord's only "channel," but bring the channel theory along with them, and straightway start looking for another one-and-only channel. Failing to find one in which they can have confidence, they remain inactive as light-bearers. Thus does Satan use this erroneous theory to prevent the promulgation of God's truth.

"Channel" Superstition Not New

Even Brother Russell had this exclusive channel theory to contend with. In his day, it took the form of human ordination to the ministry. How many there were back there who would have been glad to accept the truth and to become active in its service had it come to them through their own ordained minister! One of the outstanding nominal-church attacks against Brother Russell was that he had never been "ordained." Similar difficulties are being experienced today, right among ourselves. Sometimes the only objection we hear raised against fellowship and cooperation with this, that or the other brother, or group of brethren, is, "What authority do they have to engage in the ministry?" Brethren, as long as questions of this sort arise in our hearts and minds, let us not be too sure that we have fully extricated ourselves from the evils of human channelism and bondage.

When Jesus said, "Ye are the light of the world . . . [therefore] let your light so shine before men," He was ordaining the whole church, and every individual in the church to be His ambassadors. No other ordination is necessary in order for us to be light-bearers in the world. Talents of time and adaptability have to do with the manner and the amount of our service, but not with the authority to serve. A church may, and should, elect elders, but such election is not the divine ordination to the ministry, but the church's recognition and acceptance of those in whom they recognize the spirit of divine anointing to be operative.

Generally speaking, the Lord is, no doubt, pleased to have us cooperate with others in the work of the ministry, if this can be done—and it can be done—without the entangling alliances which lead to the abridgement of Christian liberty. But cooperation should be upon the basis of the truth being preached by those with whom we cooperate, and should not be upon the question of their divine ordination, because, Scripturally the latter cannot be called in question with respect to any consecrated child of God who gives evidence of having been anointed of

the spirit. But some may say, yes, that's true, all the consecrated are anointed by the spirit to preach the glad tidings, but shouldn't we expect some sort of a special ordination for those who serve in a general way throughout the whole country, or among the brethren scattered over a wide territory?

Answering this question, we would suggest that there is no limitation to the divine ordination to preach the truth and to serve the brethren, except the limit that an ecclesia may place upon a brother or brethren by accepting or refusing to accept his or their services. It is the privilege of every ecclesia of brethren, and every individual brother in Christ, to say who they will have to serve them, either orally or through the printed page; but, as brethren we cannot take away each other's anointing to preach the gospel nor abridge their liberties in so doing, nor should we try to do so.

In addition to the spirit of anointing that comes to all whose consecration is accepted by the Lord, the spirit of God also seems to operate in connection with the abilities and opportunities of some to serve in a wider capacity than others. If God opens up wider opportunities of service for you, do not hesitate to accept them, as there are no boundary lines to the divine ordination to serve the truth and the brethren. No, thank God, there is no interstate, nor international commission with divine authority to restrict the light-bearing activities of any consecrated child of God.

Jesus—The Light of the World

We have not, in this article, gone into the subject of what constitutes the light that we should let shine, believing that nearly all will have that point fairly well in mind. We do wish to state briefly, however, that we understand the light to be the divine plan of the ages, as that plan centers in Jesus. Of Himself, Jesus said, "I am the light of the world"; but this statement, it seems to us, should be understood to mean that He was the chief light-bearer, the chief representative of the gospel light, and that He, Himself, was the very center of that Gospel light. Certainly Jesus did not mean that the only important light of truth was that which had to do with the graces of His perfect character, as some are inclined to believe.

Based on this measurably erroneous thought is a further wrong viewpoint to the effect that when Jesus said we should let our light shine He simply meant that, to the extent we become copies of His perfect character, those around us would see His light shining out from us. This thought would be quite true if we really copied all of Jesus' character and life as it is reflected in the Bible, because then, to the extent that our lives were actually like His, we would be similarly active in proclaiming the message of the Kingdom. Yes, to become actual copies of Jesus' life and character will take care of every sacred responsibility the holy spirit has imposed upon us, and we will find ourselves sacrificing time and strength in actively promoting the gospel message far and wide, as we have and can make opportunities.

But, the difficulty sometimes is that we form a wrong conception of what constitutes Christ-likeness. Too many times, perhaps, our conception of Christ is based more upon pictures of Him that have come to us from the dark-age monasteries, rather than upon the Scriptural account of His character and work. When such is the case, we think of Christ-likeness as a sort of melancholy sobriety; and in seeking to copy this conception of the Master there is danger of developing a holier-than-thou attitude.

Would to God that we could all become perfect copies of every blessed and adorable grace of that glorious example, Jesus; but let us realize that the monks of the dark ages had far from the right idea of what Jesus really was and did. Jesus was kind and patient and sympathetic and merciful and reverent and loving. He enjoyed a blessed peace of heart that was based upon full confidence in His Father's will. He had a joy which the world could neither give nor take away; and blessed are we to the extent that we can attain these enviable qualities in our own lives. In addition to this, Jesus was virile and active in the self-sacrificing service He rendered to God and to His fellow-men. He was a man among men, willing to eat with the publicans and sinners, if perchance His influence might be for their good. Furthermore, He was an active exponent of the Kingdom message.

We cannot attain the perfect standard set before us in Jesus—although we should strive hard to do so—hence if the world were to judge Him or judge the Heavenly Father whom He represented, by our characters, they would not receive any too good an impression of either Jesus or His Heavenly Father. But if, to the best of our ability, we conform our lives to the perfect pattern, and then faithfully call attention to the glorious character of God and of His Son as it is reflected through the truth of the divine plan, we will actually be letting our light shine, but not otherwise.

Even if we could be as perfect in character as Jesus was, yet said nothing about the divine plan, our neighbors would never know, from our lives, of the length and breadth and height and depth of the love of God. They would never discover solely from looking at our characters, that the Bible does not teach eternal torture; but, instead, that it does teach a coming time of restitution of all things spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-21.) This information, this light, can only be imparted to others by word of mouth or by the printed page. Yet, on the other hand, how little thoughtful and serious attention will our neighbors give to what we tell them, unless they see the wholesome influence of the truth reflected in our own lives! So it is that true light-bearing is dependent upon heart obedience to every righteous requirement of the divine law, plus self-sacrificing zeal in preaching the gospel of the Kingdom. Following the Master's example in this wise, we become bona-fide, though imperfect, copies of Him who is

the true "Light of the world."

"The Righteousness of the Saints," will be the subject of next month's study of Jesus' Sermon on the Mount.



A TOKEN OF MY COVENANT

What shall I render unto Thee?
What praise sufficient would there be
For all Thy benefits toward me,
O Thou Most High?

I'll drink Salvation's cup today
Which Thou hast poured. Be Thou my stay.
Assist me as Thy saint to pay
My vows to Thee.

Remembering Thy heavenly call,
I'll strive to be sincere to all.
I pray for grace lest I should fall
From simple truth.

In thought, in work, in all my ways
The holy standard I would raise,
Nor please, nor honor self, but praise
Wy Worthy King.

Today in matters small or great,
I'll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee.

I'll strive to "choose things that excel";
All anxious cares I'll seek to quell,
And all discouragements repel,
And be content.

I'll neither murmur nor repine!
I'll trust my heart to care divine
To make of it a sacred shrine
Where Thou canst dwell.

—V. N. S.

Zionism in Prophecy

7 Copies for \$1.00

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.

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



International Sunday School Lessons



BEGINNING A LIFE OF SERVICE

January 16—Mark 1:14-28

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God,

15 And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.

18 And straightway they forsook their nets and followed Him.

19 And when He had gone a little farther thence, He saw James, the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.

21 And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught.

22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone: what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth He even the unclean spirits, and they do

obey Him.

28 And immediately His fame spread abroad throughout all the region round about Galilee.

GOLDEN TEXT: The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.



ESUS was preaching the gospel to the Jews, for He said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) His work, therefore, was chiefly confined to God's chosen people till the Lord should be ready to send the gospel to the Gentiles, which took place three and a half years after the death of Jesus. And this was in fulfilment of Daniel's prophetic period which was seventy weeks (a day being put for a year) or four hundred and ninety years from the time the command went forth to repair and rebuild Jerusalem.—Dan. 9:25, 26.

However, Jesus knew that the people as a whole would not receive the good tidings of the Messianic Kingdom. He also knew that some of them—a few—would respond to the great message. So then, while He witnessed in a general way, His special work was to select those who were sufficiently humble and earnest of heart to take up their cross and follow Him. These were to become the pioneers of the cross. Using the gospel bait, they were to become fishers of men. A fisherman's life calls for much patience. He must make the bait as attractive as possible. He must spread out his nets where the fish are most likely to be taken. And these methods would apply in like manner to the fishing of men, to which the disciples of the Master were called.

To John and James and the others whom Jesus called to follow Him, the work was entirely new. For did He not even command the unclean spirits and they obeyed Him? Then "He taught them as one having authority, and not as the scribes." (Matt. 7:29.) Surely,

they thought, He must be preparing to establish a Kingdom, but just what the character of that Kingdom would be, they did not know. They had heard much of the reign of David and the reign of Solomon, and probably they thought that Jesus would become in time, a king somewhat like those monarchs of old.

It took the coming of the holy spirit at Pentecost to fully enlighten their minds, and reveal to them that they were called to a heavenly calling and Kingdom. Then it was that they began to see clearly the meaning of the work of fishing for men. Their message was to be Jesus Christ and Him crucified. They were not to hold out the lure of money, ease and pleasure afforded by this world, but were to forsake such pursuits for a future reward, for following the Master in the present life. Their teaching was to be, "If we be dead with Him, we shall also live with Him: if we suffer [with Him], we shall also reign with Him."—2 Timothy 2:11, 12.

Of certain disciples we are told, "They forsook their nets and followed Him." There is a sense in which God's people must leave all they have to follow Him. They must leave it in the sense that they must make it over to the Lord—all their earthly goods and effects—regarding themselves only as stewards of these things. Therefore, it was that Jesus said, "Whosoever he be of you that forsaketh not all he hath, he cannot be My disciple." (Luke 14:33.) Yet in forsaking all, they find all; for they find their life in joy and peace, in the holy spirit of God; and they find the prospect of glory, honor and immortality beyond the veil.

QUESTIONS:

Did Jesus try to convert all the Jews to His teachings?

What was the import of the gospel message to the Jews?

To what work are God's people called today? Is it to general fishing or to the separating of the fish?

MINISTERING TO PHYSICAL NEEDS

January 23—Mark 1:29-45

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell Him of her.

31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.

35 And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed.

36 And Simon and they that were with Him followed after Him.

37 And when they had found Him, they said unto Him, All men seek for Thee.

38 And He said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And He preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean.

41 And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And He strictly charged him, and forthwith sent him away,

44 And saith unto him, See thou say nothing to any man: but go thy

way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter.

GOLDEN TEXT: And He healed many that were sick.—Mark 1:34.



JESUS was in great demand for the healing of the sick. If He were here in person as a man today, He would find our hospitals and insane asylums full of those physically and mentally enfeebled. As our Lord cast out devils in His time, He would find many such to cast out now. The head doctor of an insane asylum once said to us that he believed the great majority of the inmates of his institution were simply possessed of an evil power, which somehow, or other, entered into them. We told him we felt quite assured that he was right.

When Simon's wife's mother lay sick with a fever, the natural fear in the minds of those dear to her would be that she might die. Simon Peter was fully assured of the power that lay at the command of Jesus, and the others had seen the exhibition of this power. They felt that the means of healing was not far away. They went forth and sought the Master, and He came to them in their time of need, as He did in the case of so many. How sweet and beautifully simple is the sacred record of what occurred: "He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them."

And then in the evening "they brought unto Him all that were diseased, and them that were possessed with devils. . . . And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him."

Jesus was always ready to minister to those physically afflicted who besought Him. We are told

that on one occasion there "went virtue [vitality] out of Him, and healed them all." (Luke 6:19.) On every hand He beheld the results of sin in the debilitation of the human family, and the fact that the secret of life was not to be found in all the world meant that men and women were a prey to all kinds of disease. The Master knew that the only cure for this condition would be to lift the world into a state where the laws of God would be kept in every detail; and furthermore, He knew that such a time of uplift and blessing would take place in due time. But before the time for its accomplishment would come, another feature of the divine plan must be brought about, and this feature was the offering of a perfect human life in sacrifice at the bar of divine justice for the transgression of Adam and his whole family—the human race.

While Jesus healed many of the people of Israel and some of the Gentiles who came to Him, He did not heal His own followers. He expected His disciples to bear with the weaknesses of their physical frame and thus to develop patience and reliance upon the Lord for grace to help in each time of need. The apostle besought the Lord to remove his "thorn in the flesh," which some think was his weak eyesight, but the Lord positively refused to do so. Timothy was troubled with dyspepsia, and for him Paul suggested a remedy, but he was not miraculously healed. Those who believe in divine healing for this age seem to have overlooked this point.

The Millennial age, according to the Scriptures, will be the time for universal divine healing.

QUESTIONS:

Point out the relation between sin and physical infirmity.

Is divine healing a possibility today? Is it a probability? Is it a fact, generally?

Explain how the overcoming of disease will be accomplished in the age to come.

Is there much obsession by evil spirits at the present time? What are some of the causes of this?

MINISTERING TO SPIRITUAL NEEDS

January 30—Mark 2:1-12

1 And again He entered into Capernaum, after some days; and it was noised that He was in the house

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them.

3 And they came unto Him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? Who can forgive sins but God only?

8 And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

GOLDEN TEXT: Son, thy sins be forgiven thee.—Mark 2:5.



WHEN Jesus said to the sick of the palsy, "Thy sins be forgiven thee," He probably knew beforehand that the scribes and Pharisees would object to such an expression, claim-

ing it to be blasphemy. But our Lord made no pretense of trying to please the scribes and Pharisees, for He knew the hypocrisy of these men. They were great sticklers for the law of Moses, and in their outward observance of it they would "strain at a gnat, and swallow a camel." (Matt. 23:24.) When the Master linked up physical weakness with sin, He made a thoroughly correct connection, for the one thing had been traceable to the other all through the ages of the past.

When those who brought the sick man lowered him down through the roof of the house, they showed that they had faith in our Lord's ability to heal. And with this faith Jesus was pleased. Possibly the sick man himself had confidence that the Lord could help him. Jesus realized that lack of faith in God was one of the prevalent evils of the time, consequently He was glad to see the manifestation of faith on the part of any one. What a boon it must have been for the palsied man to realize that his infirmity was all gone, and how both he and his friends must have rejoiced in the blessing that he had received.

Spiritual healing is a greater thing than natural healing. God binds up the broken spirit and heals the wounded heart, accomplishing this work by the great truth of His divine promises and assurances. Spiritual illness is caused by doubt and distrust, which, in turn, are engendered in the mind by error, superstition, and creeds which misrepresent and malign God. There is nothing so conducive to the upbuilding of spiritual vigor as that truth which proves God to be a God of love. When one gets that fact implanted in the mind, he feels strong to stand apart from all systems of error and to stand for the great plan of the ages that God has set forth in His Word.

The Psalmist speaks of the Lord as One "who forgiveth all thine iniquities, who healeth all thy diseases; . . . who crowneth thee with lovingkindness and with tender mercies; . . . so that thy youth

is renewed like the eagle's." (Psa. 103:3-5.) Again he says, "I love the Lord, because He hath heard my voice of supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell [the grave] gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul. . . . The Lord preserveth the simple: I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living."—Psa. 116:1-9.

Those spiritually sick as a result of erroneous doctrines can give a similar testimony to that of David—that the Lord has delivered and healed them. These now feel the thrill of the vitality of the truth. They can walk before the Lord in the land of the living. Their spiritual sinews have been endued with power from on high. Forgetting the former things, they can now press on for the prize of the high calling of God in Christ Jesus.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God," said the apostle. (Rom. 6:13.) What a great thing, indeed, it is to be spiritually well.

QUESTIONS:

Generally speaking, what part does faith play in God's dealings with men? What part does it specially play now?

Is spiritual healing more important to the Christian than physical healing? How is it accomplished?

How can we cooperate with God in the work of healing the spiritually sick?

What are the indications of good spiritual health?

What are the symptoms of spiritual disease?

CHALLENGING THE SOCIAL ORDER

February 6—Mark 2:13-22

13 And He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

14 And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him.

16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

17 When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but the new wine must be put into new bottles.

GOLDEN TEXT: I came not to call the righteous, but sinners.—

Mark 2:17



ESUS had been carrying on the work of His ministry in the town of Capernaum situated by the Sea of Galilee. Many people had flocked to hear His message. The Master had been known in this region for years, and it would seem that Matthew knew of Him and had faith in Him. Jesus also knew that Matthew (then known as Levi) had an honest heart, and therefore He called him to be a disciple and an apostle. We need not suppose that Levi gave up his business immediately, but rather that he arranged his affairs so that he could resign with a clear conscience; and it may have required weeks to do this.

Levi was a publican, and as such was despised by the Jews, for all publicans were considered unpatriotic and disloyal to their nation. The office was one that offered much opportunity for dishonesty, bribery, etc. But we cannot think that Levi was anything but honest and incorruptible. Jesus, indeed, was very particular in regard to those whom He called to become His friends and associates in the ministry, even while His benevolence went out to all men.

Jesus was called "a friend of publicans and sinners." However, we need not think that the sinners were thieves, robbers, murderers, etc., but rather that they were persons who made no pretense to the holiness claimed and preached by the Pharisees, who did not profess to make the outside of the platter perfectly clean, who were not outwardly "whited sepulchres," but inside "full of dead men's bones." The Pharisees were considered the "holy people" of the times, whereas the others did not profess absolute holiness. Yet, as we have said, this does not signify that they were immoral, lawbreakers, or flagrantly wicked. And the Master knew that in dealing with the so-called sinners He had better heart material to work with than He had in the case of the hypocrites of that day.

Jesus announced that He had not come to call the (self-styled) righteous, but sinners to repentance. He knew that the others

were not ready for repentance. The prerequisite for repentance is a real conviction of sin. This condition of heart was totally lacking in the Pharisees and scribes. It sounds like a fine piece of sarcasm for the Master to say, "They that are whole need not a physician, but they that are sick." Even though their case may not have been beyond future recovery, the great Physician knew that nothing could be done for them at that time. John had said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7.) And the Master had significantly said to them, "How can ye escape the condemnation of Gehenna?—Matt. 23:43—*From the Greek.*

Our Lord enunciated a great truth when He said, "No man also seweth a piece of new cloth on an old garment. . . . And no man putteth new wine into old bottles." What Jesus meant, evidently, was that He had no intention of trying to patch up the old system of things that was passing out. The Apostle Paul said at a later time, "Now that which is decayed and waxeth old is ready to vanish away." (Heb. 8:13.) The work of Jesus was ushering in a new age and a new system that would mean a different call to a different service. It was important that the disciple should fully realize this fact.

The same point of truth is properly applied to modern affairs. It means that we cannot patch up the old system of the world. That system is passing out through the avenue of a great time of trouble. The nominal churches will pass out with the remainder of the old regime. It is the glorious divine Kingdom that we want, and which will take the place of the old garments of the present evil world.

QUESTIONS:

Tell the story of the call of St. Matthew.

Who were the publicans and sinners of that time?

What did Jesus mean by sewing a piece of new cloth on an old garment, and by putting new wine into old bottles?

CHILDREN'S HOUR



Joseph, Governor of Egypt



WHILE Joseph was in prison," continued Uncle Eb, "it happened that the chief butler and the chief baker of Pharaoh the King of Egypt had done something that displeased their lord, and they were both cast into prison, and Joseph was placed in charge over them and all the prisoners. In fact, the keeper of the prison had so much confidence in Joseph that he placed him in entire charge of the prison.

"One night, the chief butler and the chief baker had dreams that troubled them, and next morning they told their dreams to Joseph, thinking, I suppose, to thus relieve their minds. The chief butler said, in effect, 'In my dream, I saw a vine which had three branches, and these seemed to be budded, and blossoms came forth, and there appeared clusters of ripe grapes. And Pharaoh's cup was in my hand, and I took grapes and pressed them into Pharaoh's cup, and then placed the cup into his hand.'

And then Joseph said, 'This is what your dream means. The three branches are three days; and in three days the king shall restore you to your former place, and you shall place Pharaoh's cup in his hand as you were accustomed to do. But when you are restored, don't forget me, but mention me to Pharaoh so that I, too, may get out of prison. For I was stolen away out of the land of the Hebrews, and have done nothing to deserve this punishment.'

"Now when the chief baker heard Joseph explain the meaning of this dream so well, he thought he would tell his own dream. So he said, in substance, 'In my dream I had three white baskets on my head; and in the topmost basket were all kinds of good things to eat for Pharaoh, and the birds ate them out of the basket. Now what could that mean?'

"And Joseph replied, 'The three baskets are three days, and in that time the king shall take off your head, and you shall be hanged upon a tree, and the birds shall eat your flesh.'

"Now these two dreams were fulfilled exactly as Joseph had foretold; for in three days Pharaoh celebrated his birthday anniversary by having a great feast for all his servants, and then he restored the chief butler to his former position, but he hanged the chief baker. But, sad to say, the chief butler forgot all about Joseph.

"Two whole years passed, and then one night Pharaoh had a dream. And in his dream he saw seven fat, fine-looking cows, and these cows came up out of the river and went and fed in a meadow. And then there came up seven very lean cows; and these went forth and ate up the seven fat cows. Then Pharaoh awoke.

"Pharaoh dreamed another dream, and he saw seven very fine ears of corn upon one stalk. Then seven thin ears sprang up, and these ate up the seven large, fine ears. Pharaoh awoke, and the dream troubled him very much.

"Next morning, the king sent for all the wise men of his kingdom; and told them his dreams; but there was none who could explain to him what they meant. Then the chief butler remembered Joseph and how he had told the meaning of his dream in the prison; and he said, 'I have done wrong in not thinking of this before, but Joseph is the man to interpret your dream.'

"Then Pharaoh sent and called Joseph, and Joseph shaved himself and put on some better clothes and so came into the king's presence. And the king said, 'I have dreamed a dream, and there is none who can interpret it; and I have heard that you can do this thing that others cannot do. What do you have to say?' And Joseph answered and said, 'The power to do this is not in me, but God will give you the proper answer.'

"Then the king told his two dreams, and when Joseph had heard them, he said: 'Both dreams mean the same thing. The seven fat cows and the seven good ears of corn represent seven years of plenty that shall be in all the land of Egypt. Then the seven lean cows and the seven bad ears of corn mean seven years of famine that shall follow the years of plenty; and the famine shall be very severe throughout all the land. And the dream was given to Pharaoh twice because it is established by God, who will shortly bring it to pass.'

"The best thing you can do is to find a good man and set him over the whole country, and build storehouses and fill these with grain, so that when the years of famine come, the people may live and not die from hunger. And the man who is the general overseer can appoint officers over the land, and

these can engage in this work, and can thus insure the lives of the people against the seven years when nothing will grow.'

"And Pharaoh was convinced that this was the proper interpretation of his dream. And Pharaoh said unto his servants, 'Can we find such a person as Joseph in whom the spirit of God is?' And he said unto Joseph, 'Since God has revealed the meaning of this dream to you, there is none so wise as you, therefore, I now place you over my house and over all the land of Egypt. Only in the throne will I be greater than you.' And Pharaoh took the ring from his hand and put it upon Joseph's hand, and put upon him the finest apparel, and hung a gold chain around his neck, and gave him a splendid chariot in which to ride; and so this young man became governor of the great country of Egypt, second only to the king himself.

"Joseph was thirty years old at this time. He had a big job on his hands, and a very important job it was, too. But as he had been faithful in the prison, so he was faithful now. He traveled through all the land. He built great granaries in the cities and towns and stored them full of grain. For, during the seven years of plenty, the land was very rich in fruits and in grain. The fields were just laden with the most bountiful harvests. The people had all they wanted to eat, and, I suppose, they thought they would never go hungry again. And Joseph had two sons, and their names were Ephraim and Manasseh. He was very busy, and, no doubt, he was happy in the thought that he was doing something to provide for the future welfare of the people.

"The years of plenty passed away, and then came the seven years of famine. The grain didn't grow in the fields any more. It just withered away in the ground from lack of water. The fruits did not come to maturity. Everything was just about as bad as it possibly could be, and the people were beginning to feel the pangs of hunger. Then they asked Pharaoh what they should do, and he sent them to Joseph. And Joseph opened the storehouses and sold corn to the people. And people came from all other countries to buy corn, for the famine was general.

"And how do you suppose that they were getting along in Joseph's old home country at this time? Did those wicked brothers ever think of the poor boy they had sold into slavery? And as for poor old father Jacob, well, of course, he had believed Joseph dead for years. However, the famine came to them just as it did to other people. Their grain was used up and they were hungry, and nothing would grow on the land. So father Jacob said to his sons, 'Why don't you go down to Egypt and buy some corn, for I have heard that there is corn there. So ten of Jacob's sons decided to go, leaving their youngest brother, Benjamin, at home; for his father was afraid to let him go along with them lest some evil befall him, because he thought more of Benjamin than he did of any of his other ten sons.

"It was a long journey down to Egypt; but, in

due time, the brothers of Joseph arrived there and were ushered into the presence of Joseph, bowing down before him. However, they did not recognize him as being Joseph, their long-lost brother. He spoke roughly to them and accused them of being spies. They protested their innocence, and told him about their old father left at home and about their youngest brother Benjamin. Then Joseph told them to go home and bring Benjamin back with them when they should return to Egypt and he would believe them. He also ordered one of his servants to put their money back in their sacks.

"So the men went home and told their father all that had taken place, and they found their money in their sacks, and they became fearful. One of them, named Simeon, had been kept prisoner in Egypt till the rest should return. Finally, they persuaded father Jacob to let them take Benjamin away with them, and they departed once more for Egypt.

"When they arrived in Egypt this time, Joseph made a feast for them, and they had a good time. But when they were leaving he had his silver cup placed in Benjamin's sack. When they were on the road going home, Joseph's servant overtook them and searched their sacks and found the silver cup in Benjamin's sack. This was a great surprise to them all. However, they all went back with Joseph's servant, and bowed down before Joseph and begged him not to punish Benjamin for their old father's sake. And Judah pleaded very hard for his brother, and offered to become a slave to Joseph in the place of Benjamin. Upon hearing it all, Joseph could restrain himself no longer.

"Then Joseph ordered all the Egyptians to leave the room, and when he and his brothers were alone, he said to them, 'I am your brother Joseph whom you sold into Egypt. I am now ruler over the whole country and next only to Pharaoh. The Lord raised me up to preserve your lives during the years of famine, for there are yet five of these terrible years to come. And now go back home and bring your father to me, and bring everything that you have, and you shall all dwell in the land of Goshen, and you shall have plenty of food and not go hungry.' And Joseph embraced his brothers and forgave them for the injury they had done him so many years before.

"Then they went back to the land of Canaan and told their father that his son Joseph was alive and was the governor of Egypt. And in proof of this they showed the wagons of corn that they had with them, and produced their money which had been given back to them. So finally, their old father believed them, and he said, 'My son Joseph is alive, and I will certainly go to see him.' So then, both he and his sons returned to Egypt.

"And Pharaoh heard that the father and the brothers of Joseph had come to Egypt, and he was greatly pleased. And he sent them word that they were to make their homes in the land, and that he would give them all things necessary for their well-being. Joseph brought before Pharaoh five of his brothers and his father Jacob, and Jacob blessed Pharaoh.

Talking Things Over



SPIRITUAL INVENTORIES



THE beginning of a new year is an excellent time for spiritual stock-taking in order to ascertain to what extent our spiritual assets have increased during the year past. Do we find ourselves in more intimate fellowship and communion with the Lord now than a year ago? Is our faith in God, and in His Word and providences, stronger now than at the beginning of 1937? Has our love for God's people increased? Is that love daily impelling us to seek out ways and means of serving our brethren? Has our vision of God's truth become brighter with the passing days? Is that truth becoming more and more as a burning fire shut up in our bones, as in the case of Jeremiah, so that we are impelled to tell it out whenever and wherever we can? Is our desire for fellowship with others of like precious faith so strong that it is causing us not to forsake the assembling of ourselves together on every suitable occasion? Are the fruits of the spirit of holiness increasing and ripening in our characters?

These are a few of the questions all of us can, and should, ask ourselves. It will profit us thus to make an inventory of our spiritual progress, provided that in so doing we take the necessary steps to increase our assets as shortages are discovered; otherwise, we will be like those mentioned by the apostle, who, upon looking in the mirror, turn away and forget what manner of persons they were. Serious, self-sacrificing effort is required in order to grow spiritually. Progress in the narrow way is not possible except as one strains every nerve to forge ahead; and even then no gains would be made except that the grace of God vouchsafes to us that necessary strength to overcome the inertia that continually tends to hold us back spiritually. By being instant in prayer, we may make available an ever-increasing measure of that "grace to help in every time of need."

While our own relationship to God is of vastly more importance than the external things connected with our service of Him, yet it is interesting also to note the manner in which the Lord has overruled and blessed one's activities as His ambassadors. Sometimes, by doing this, we discover that we may not have been as faithful as we might have been. Frequently, too, we discover, that the apparently little ways in which it has been our privilege to serve the Lord, have, through His blessing, resulted in rich increases of divine grace to others as well as

to ourselves. Surely God is pleased to have us recount His blessings along this line, and to rejoice in all the evidences of His overruling providences; and from His providences learn how to serve Him better in the future.

To be an ambassador of Christ is a privilege that belongs to every spirit-begotten son of God. And whether, in His providence, one is placed in a position of wide or limited opportunities to serve, each one has the privilege of trading with his talents in order that they may be increased. So in taking stock of our spiritual assets, let us ask ourselves what we have been doing with our talents during the past year, and what we intend to do with them during the year 1938.

The brethren of The Dawn ask a sincere interest in the prayers of all the brethren to the end that they may be more alert to the opportunities that present themselves to serve the Lord. As we look back over the past year we feel that in many ways we could have done better. We rejoice, though, that in spite of the imperfections of those engaged in the service here, the Lord has shown many evidences of His blessing and approval. Yes, for whatever of good that has been accomplished, we wish to give God the glory; and for our imperfections seek His forgiveness.

It is not in the spirit of boastfulness, but of thankfulness, that we report an increase of work done in 1937 over that of 1936. As we desire to serve merely as a supply depot, so to speak, this increase really represents a growing desire on the part of the brethren generally to be faithful ambassadors of the glorious Kingdom message. So, after all, it is the fact that God is working through the hearts and lives of all His people which causes us to rejoice.

Two years ago when The Dawn moved to its present address, there was ample room in the quarters leased at that time to carry on the work, but the steady increase since that time has made it necessary to acquire additional space in the very near future; which we hope will be obtainable in the same building. Investigation has indicated that the building can be purchased at a reasonable price; but we are waiting to see if the Lord will indicate this to be His will. As all donations to the various Funds established to carry on the work are used for the purpose given, no surplus is ever accumulated that could be used for the purchase of property. We believe that every penny donated to the Tract Fund, Traveling Speakers' Fund, etc., should be used for the purpose given.

However, some of the brethren have indicated their willingness to help make possible the acquiring of additional space through purchase of the small building in which we are now located; and if it be the Lord's will, this arrangement will be made. We are seeking His guidance in the matter, praying that His will may be manifested to us, so that His name shall be glorified in whatever arrangements may be made in this connection. We mention this matter here with the thought of taking our brethren into our confidence that they may rejoice with us in the privileges we all share together in serving the Lord; and also that we may have the prayers of all for divine guidance.

So, dear brethren, as we enter another year, may it be with faith and fortitude; and with a peace made possible by a full surrender to the divine will. As in the past year, so in the coming one, each of us will have both trials and joys. There will be problems to solve, yes, but if through prayer and waiting on the Lord, we permit Him to direct our steps, His wisdom will overrule the issues to His glory.



PITTSBURGH CONVENTION REPORT APPRECIATED IN GERMANY

IT ISN'T often that word is received from brethren in Germany these days, so we believe the following communication will be appreciated by all. Let us all pray for the dear ones over there, and elsewhere, where it is costing so much to be loyal to God.

"Dear Brethren: Hearty thanks for copy of The Dawn, and for the Pittsburgh Bible Students News. I am very thankful to the Lord that I had the privilege, after so long a time, to hear from you. The Bible Students News, with the pictures of the dear brethren and the testimonies and talks, has given us much joy.

"Our circumstances are still difficult. We had to suffer some trials because of our love for the 'present truth,' and our loyalty thereto. I would have written to you, but could not. You have a great privilege in being able to cooperate and assemble and read with all the brethren. Since the autumn of 1936 I have been sick and suffering. I have often thought of you. Sister Jetter makes the living for the family (four persons). I hope that you can send The Dawn regularly. We will pray to the Lord that we may receive it. We are lonely, but content in the Lord. (Phil. 4:12, 13.) Pray for us, as we shall for you, and do not forget us. Now we wish you and all the beloved brothers and sisters a very happy Christmas and New Year. (John 17:14-22.) With many hearty greetings to all brethren, and many thanks for your love in Christ, I remain, Your brother in the Lord,
—Gottlieb Jetter"

"For the eyes of the Lord are over the righteous, and His ears are open unto their prayers; . . . and who is he that will harm you if ye be followers of that which is good."—Peter.

A CATHOLIC ACCEPTS THE TRUTH

THE FOLLOWING letter, from a newly interested person in Chicago is very encouraging.

"My Dear Friends: I have before me a copy of The Dawn which a friend loaned me to look over. I went to one of your meetings here in Chicago last Sunday afternoon and heard a most interesting and instructive talk by one of the members.

"For years I have been a Roman Catholic, and was the housekeeper for the priests of the church for eleven years. Courage and the grace of God enabled me to break away in spite of the fact that the church had been my only means of support all these years. I am now one of the nation's unfortunates, being on the roll for emergency relief.

"I thank one of your loyal members very deeply and sincerely for bringing to me the great teachings of Pastor Russell, which I am now studying in earnest. It may be that you know the brother who rendered me this favor, as I think he used to be in New York. His name is Walter Mozee. He is a great student of Pastor Russell, and through him I thank God for this new light in a world so utterly dark in other ways. I am fifty-nine years of age and somewhat handicapped with arthritis.

"If you have any back numbers or left-over copies of The Dawn, I should be most grateful to receive them at any time. I am not able to subscribe for it at present, but thought you might have extra copies, or that some one of your readers might pass it on to me after he has finished with it. And so, praying God to prosper your efforts on behalf of the truth, I am sincerely yours,
—Mrs. Jean Keefer."



A MESSAGE FROM ENGLAND

THROUGH the Bible Students Committee, in England, we have received the following poem. This poem was written by a lady who became interested in the truth through the "Kingdom Cards." Having received copies of The Dawn she wrote this poem as an expression of her appreciation for the truth that has been brought to her.

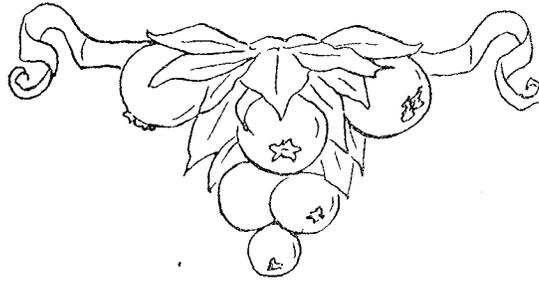
DWELL DEEP

"Dwell deep and calm and still, as when a river
Flows strong and silently along its way.
Thus do thou ever dwell in grand confiding.
Dwell deep, O Soul, today.

"Dwell in the Rock Eternal, vast and solid,
In Christ, the Rock of strength, where none can be
Shipwrecked, or stranded, tempest-tossed, or driven.
Cast anchor now, O mariner, and see!

"Dwell without care, or fret, or anxious fearing;
Love's finest speech is service, and its key
Unlocks the door of heart, with heart uniting,
Hushing the soul in silent ecstasy.

"And dwell alone with Him, as each day passes,
Adoring, touching still His garment's hem.
Then, having caught the spirit of the Master,
Arise, go forth, and with His touch, touch men!"



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.

