

*The*  
DAWN

THE BRIGHT SHINING OF HIS PRESENCE  
GREEN PASTURES AND STILL WATERS  
A DECREE TO REBUILD THE CITY

MARCH

1938

## SPEAKERS' APPOINTMENTS

<p><b>BROTHER T. E. BARKER</b>                      Lynn, Mass. . . . . March 3                      Boston, Mass. . . . . 13                      Worcester, Mass. . . . . 20                      New Bedford, Mass. . . . . 27</p> <p><b>BROTHER DAVID DINWOODIE</b>                      Paterson, N. J. . . . . March 27</p> <p><b>BROTHER EDWARD FAY</b>                      Albuquerque, N. M. . . . . March 1                      Denver, Colo. . . . . 2, 3                      Hutchinson, Kans. . . . . 5                      Oklahoma City, Okla. . . . . 6                      Wichita, Kans. . . . . 7                      Neodesha, Kans. . . . . 8                      Topeka, Kans. . . . . 9                      Kansas City, Kans. . . . . 10                      Warrensburg, Mo. . . . . 11                      St. Louis, Mo. . . . . 12, 13                      Indianapolis, Ind. . . . . 14                      Piqua, Ohio . . . . . 15                      Newark, Ohio . . . . . 16                      Zanesville, Ohio . . . . . 17                      Connellsville, Pa. . . . . 18                      Brooklyn, N. Y. . . . . 20                      (Henry and Reimsen Streets)</p> <p><b>BROTHER A. C. FREY</b>                      Wilmington, Del. . . . . March 20</p> <p><b>BROTHER C. F. GEORGE</b>                      Duquesne, Pa. . . . . March 20</p> <p><b>BROTHER WILLIAM HOLLISTER</b>                      Baltimore, Md. . . . . March 6                      Paterson, N. J. . . . . 20</p> <p><b>BROTHER J. C. JORDAN</b>                      Duquesne, Pa. . . . . March 13</p>	<p><b>BROTHER E. W. KEIB</b>                      East Liverpool, Ohio . . . . March 13</p> <p><b>BROTHER GEORGE KENDALL</b>                      Pittsburgh, Pa. . . . . March 6</p> <p><b>BROTHER PETER KOLLIMAN</b>                      Baltimore, Md. . . . . March 20</p> <p><b>BROTHER OSCAR MAGNUSON</b>                      Paterson, N. J. . . . . March 6                      Brooklyn, N. Y. . . . . 13                      (Henry and Reimsen Streets)</p> <p><b>BROTHER EDWARD MAURER</b>                      Duquesne, Pa. . . . . March 6                      East Liverpool, Ohio . . . . 27</p> <p><b>BROTHER F. H. MUNDELL</b>                      Brooklyn, N. Y. . . . . March 27                      (Henry and Reimsen Streets)</p> <p><b>BROTHER ROBERT NASH</b>                      Fresno, Calif. . . . . March 20</p> <p><b>BROTHER G. R. POLLOCK</b>                      Santa Ana, Calif. . . . . March 20</p> <p><b>BROTHER P. L. READ</b>                      Chicago, Ill. . . . . March 20                      Milwaukee, Wis. . . . . 27</p> <p><b>BROTHER P. RIPPER</b>                      San Bernardino, Calif. . . . March 13</p> <p><b>BROTHER A. I. RITCHIE</b>                      Hawthorne, Calif. . . . . March 20</p> <p><b>BROTHER WALTER SARGEANT</b>                      Hartford, Conn. . . . . March 20                      Philadelphia, Pa. . . . . 27</p>	<p><b>BROTHER S. STAMULUS</b>                      Brooklyn, N. Y. . . . . March 6                      (Henry and Reimsen Streets)</p> <p><b>BROTHER J. H. L. TRAUTFELTER</b>                      Washington, D. C. . . . . March 6</p> <p><b>BROTHER GEORGE WILSON</b>                      Monessen, Pa. . . . . March 27</p> <p><b>BROTHER W. N. WOODWORTH</b>                      Buffalo, N. Y. . . . . March 6                      Brooklyn, N. Y. . . . . March 13, 20, 27                      (Masonic Temple, Bushwick and                      Gates Avenues— 8 P. M.)</p> <p>Paterson, N. J. (3 P. M.) . . . . 13                      Philadelphia, Pa. (3 P. M.) . . . . 20                      Jersey City, N. J. (3 P. M.) . . . . 27</p> <p><b>BROTHER C. W. ZAHNOW</b>                      Philadelphia, Pa. . . . . March 6, 13                      Lancaster, Pa. . . . . 20, 27                      (Brother Zahnow will serve in a                      number of other places, scattered                      throughout Eastern Pennsylvania,                      Delaware, and Maryland, during                      March. Information concerning                      these meetings may be obtained                      from Peter Kolliman, 404 West                      31st Street, Wilmington, Delaware.)</p> <p><b>BROTHER L. F. ZINK</b>                      (Due to ill health, Brother Zink                      finds it necessary, temporarily,                      to give up the Pilgrim Service.)</p>
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## COMING CONVENTIONS

**BUFFALO, N. Y., March 6.** The brethren in the Buffalo district plan a get-together the first Sunday of each month; and the next gathering will be March 6. Meetings will be held in Fraternity Hall, 971 Jefferson Street. Further information may be obtained from Brother Charles W. Janke, 182 Kohler Street, Tonawanda, N. Y.

**MONESSEN, PA., March 27.** The Russian friends wish to announce that they will have a special English meeting on this date, at 526 Donner Avenue, Monessen, Pa. Further details from Mr. Peter Hazy, P. O. Box 757, Perryopolis, Pa. It is expected that Brother Wilson, of Pittsburgh, will serve.

**WILMINGTON, DELAWARE, April 9, 10.** This is the annual Pre-Memorial gathering at Wilmington, and a very interesting program is being planned. A goodly attendance is hoped for. Sunday sessions will be held in Jr. O. U. A. M. Hall, 907 Tatnall Street. Address of Saturday sessions not yet determined. Watch for further announcement in April Dawn; or, write to the Secretary, Mrs. P. Kolliman, 404 West 31st Street.

**BOSTON, MASS., April 17.** The friends in Boston advise us that they are planning to have a convention on Easter Sunday, April 17, in their usual meeting place, 30 Huntington Avenue. Further particulars obtainable from the Secretary, Miss Lillian F. Thain, 64 Thurston Street, Somerville, Mass.

**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." (Announcements continued on page 8)

# The DAWN

*A Herald of Christ's Presence*

Vol. 6, No. 6

MARCH 1938

One Dollar a Year

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## NEXT MONTH

### OUR MEMORIAL OF CHRIST'S DEATH

Many brethren, the world over, will celebrate the memorial of our Lord's death this year on the evening of April 14. We trust that this article will be a helpful reminder of some of the important thoughts associated with our observance of this symbolic communion with Christ.

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### THE NEW COVENANT .. IN THE BOOK OF HEBREWS

Considerable is said in the book of Hebrews concerning the New Covenant. What connection do these truths have with the church of this Gospel age? We trust that the forthcoming article on this subject may help to clarify this point in the minds of some.

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### MEAT IN DUE SEASON

Another article dealing with important truths associated with the second presence of Christ; particularly as His presence affects His followers, the faithful watchers in Zion.

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### PRACTICING SELF DENIAL

This article deals with some of the important instructions of our Lord as contained in His Sermon on the Mount; noting, for example, the depth of consecration implied in the suggestion of plucking out one's eye rather than to lose life. It is another in the series, "These Sayings of Mine."

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# NEWS and VIEWS

## PAGANISM GROWS—BABYLON DOOMED



ONLY one thing can be decided definitely as to the immediate outcome of Dictator Hitler's recent "diplomatic" victory in Austria, and that is, that it will be sure to result in a further loss of Catholic influence in Europe. While high church dignitaries in Austria have already indicated their displeasure of the Austrian government's capitulation to Hitler, there seems little they can do about it. Mussolini has already shown his approval of Hitler's action, which means that he is not concerning himself about what happens to the Catholic Church in Austria as a result of his comrade's anti-church policies. But then, the gloom-clouds of Paganism now looming up in Austria, is but a part of a marked drift in that direction the world over.

Among the phenomena of our day are the loss of influence and power by the nominal Christian systems, and the corresponding revival of Paganism—a regard for race, nation or government bordering on worship. A few quotations from the daily press will illustrate. From the *New York Times* of February 9, we quote a portion of a dispatch from Chicago:

"Mounting crime waves and increasing juvenile delinquency find their causes in the 'rampant paganism' of 20,000,000 youth of America, Dr. Roy G. Ross, executive secretary of the International Council on Religious Education, told the convention of that body here today. [Chicago, February 8.] . . . 'As a result,' [said another speaker at the convention] 'we find men making a religion of a social system and worshipping socialism, politics and economics.'"

Last fall came the following from Vatican City:

"The cult of State and the desire to restore order and public authority against intrigues of communism lead men to forget the wisdom of the gospels and ex-hume pagan errors and morals. A wave of atheism sweeps over the world and threatens destruction of all civilization."

And in a recent issue of the *New York Herald Tribune*, a well known contributor writes on "This Pagan World," in part, as follows:

"Men have lost God. In His place clay images, Hitler, Mussolini, Stalin—Marx and Lenin—who knows the names of all the pagan deities that have begun to fill the world. . . . These gods dance upon our continents, and we follow them and their conceits."

Christianity's loss of influence comes as a severe shock to all uninstructed as to the times in which we are living. Bible Students, however, recall Jesus' in-

timation that at the time of His return to the earth for His bride, real faith would be possessed by few. His words are: ". . . Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:8.) No, there is no mystery as to this loss of faith to those aware of the developments in the nominal Christian systems during the last fifty years. The influence of true faith is woefully small today, and the resurgence of Paganism is the result.

In the leveling of society now in progress preparatory to the establishment of God's Kingdom, in which "the Lord alone shall be exalted" (Isa. 2:11), the system which has in the past enjoyed the greatest exaltation through unscriptural alliance with the civil rulers is naturally suffering the most. And therefore to the Bible Student today, watching attentively for the fulfilment of the prophetic signs of His presence, the decline of the Catholic system is especially meaningful.

A few years ago, it will be remembered, a controversy developed between the Pope and Mussolini regarding the education of the children in Italy. Each was determined to control and direct the education of the future citizens, well knowing that the maintenance of his own power and system would be dependent upon the loyalty of these citizens of tomorrow. In the controversy between the Pope and Mussolini the latter was victor, the youth of Italy therefore being thoroughly indoctrinated with Fascist principles—primary loyalty and devotion to the State—whose interests and directions must have precedence over all else: individual preferences, personal liberty of action, as well as the interests and instructions of the church.

About the time when much was being made in Catholic circles of the return of civil power to Papacy through the establishment of Vatican City—which, in reality, was but a consolation prize for the loss of control of the children's education—strong opposition movements developed in two other countries long known as thoroughly Catholic, namely, Spain and Mexico. These movements have continued unabated and the activities of the Catholic Church are greatly curtailed in both countries. The opposition seems directed not against faith in Christianity, even of the Catholic persuasion, but against the organized control of the people by the priests, and also to the large holdings of land and other wealth by the church, in the midst of abject poverty of the masses.

Still more recently opposition to organized religion, especially to Papacy, has developed in Germany. The controversy between the Nazis and Cath-

olic authorities has the same features as in Italy—the education of the children—and much has been published indicating the complete defeat of the Catholic Church on this, to it, all-important subject. Following are excerpts from a recent dispatch from Berlin on this question, dated February 17:

“A strong hint that the German government may tear up the concordat that Chancellor Hitler signed with the Vatican in 1933 is contained in the *Elite Guards’* official organ, the *Schwarze Korps*. The Editors . . . claim to have consulted legal experts and they undertake to prove that a treaty between a totalitarian State and any religious body is an impossibility. They say:

“Article 23 guarantees confessional schools, which both from the viewpoint of organization and ideology have become impossible in the new Reich.

“Article 33 proposes negotiations between the Reich and the Vatican in the event of differences of opinion. Negotiations between parties who both make totalitarian demands are certain, however, to be fruitless.

“Concordats belong to the past. They may have been compatible with the viewpoint of the Middle Ages or with that of liberal democracy, but they are incompatible with the modern idea of a totalitarian State’s sovereignty. In the National Socialist Society there is no such thing as personal liberty above or independent of the State that should be respected by the State on the basis of any international treaty.”

The fundamental nature of the conflict is revealed in the last paragraph above, namely, that both the Catholic Church and the Nazi government demands primacy: both “make totalitarian demands.” And of course, this would also apply to all dictator-controlled governments, the number of which is constantly increasing. Another item of interest, dated at Berlin, February 12, reads in part, as follows:

“Propaganda for mass withdrawals from the Christian churches is beginning to show real results. At certain Berlin municipal bureaus where resignations can be made, lines have appeared. Signs have been posted saying, ‘Church Withdrawals Here.’ It is reported that the lines of those waiting are longest when some group has returned from a National Socialist schooling camp.”

The Protestant churches also recognize the trend away from Christianity and are earnestly examining the subject. At the World Conference on Church, Community and State, held last summer in Oxford, England, a newspaper correspondent gave the following resume of a report presented to it by a group of “eminent scholars after several hours of debate.” We quote it in part:

“After the statement of principles, the author pointed out that the situation confronting the church was very different from any heretofore existing. This was due, they said, to the ‘growing de-Christianization’ of mankind and the ‘widespread tendency of the State to control the totality of human life in all its individual and social aspects, combined with the tendency to at-

tribute an absolute value to the State, to the national community, to the dominating class or to the prevailing cultural forms.’”

Many Bible Students understand that the Bible teaches that in the end of this age all false religious systems, claiming to be the “gateway to God” but labeled in the prophecies, “Babylon”—confusion—are to be destroyed; and are convinced that this destruction is even now in progress. And what encouragement today, brethren, to thus see the progress of God’s judgments.

The judgments must come upon the false religious systems first—because there are to be “kings” of earth, “merchants” and “mariners,” still existing to wail and wonder when they see her burning and recognize that such great pretensions, power and wealth have come to naught. Yes, these judgments are undoubtedly now being executed! Who of Babylon’s paramours of the past, the kings and great ones of the earth, come forward now to defend her? Not one! Marvelous, but true! No head of a state intervenes or even protests. Why? Revelation 18: 10 answers. Ah! they fear for their own safety and hence are “standing afar off for the fear of her torment.”

And let no one be misled by the still continuing claims of Babylon. She still says, “I sit a queen and am no widow”; but, if so, where are her protectors? Ah no, her claims are false! She is a widow even now. The Prophet Isaiah (47:7-9) also refers to the judgments upon Babylon in similar language and adds the loss of children as a further sorrow coincident with her widowhood. To what extent loss of children is being experienced today we probably know only in small measure; but certainly events in Mexico, Spain, Germany and elsewhere are the evidence—not the cause—of loss of children in vast numbers. Pastor Russell wrote much on the subject of Babylon’s judgments as they are portrayed in the book of Revelation and other prophecies of the Bible. In a future issue some of his findings will be presented, as we believe these points are very timely now.

And so, brethren, as we see these things coming to pass, let us look up; yes, look up to our righteous Father, and “lift up our heads” with courage and zeal, continuing to walk in His way with ever increasing diligence. Let us “follow the Lamb whithersoever He goeth.” Only the saints will do that. Let us learn to think and speak and pray in terms of the Scriptures; that the truth may be to us all that it was designed to be—the power to sanctify us wholly. May we let God’s Word in a good and honest heart make us ready for the meeting with our Bridegroom, the altogether lovely One; and also for the glorious work to follow, when, as God’s representatives, the saints shall judge the world and cause the tears to be wiped away from all faces; when sorrow and sighing shall flee away and death shall be no more.

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

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

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

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

Gen. 22:15-18      Gal. 3:8

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

Gal. 3:8

# THE EVERLASTING GOSPEL

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

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

Gal. 3:26, 29

19 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 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

20 And all flesh shall see the salvation of God.

Lu. 3:6

20 And he 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

## The Bright Shining of His Presence

Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: Behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.—  
Matthew 24:26, 27.

THIS passage, like so many others pertaining to the second presence of Christ, presents serious difficulties if we should try to understand how it could be fulfilled by the coming of Jesus in human form, or in a body resembling a human being. Certainly, this passage alone should convince all reasonable minds that there is much which is faulty with the generally accepted view of the second coming of Christ.

True, the passage is often misused in an effort to establish the erroneous thought of an instantaneous coming and appearing of the Master—like the lightning flashes. But Jesus is not here attempting to explain how suddenly He would come, but rather, the effect of His presence, and how His followers would be able to identify His presence by those effects.

Although Jesus taught that to the world the early period of His presence was to be as a "thief in the night," He didn't want His disciples to get the thought that this thief-like presence meant that He would hide Himself away in some "secret chamber" where His disciples, upon searching, could find Him, while all others would be in ignorance of His presence. No, Jesus here makes it plain that His presence would not be like the presence of a human being; that they should not expect to find Him hidden away as human beings

sometimes hide themselves. Rather, His presence was to be like the lightning that shineth from the east even unto the west, making itself evident, not in isolated, secret chambers, but everywhere.

While the effects of Christ's second parousia are indeed sudden as compared with the long night-time period of six thousand years preceding, yet the time element is not the point Jesus is illustrating by the symbol of lightning (Greek, *astrape*, bright shining.) The emitting of light, rather, is the point here illustrated. "Lightning" is not the best translation of the Greek word *astrape*, as Jesus uses it in this connection, although it conveys the proper thought if we keep in mind the symbolic significance of lightning that is indicated in the Scriptures.

Lightning is elsewhere used in the Bible to symbolize enlightening influences. Note, for example, Psalms 77:18, which reads: "The voice of Thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." This passage is a reference to what occurred when the typical Law Covenant was inaugurated at Mt. Sinai, and the apostle, in the 12th of Hebrews tells us that there will be still greater manifestations of divine power in connection with the inauguration of the New Covenant, following the second coming of Christ.

Not that the apostle wants us to understand that there will be a great deal more literal lightning and thunder at this end of the age than there was at Sinai, nor that larger portions of the literal earth's surface will be shaken; nor that the literal heavens are to be shaken. No, no! Paul, throughout the book of

Hebrews, calls our attention to the typical and symbolic significance of all those things that occurred back there. They had a literal tabernacle and temple, of which we make a spiritual application; and just so, the lightnings and thunders which will manifest the presence of Christ, will not be literal, but symbolic.

It always should be borne in mind that all the prophecies pertaining to the second advent and parousia of our Lord must be associated with the coming and presence of a *divine being*, a being who is the "express image" of the Heavenly Father Himself. To remember this will help us to obtain a clearer, better, saner view of what His presence involves than would otherwise be possible. Note, for example, the language employed in the Scriptures to describe God's activities to our finite minds: "Hear attentively the noise of His voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth: He thundereth with the voice of His excellency; and He will not stay them when His voice is heard." (Job 37:2-4.) Here the literal thunder and lightning is used to describe the effects of the "voice" of God.

As already noted, the Greek word translated "lightning" in our text, is *astrape*. This word is a derivative of the Greek words *aster* and *astrapto*. *Aster* pertains to the stars, while *astrapto* signifies to shine. Thus seen, this word in all its forms, has to do with brightness, with illumination; and is also associated with light from heavenly bodies. "Bright-shining" is as good a literal translation of *astrape* as we could have, and the nature of the bright shining depends upon the subject matter of the text in which it appears.

The Literalists, who insist that Jesus' lightning-like parousia per-

tains to the suddenness of His coming, rather than to the enlightening effect of His presence, have objected to "bright shining" as a translation of *astrape*. They insist that "lightning" is the only proper translation. The weakness of this position is apparent when it is discovered that **this very word** is translated "bright shining" in Luke 11:36, where it applies to the light of a candle. It should be readily seen that the context determines the correct meaning to be given to *astrape*.

True, *astrape* is the only Greek word in the New Testament that is translated lightning, but lightning is not the only kind of bright shining to which it refers. In our text (Matt. 24:27) it is said to be a bright shining that cometh out of the east and shineth even unto the west. Literal lightning does not usually manifest itself in just this manner—it is as likely to come out of the west as out of the east. The bright shining of the sun always starts in the east and shines even unto the west, hence the brightness of *astrape*, as used in this text, is like the light of the sun in this respect—that is, it eventually becomes world-wide.

So then, regardless of the exact manner in which we translate *astrape* in the passage under discussion—whether we think of it as the bright shining of the lightning or of the sun—the results remain the same; namely, that Jesus is telling us His presence will be manifested by a **world-wide diffusion of light**. Light is used in the Bible as a symbol of knowledge, information, truth; hence, the import of Jesus' words are that at the time of His parousia there would come a marked display of knowledge. "Knowledge shall be increased," forecasts the Prophet Daniel of "the time of the end."—Dan. 11:40; 12:1-4.

#### Miracles of the Last Days

When Jesus said that His parousia would be like a bright shining coming out of the east and reaching even unto the west, it was part of His answer to the disciples' question regarding the sign, or evidence of His second presence and the end of the age. The Greek word used by the disciples in presenting this question, and translated "sign" in our Common Version, is *semeion*. In an attempt to establish the viewpoint of the Literalists, that Jesus' coming must be accompanied by great convulsions of nature and miraculous phenomena, the claim is made that the Greek word *semeion*

always applies to the supernatural, and therefore has no reference to the development of world events as evidence of the Master's presence. According to this view, there will be no "sign" of the Master's presence, until, as the claim is made, the world of mankind sees a terrifying demonstration of something or other in the sky, and suddenly Jesus is seen sitting upon a literal cloud, drawing His followers up to Himself from all parts of the earth.

While it is true that the Greek word *semeion*, as used in the New Testament, does frequently apply to miracles, it is by no means the only Scriptural use of the word. St. Paul uses *semeion* in 2 Thessalonians 3:17, where it is translated "token." Here the reference is to the special manner in which the apostle signed his epistle. Surely there is nothing miraculous about the manner in which one signs a letter.

In Revelation 16:14, *semeion* is translated "miracles," yet when we study the text with its context, it becomes evident that what is ordinarily thought of as supernatural events is not what the writer is speaking of, but rather, the phenomenal influence of certain systems of propaganda which would result in gathering the nations together to the battle of Armageddon. And even this, as we shall see later, constitutes an outstanding evidence of the Lord's presence.

But, for the sake of argument, suppose we do accept the viewpoint that *semeion* refers exclusively to miraculous things, still it would be true that present conditions in the world about us constitute outstanding proof of Christ's parousia. A moment's reflection is all that is needed to definitely establish this point. If it were possible for an individual who lived in Jesus' day, or even a mere hundred years ago, to be awakened from the sleep of death and be shown the world as it is today, he would certainly insist that he was surrounded with miracles.

Every condition in the world and in the church today that has come about as a direct result of Christ's presence, can quite properly be looked upon as miraculous. These conditions have not been produced by the wisdom of man, nor can human wisdom fathom their meaning, nor approximate their outcome. Powers and influences have been at work in the world, and are still at work, which go beyond comprehension; and the result of these influences is what the Master, as well as the prophets

and apostles, pointed out as being the proof of the second presence of Christ.

No more vivid illustration of the operation of this divine power could be given than that which Jesus used when He said that His presence was to be like the "bright shining" that cometh out of the east and shineth even unto the west. St. Luke's account of what Jesus said on this point is specially helpful. We quote: "For as the lightning, that **lighteneth** out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day."—Luke 17:24.

Here Luke tells us that the "day" of the Son of man would be a time of world-wide enlightenment. From this text also, we get further proof that the day of the Son of man, or the day of the Lord, is a period coincident with the time of His presence. Indeed, it is His presence that makes this period His day. And note that the lightning "lighteneth." Ah yes, this is the point of the illustration. Jesus wanted us to know, not how suddenly and unexpectedly He would come, but that His presence would be characterized by phenomenal enlightenment. And is there now any evidence of such enlightenment? We hold that there is.

#### Epiphaneia of His Parousia

Before considering the extent to which the bright shining of Christ's presence is already manifest in the world, we wish to take note of another Greek word that is used in the New Testament to describe this particular sign, namely *epiphaneia*. The literal meaning of this word is "manifestation." (Dr. Strong.) In 2 Thessalonians 2:8 this word is translated "brightness," and applied to a certain effect of His parousia, or presence (mistranslated "coming" in this text). The manner of manifestation indicated by *epiphaneia* is quite apparently that of brightness, or brightshining. Considerable confusion has resulted from an attempt to apply the term *epiphaneia* as though it supercedes and takes the place of Christ's *parousia*.

It should be kept in mind, however, that the word *parousia* means simply presence, and that Christ's second presence is to cover the entire period of His thousand-year Kingdom work. *Epiphaneia*, on the other hand, has to do with the effect of His presence; and, as we have already seen, one of the first effects of His presence is shown to be a bright shining—diffusion of light, of truth. This

increasing light, as we shall see, comes to both the church and to the world; but at first is recognized only by the church as one of the revelations of the Master's presence.

From one standpoint, the bright shining of the Lord's presence is its chief, or outstanding manifestation. While the Scriptures call our attention to many events that are due to transpire at the time of His second presence, and as a result of His presence, yet, for the most part, it is the bright shining of His presence that directly or indirectly is responsible for these events. And this is quite in harmony with the divine arrangement as it is revealed to us through the divine plan of the ages.

Satan, the prince of the world during the long night-time of sin, has ruled the people upon the basis of ignorance and superstition. He has been the prince of darkness in a dark, dark world. Jesus' presence with His people, and as King of the world, is to dispel the darkness, and to govern upon the basis of knowledge. How significant, then—and to be expected—that His parousia should be, as the bright shining that lighteneth all, from one end of the earth to the other!

#### Earth's Long Dark Night

For six thousand years the world struggled on with no appreciable increase of knowledge beyond what was possessed in the beginning. This was not because the human race in earlier days was inferior in intelligence as compared with the present generation. Indeed, probably on the whole, the general average of intelligence is much lower today than at any former period; but intelligence alone, apart from divine interposition, could make no progress in dispelling the gross darkness and superstition that enshrouded the world during that whole, long period.

With the death sentence in operation, carrying off one generation after another before they had an opportunity to take advantage of and build upon the meagre bit of knowledge they were able in so short a time to acquire, progress in enlightenment was well nigh impossible. Printing was unknown. The best known methods of recording one's thoughts for the benefit of others, were crude and limited. Hence, very little of the accumulated knowledge of one generation could be passed on to the next, so that only fragmentary records of what occurred in one decade were available for the guidance of those who lived in the next;

and even these scanty records were unknown except to a very limited and privileged few.

It was the advent of printing that slowly began to change all this. Not that the invention of the first printing-press should be understood as marking the time for the beginning of the Lord's presence, No, centuries rolled by before the art of printing began to result in an increase of knowledge advantageous to the masses as a whole. But there is no doubt, nevertheless, that divine providence had much to do with Gutenberg's invention of the printing-press. And, appropriately enough, about the first major job turned out on that original printing-press, was the Bible.

Now there was no apparent reason from the natural standpoint, why the printing-press should have been produced about the middle of the 15th century, rather than one, two, or three thousand years before that time. People were no better educated then than they were prior to that time. In fact, during what is termed by historians as the "dark ages" there was little or no education and the so-called civilization of those times had gone into decay. It had only begun to emerge from this sad state of decline when the first successful print-press with moveable type, was invented and produced.

And all the powers of darkness opposed the idea of that printing-press. Nearly everybody has heard of a "printer's devil." Well, it is said that this term originated with monks and others in the Roman Catholic Church in Gutenberg's day, and was applied to the boy whom he employed to help him in his print shop. Even then, apparently, farseeing minds could begin to visualize the ultimate result of the great increase of knowledge made possible by this divinely-timed invention.

#### "The Spirit of His Mouth"

"Mouth," "tongue," "voice," etc., are all Scriptural symbols relating to the impartation of information and knowledge, the giving of a message. In 2 Thessalonians 2: 8, St. Paul refers to the Word of God as the "spirit of His mouth," and tells of a certain consuming work which it was to do at the end of the age. When God spoke His Word through the prophets, our Lord Jesus and the apostles, its effect upon any but the limited few was nil, for the reason that it did not reach the masses. The few parchment copies of that Word which

existed were not available for general use; and for a long period during the dark ages, even these were not permitted to be in free circulation.

But the coming of the printing-press signaled the approach of an era of progress and advancement such as had never before been known. In a comparatively short time thereafter—that is, short in comparison with the long night-time of superstition that began with the fall—we find large Bible Societies organized for the specific purpose of printing and circulating the Bible throughout the world in all the necessary languages. Details in connection with the ever-increasing output and circulation of Bibles, makes an interesting and thrilling story.

Hand in hand with this phenomenal circulation of the Word of God, came also a general diffusion of knowledge along other lines, national, political, and industrial, so that by the beginning of the 19th century, Papaty could no longer fool the whole world with her false claims of possessing the exclusive right to represent God on the earth, and that her acts were miraculously directed by Him. Superstition being cleared to some extent from the mind of Napoleon, he defied the pope, taking him a prisoner to France. This very act proved to an awakening world that many of Papaty's bombastic and pretentious claims were false.

Paul enlightens us a great deal in this connection. In his first letter to the Thessalonian church he told them that the day of the Lord—the day of Christ's presence—would come upon the world as a "thief in the night," but that the brethren would not be in darkness; that they would know. Evidently, upon the basis of this thought, some in the Thessalonian church began to preach that the day of the Lord had already come, so Paul wrote a second letter to correct this wrong impression. He did not tell them, however, that they had misunderstood him concerning the manner in which the day of the Lord was to come. He did not say that it would be impossible for them to know of the presence of that day in advance of the world. All that he did was to point out that there were certain prophecies yet to be fulfilled before the day of the Lord could come.

Then he proceeds to tell them what he means; that a "man of sin," a great anti-christ system was to be developed, following an extensive falling away from the faith. Prac-

tically all Bible Students agree as to the identification of this wicked system, that it is the anti-christian church-state system of papacy which has claimed to be the Kingdom of Christ on earth. The apostle said that the development of this system must take place and that it could be readily identified prior to the coming of the day of the Lord.

#### Revealed, Consumed, Destroyed

But this isn't all he says. He also tells us that this very system was to be destroyed as a result of the "bright shining" of Christ's parousia. We quote: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness [epiphaneia] of His [parousia]." (2 Thes. 2:8.) Note the succession of events indicated in the divine handling of this wicked system—"revealed," "consumed," and, finally, "destroyed."

Sir Isaac Newton and others, back in the 17th and 18th centuries, began to understand the true identity of the Papacy as a result of their study of the prophecies. Then, through the influence of the "spirit of His mouth," that apostate system began to be consumed. The Greek word here translated "consumed," literally means to "use up." It indicates a gradual depleting and dissipation of power and authority. The taking of the pope as a prisoner, to France, was one of the decisive and effective blows against the great papal system, which considerably weakened its power and influence. It has never occupied quite the same position of prestige in the world since that occurred.

The consuming work has been going on now for more than a century. The increasing knowledge of "the time of the end," dispelling ignorance and superstition, has reduced all the former pomp and autocratic powers of papal Rome—the system that crowned and uncrowned the kings of Christendom at will—to a mere name, so far as its actual ruling power is concerned. But the picture progresses until we see this system destroyed by "the brightness [epiphaneia] of His presence."

The real antichrist system whose destruction is thus foretold, is not merely a false church, but rather the union of a false church with civil governments; and the claim that this union constitutes Christ's Kingdom on earth. Fragments of the two principal elements of this unholy union, namely, church and state,

still remain, but the system, made up of the union of the two, is **already destroyed**. Now Paul said that this destruction would take place as a result of the "brightness of His presence"; in other words, by reason of the general enlightenment of the new day ushered in by Christ's parousia.

So remarkable is the fulfilment of this prophecy, that some are inclined to think that the second parousia of our Lord began in 1799, when the first major blow fell on that counterfeit kingdom of Christ. We do not share this view, but mention it merely to indicate how others recognize the vital significance of this prophecy in connection with the bright shining of His presence. It seems to us that the events beginning in 1799 are well accounted for in connection with the work of "consuming" that is brought about by the "spirit of His mouth."

But there can be no doubt that the "destruction" that was to take place as a result of the bright shining of Christ's parousia is now rapidly progressing, yea, in many parts of the world is an accomplished fact. Where is there a civil government in the world today that would consider, for a moment, having the pope run its affairs? The very idea of church-state union is tabooed everywhere, especially union with the Roman Catholic Church. True, a nominal church-state system still exists in Great Britain, but as such it has no vital part in the governing of the people. Even Great Britain is now rated as being one of the outstanding democratic powers of the world.

In this connection it is interesting to note that the word translated "destroy" in the text under consideration, literally means, to "render entirely idle (useless)." (Strong.) And how wonderfully true this is to the facts! As already noted, the various elements of that old system are still in existence, though crumbling, but the **union is destroyed**, and the system is thereby rendered **idle, useless**. This is true even with the nominal church-state system still existing in Great Britain.

Here then is a miracle indeed, a miracle which is the direct result of the increasing knowledge of the day of the Lord. Yes, it is a miracle that constitutes one of the most outstanding signs of the Master's second presence—a sign which cannot be gainsayed or turned lightly aside. Think of it, this stronghold of iniquity which ruled the world and

kept it in darkness and ignorance for more than a millennium, suddenly stripped of its power, and its "great swelling words—its claims of divine origin and backing—held up to scorn by a public enlightened by "the bright shining of His presence"! Who would have thought that such a change could have come in so short a time?

#### Other Effects of the Bright Shining

The gradual, yet comparatively sudden destruction of the papal-inspired church-state system of world government, through the increasing knowledge of the day of the Lord, is merely one of the results of this bright shining of His presence. The destruction of every vestige of the old world order is prophetically shown to be the work of the returned Lord. He does not bring this destruction upon the nations by raining down literal fire from the skies, but rather, by permitting them to misuse the increasing knowledge of the new day. The fulfilment of the prophecies relative to the gathering of the nations, the melting of the elements, the devouring of the symbolic earth, etc., is traceable in every instance to "the bright shining of His presence."

Practically all action on the part of intelligent creatures is induced by information received. Information is not miraculously impressed upon the minds of the masses by divine power without the process of reason. No, words and language are the vehicles which God uses for transmitting thoughts, from Himself to human beings, and also from one human being to another. When, at the tower of Babel, God confounded the language of the people, He effectually blocked progress in knowledge. Modern printing and the translation of accumulated thoughts from one language to another, have largely overcome the handicap of diversified languages, so that today the world is literally flooded with the accumulated ideas representing the sum total of knowledge gained throughout all the ages. This diffusion of symbolic light, together with a great deal of misinformation commingled with it, is what is producing the action which portends the destruction of this present evil world.

As superstition is exposed, the first desire is to destroy the systems that have fostered it. As the information concerning better conditions in one part of the world is communicated to less fortunate people in other parts of the world, it induces them, either to emigrate to better

lands if they can, or else to struggle for better conditions in their own country. As human selfishness attempts to raise barriers to the legitimate improvement of conditions, the increasing knowledge of the new day induces the oppressed to more and more strenuously demand their "rights," with their demands often backed up by improved and powerful instruments of war.

Thus, the increasing light of the new day, in addition to dispelling the ignorance of the past, and because it is thus far unaccompanied by love, is gradually turning, as it were, every man's hand against his neighbor, and the final result will be a "time of trouble such as there never was since there was a nation."—Daniel 12:1.

But such is only the necessary preparatory work of the new Kingdom—a clearing of the way for the real time of blessing soon to follow. The general chaos we see all about us in the world today is but the confusion

that has resulted from the turning on of the light of the Master's presence. The poor benighted souls of earth, steeped in selfishness, and seeking for the most part merely their own interests, see the light, and are hurrying hither and thither to seize the treasures it reveals to them, or, perhaps, to seek their own protection; but they realize not the significance of what has really taken place—that the King of glory has come in, that the shadows of the dark night are being scattered, and that the institutions of darkness are all doomed to destruction.

So far as the world of mankind is concerned, only that portion of light has yet been revealed which is necessary to bring about the destruction of the present order. With the destruction of the kingdoms of this world completed, and the Kingdom of Christ in its restorative aspects fully established, "the bright shining of His presence" will increase in brilliancy, and, through the proper

Kingdom channels, will cause the knowledge of the glory of God to fill the whole earth as the waters cover the sea. But this further miraculous manifestation of His presence will not have reached its fulness until the end of the Millennium; so if we wait for the complete fulfillment of the Master's words as found in our text, before we accept the fact of His parousia, we will need to wait a long, long time.

In this study, we have considered some of the points in connection with the bright shining of our Lord's presence as they have affected in a general way both the church and the world. In our next lesson, we will deal more particularly with the manner in which the Lord, at His return, and in harmony with His promise, has taken His own people into His confidence and revealed to them the hidden glories of the divine plan, and thereby prepared and empowered them to act as His special ambassadors during the closing scenes of the old world drama.

## CONVENTION ANNOUNCEMENTS

(Continued from inside page of front cover)

**LYNN, MASS., May 14, 15.** The friends at Lynn wish to make this advance announcement of their plans to hold a convention on these dates. More details promised later. Secretary, Mrs. R. P. Gifford, 25 Hawthorne Street, East Lynn, Mass.

**AURORA, ILL., GENERAL CONVENTION, May 28, 29, and 30.** The friends at Aurora request the cooperation 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. Siekman, R. R. 1, Box 75, Batavia, Ill.

**CINCINNATI, OHIO, May 29 and 30.** This gathering has been arranged by the newly organized class of Cincinnati; and a cordial invitation is extended to all brethren who can attend. Arrangements will be made for an immersion service, and the Secretary would appreciate being advised early of any who desire to symbolize their consecration. The convention program will include a public address on Sunday evening. All sessions will be held in the Young Women's Christian Association, 9th and Walnut Streets, Cincinnati. Class Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

**LOS ANGELES, CALIF., July 2, 3 and 4.** 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.

## GENERAL ANNOUNCEMENTS

**BROOKLYN, N. Y.** The Remsen Street Class (Associated Bible Students) has completed arrangements for holding a series of public meetings March 13, 20 and 27, at 8 P. M., in Masonic Temple, Bushwick and Gates Avenues, Brooklyn (Bushwick section), N. Y. A considerable amount of advertising has been planned, and those who desire to assist in this work are invited to get in touch with Brother Wm. Josiah, 117-34 123rd Street, So. Ozone Park, N. Y. As these meetings are being held on Sunday evenings, they will not conflict with regular Sunday afternoon meetings in the Metropolitan area, giving the friends generally an opportunity to attend and bring others whom they think may be interested in hearing a divine-plan message.

**MEMORIAL DATE.** The friends generally will celebrate the memorial this year on the evening of April 14, after sundown.

## HYMNS OF DAWN

This is an exact reproduction of the original Hymns of Millennial Dawn. Bound in blue cloth, stamped in gold, red edges. Single copies 85 cents, postpaid; fifteen, or more, 73 cents each, carriage charges collect; lots of one hundred, or more, 64 cents, carriage collect.

## HELL BOOKLET AGAIN IN STOCK

We are glad to announce that the hell booklet is again in stock. This is a slightly abbreviated reprint of Brother Russell's booklet on this subject. This new edition is in the vest-pocket size; and, like the other booklets, is priced at 5 cents each, single copies or in quantities.

# The Christian Life

## Green Pastures And Still Waters



THE TWENTY-THIRD PSALM is a superlatively beautiful pastoral poem, the setting and coloring of which are Oriental. The psalm maintains its metaphorical character throughout, and its concluding expression reaches a grand climax. Only a David could have written a poem like that. It is a strain of purest melody from the sweet singer of Israel. And then, too, David knew about sheep. But—more important than that—he knew about God; for was he not a man after God's own heart? Oh, yes, we know that David committed one great sin in his life, but for that sin he bitterly repented; and God forgives those who repent and restores them to divine favor when the heart is right even though the flesh has caused them to stumble and fall.—1 Sam. 13:14; Acts 13:22.

The word "LORD," being in large and small capital letters, indicates that the original is Jehovah and that David had assurance that Jehovah, the great caretaker of all those who love Him supremely, was his shepherd, and would take care of him just as a shepherd on the hillsides of Canaan took care of his sheep. And it is evident that in this wonderful psalm, David was speaking prophetically as well, so that his words, in the highest sense, may be regarded as the expression of all God's people throughout the entire Gospel age to the present time.

While it is true that Jesus said, "I am the good Shepherd," it is also true that the great, eternal, omnipotent, invisible God is our Shepherd. (John 10:14.) The Apostle Paul said, "To us there is one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him." (1 Cor. 8:6.) If, at one time, we thought that the only hope of escaping from the stern and terrible justice of God was through the love of Jesus, that erroneous conception has been entirely changed by the truth, for the Scriptures assure us that "God [Jehovah, the Father] so loved the world, that He gave His only begotten Son," to die for it. (John 3:16.) And Jesus Himself said, "He that hath seen Me [hath understood and appreciated My love] hath seen the Father [hath understood and appreciated His love]."—John 14:9.

From the *Watch Tower* of 1900 we take the following:

"The vicinity of Bethlehem is a pastoral country, and today is covered with flocks. It was the custom for the shepherds to remain with their flocks by night as a guard against thieves as well as against wild beasts. It was in this vicinity that David, when a shepherd protecting his flocks, slew, on one occasion, a lion, and at another time, a bear. The shepherds as a class were not particularly well educated people as respects schools, and yet many of them were thoughtful and thus secured, in their leisure time while watching their flocks, by reflection and by conversation, considerable knowledge, so that they might be termed an intellectual and thinking class of people. The shepherd whom God honored in making king of His typical kingdom, was a great poet, and evidently much of his time while shepherding was given to the muse, and one of his most beautiful psalms (the 23rd) represents Jehovah Himself as the Shepherd of His people—His flock, for which He cares."

"I shall not want," exclaimed the poet of Israel. What he meant was that he should not come to actual want, but that the Lord would supply his needs. He knew the story of the long journeying of the Israelites through the Arabian desert, and how God had sent them manna, quails and water, and how their clothing had stood the wear and tear of travel; and so he felt assurance that God would always stand by His people. Jesus, the "Good Shepherd," set forth this doctrine very clearly, calling attention to the birds of the air, the grass of the field, and the beauty of the lilies, and pointing out that if God can take care of such things in nature, He certainly can look after the interests of His people as they journey through this world.

What a blessed thing it is to be able to say, "The Lord is my Shepherd, I shall not want." People of the world may have money in the bank, but the bank may fail. They may have so-called friends, but these friends may desert them in time of need. The stock market may suffer such a sharp decline that those who trade therein may lose their thousands or millions of dollars and find themselves paupers. They may achieve fame for a brief span of time, only to be thrown down by the world when, through some weakness, they fall below its requirements. They may have a home, and it may become blighted by some great sorrow. They may have health and strength only to lose it. There is no certainty to

anything in this present life. But with God's people it is different—oh so different—for they can say from the heart, "The Lord [Jehovah] is *my* Shepherd, I shall not want."

### **Sheep-like Qualities**

In order to claim the Lord as his shepherd, one must be sheep-like in disposition. He must have the sheep qualities. Sheep are not fierce, marauding animals, but are teachable and meek. It is pleasant to watch a flock of sheep in pasture, for they are so peaceful. And they seem to indicate a sense of security in their Shepherd. They know just where he is, and they know his call. Jesus said, "My sheep hear My voice and I know them, and they follow Me." (John 10:27.) "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."—John 10:5.

It is beautiful to have perfect confidence in God. We recall the words of Senator Beveridge who said, "The world is hungry for faith. Do not doubt this for a moment. More men and women today would rather believe in the fundamentals of the Christian religion than have any other gift that lavish fortune could bestow upon them. 'I would rather be sure that when a man dies he will live again with his conscious identity than to have all the wealth of the United States, or to occupy any position of honor or power that the world could possibly give,' said a man whose name is known to the railway world as one of the ablest transportation men in the United States."

Not only does it mean much to be one of the Lord's sheep, it means everything. Indeed, all men will eventually have to have the sheep qualities. Jesus said, "Other sheep I have, which are not of this fold [not of the church]: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."—John 10:16.

The Gospel-age sheep must be of one mind. They cannot partly belong to the Great Shepherd and partly to the world. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and Mammon." (Matt. 6:24.) The selfish purposes and policies of the world simply will not blend with the things of God. The Lord will have only out-and-out followers.

### **Green Pastures and Still Waters**

"He maketh me to lie down in green pastures," or, *margin*, "pastures of tender grass." We have seen sheep in poor pastures, and we pitied them. God keeps the pastures green and replete with the tender blades where His sheep are led. He sees to it that the food does not become stale. There are great breadths and lengths to the Word of truth. One always can learn something more about the divine plan of the ages. No one knows it all in this present age. "Now we know in part, and we prophesy in part," said the Apostle Paul. But we are to "grow in grace and in knowledge."—1 Cor. 13:9; 2 Peter 3:11.

How barren the creeds of the "dark ages appear to the true child of the Lord! Such pastures can afford no nourishment for the sheep, and those who stay in them become spiritually lean. Many of the preachers of our time and day are preaching everything else but the gospel of saving grace and love. They dissertate on astronomy, geology, physiology, natural science, political economy, etc., but leave out the sacrifice of Christ as the great propitiatory offering for mankind. Apart from that sacrifice, there would be no future for the world. Eliminate it, and you eliminate the world's one and only hope. Yet how often it is belittled or completely omitted in the preachments of these times. In one of His parables, Jesus compared the lost world to a sheep that went astray. He said that if there were ninety and nine and one strayed, would not the shepherd leave the rest and go forth to seek and save the lost one? In doing this very thing, the Great Shepherd, Jesus Himself, lost His own life. Indeed, He had said, "The good Shepherd giveth His life for the sheep."—John 10:11.

"He leadeth me beside the still waters," or "the waters of quietness," *margin*. In some parts of Palestine there are drinking troughs and fountains where the sheep can drink in perfect safety. But when the sheep come to swiftly running water there is danger, for the sheep are very easily carried off their feet and may be drowned. Sometimes the shepherd dams up a place in a small stream and thus makes still water. Good drinking water is, of course, important for all animals, and this must be looked out for by the guardian of the flock.

And, likewise during the Gospel age, God leads His own people beside "the waters of quietness." The world is full of swiftly flowing streams of one kind or another. People are carried away by one thing and another, by one theory after another, till, eventually, many lose all faith in God and the glories He has promised for the future. Indeed, the entire world is setting far too swift a pace, and there is danger on every hand. But the Great Shepherd is taking care of His own sheep. He has made special drinking places for them. They can come together in nice, quiet class studies and there drink of the water of life. Or, they can do this in their own homes. The water of truth is cool and refreshing, and the sheep can drink to their heart's content.

"Whosoever drinketh of the water that I shall give him," said Jesus, "it shall be in him a well of water springing up into everlasting life." (John 4:14.) There is nothing stagnant about such water. How easy it is to tell when people have been drinking of stagnant pools. The truth is kept sweet and good by the glorious hope that pervades it, and one never grows tired of a hope that is so real and that gives strength for the burden and toil of the day.

"I heard the voice of Jesus say,  
Behold, I freely give  
The living waters, thirsty one;  
Stoop down, and drink, and live.  
I came to Jesus and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I LIVE IN HIM."

### **"He Restoreth My Soul"**

"He restoreth my soul." Some commentator has said that the proper thought contained here is, "He restores me when wandering." For sometimes a sheep will stray away. If it strays into someone else's land and the owner of the land finds it there, he may claim it. And, of course, a sheep is in great danger when alone, for it is a very defenseless animal. However, if the shepherd finds that a sheep is missing from the flock, he tries to find it, and frequently succeeds and restores it to the fold. There is a line of a song which says, "He restores me when wandering." This fact testifies to the great interest the Shepherd has in the flock, and in His tender care over each and every one of them.

And some of the Lord's people have told how they strayed away into forbidden paths, but that the Lord graciously and lovingly searched them out and brought them back. Probably He is doing that very work today to some considerable extent. We know, indeed, that there was a great scattering of the sheep some years ago. The Prophet Ezekiel wrote of this matter prophetically, saying, "My sheep wandered through all the mountains, and upon every high hill. yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. . . . Thus saith the Lord God Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountain of Israel by the rivers, and in all the inhabited places of the country.

"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."—Ezek. 34:6-16.

"He leadeth me in the paths of righteousness for His name's sake." It means much to keep in the paths of righteousness. The first kind of righteousness that we enjoy is that of imputed perfection, called in the Scriptures justification by faith. God gives us this when the heart is fully turned to Him. "Being justified by faith, we have peace with God,"

said the apostle. (Rom. 5:1.) Then comes the righteousness of increased love. At first, our love for the Lord may be more of a duty love than anything more fervent, but in time we come to love God because of our appreciation of the fact that He is love. Then we learn to love those of like precious faith. Gradually our love extends till it reaches all people, even our enemies, so that we can pray for them, and have the desire to do them good.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." No doubt the "valley of the shadow of death" is the dark valley of this world, overshadowed by the great mountain range of Satan's kingdom. In this valley all kinds of dangers lurk. In Palestine, there are, in certain localities, holes in the earth where serpents lie in wait to bite the noses of the sheep. The shepherd must look out for these and drive the serpents away. Then sudden storms may arise, and the shepherd must calm the sheep and keep them together lest they become bewildered and scattered. And so it is in this world. There are serpents, and there are storms. The greatest serpent of all is ever trying to bite and injure the Lord's sheep. And then one never knows how suddenly a storm may arise, and the wind and hail beat upon the heart, and at such times it is good to feel that our Shepherd is near at hand. His voice stills the storm in our hearts and drives away our fears. And we see that great staff of power in His hand, and know that He can use it against snakes or animals of the wild that would work us ill. "Thy rod and Thy staff, they comfort me."

### **A Rich Table**

"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over." So out there in the wilderness the faithful guardian of the flock prepares a table for the sheep, for He leads them in the green pastures and beside the still waters. And where are their enemies? Not far away, indeed. When David was keeping the flock he had to fight a lion and a bear. Then there are wolves, jackals and hyenas. The sheep could become terrified by a wolf getting in among them. In the event of this happening, it has been said that the shepherd mounts upon a rock, or stands on high ground where all the sheep can see him, and then makes a certain peculiar sound that all the sheep know. All at once, then, they rush to him, and the wolf is either crushed to death, or becomes fearful and is glad to escape.

And so today, likewise, we have the table prepared in the midst of our enemies. There are those in the world who have no use for us, and would like to crush us. But our greatest enemies are Satan and the fallen angels. It must incense them exceedingly to behold the table that God has prepared for His people. Just think of the conventions we have, where the table is bountifully spread with delectable viands. Think of what a storehouse of rich food the Bible has become to us since its elucidation came to us in

the form of "*The Divine Plan of the Ages*," and the other volumes of "*Studies in the Scriptures*." Oh the glorious pastures of truth that lie around us! There is no excuse or reason for one going hungry or thirsty today. And while we feed in these green pastures, let us be thankful to the great Giver of it all.

"Thou anointest my head with oil; my cup runneth over." When the sheep come into the fold, the shepherd looks them over carefully, and if he finds one injured or very weary, he anoints it with the refreshing olive oil. And so the Great Shepherd applies to us the healing oil of the spirit of the truth, for what can help us like that when we are wounded in the Christian battle, or weary in heart with the toils of the way? And we think not only of ourselves but of others as well. "To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," said the Prophet Isaiah. (Isa. 61:3.) Thus, then, in a way of speaking, we can help to pour out the oil upon the weary ones as well as receive it ourselves. "My cup runneth over" with joy when I meditate on all these wonderful things.

"Surely [positively] goodness and mercy shall follow me all the days of my life: and I will dwell

in the house of the Lord for ever." A similar thought is set forth in Psalms 121, as follows: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: He shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Yes, it is, indeed, reasonable to believe that if goodness and mercy have followed us in the past, they will continue to do so in the future. And throughout the past years, we can trace them all along the way. And, then, when our journeying is over—when all danger from wolves, hyenas and bears is past; and when the many sorrows and cares of this life fade out as a dream, nevermore to return—ah, think of it, beloved, and preserve it as a pearl of purest joy in the treasure-chamber of your heart!—we shall "dwell in the house of the Lord forever"!

## The Brethren of Jesus

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.—Hebrews 2:11.



**W**HAT the book of Hebrews reveals concerning the brethren of Jesus is much more meaningful when we keep in mind the thought suggested in a previous article concerning the evident purpose of the apostle in writing this remarkable epistle, namely, that it was to strengthen the faith and renew the zeal of this group of Jewish converts to Christianity who, by their attitude, were manifesting a tendency to "cool off," to lose their "first love." (Heb. 10:32-39.) In order that the epistle might be effective in accomplishing this purpose, it was necessary that the Hebrews be helped to see the very vital position Jesus occupied in the Messianic arrangement, as the One through whom all their hopes could be realized; and, in our last study we noted the wonderful way in which the apostle therein exalts Jesus in the divine arrangement, as the One by whom, and through whom every promise of the Heavenly Father is being carried out.

But the apostle also knew that these Hebrews, as well as other followers of the Master, might always be subject to discouragement unless they had an appreciation of the true significance of the Christian life; that is, of their part in the divine plan. There

is nothing more stimulating to faith and zeal than to have a clear vision of what the Christian life is all about—the objectives to be obtained, and the manner of obtaining them. The immediate disciples of Jesus, for example, were confused and discouraged when the Master was cruelly wrested from their midst and crucified. Why? Simply because they did not understand that this was a necessary part of the divine plan for the Messiah. Later, when Jesus explained the matter to the two disciples on the road to Emmaus, their faith was reestablished. Reviewing their immediate experiences with the Master, they are recorded as saying, "Did not our hearts burn within us, as He talked with us by the way, and opened to us the Scriptures?"—Luke 24:13-35.

### Clear Spiritual Vision Necessary

So now, the Hebrews, in order that their souls might not draw back, needed to have their relationship to the divine plan clarified, that they might be able to understand the reason for the trying experiences that had come upon them as a result of their espousing the cause of Christ. In our last study, we noted how thoroughly the apostle points out Jesus as being not only the King and Messiah of the prophecies, but also a sacrificing priest, and that His experiences as a priest entailed suffering and death. But the Hebrews also needed to learn that the sacrifices of the antitypical priesthood did not end at Calvary. They, themselves, had endured a "great fight of afflictions," and, doubtless, more trouble was looming up ahead for them if they continued in "this way," hence a clear vision of why this was so, became a necessity to their continued faithfulness.

Thus it is that very early in the epistle, after establishing the very exalted and primary position of Jesus in the divine arrangement, the apostle tells the Hebrews that Jesus has "brethren" who are "one" with Him, as our text points out. Paul didn't want the Hebrews to give up their vision of Messianic glory. Indeed, he wanted that vision to be enlarged. He wanted them to realize that their Messiah was a much more highly exalted Messiah than they, perhaps, had formerly understood; and He wanted them to know, also, that it was the divine plan to thus exalt "many sons unto glory." (Heb. 2:10.) But—and this is the important point of our present study—Paul wanted the Hebrews to know that in the divine arrangement for exalting these many sons to glory in the Messianic Kingdom the "Captain of their salvation" was made perfect "through suffering," hence, that if He was to count them as His "brethren" of whom He would not be "ashamed," they must realize that the path to glory for them would be the same as it was for Jesus; namely, one of suffering, and, finally, of death.

### "Are All of One"

The premise thus established so early in the epistle, of the "many brethren" who are "all of one" with Jesus in the divine plan, should be kept in mind in the study of the epistle as a whole, otherwise we will fail to plumb the rich depth of meaning many parts of the book contain. As Jesus suffered, so His brethren suffer. As Jesus laid down His life in sacrifice, so these are invited to lay down their lives in sacrifice. As Jesus fills a priestly office, so His brethren are also priests under Him as the High Priest, etc.

Paul spoke advisedly when he said that "He that sanctifieth and they who are sanctified are all of one." Compare this statement with the words of Jesus recorded in John 17:9-26. Note, also, the apostle's quotation from the Psalms. (Heb. 2:12; Psa. 22:22.) It is also interesting to compare Jesus' words in John 17 with the prophecy of the 22nd Psalm from which the apostle quotes. The first twenty-one verses of this Psalm are a description of Jesus' suffering, particularly in connection with the closing experiences of His life; and it seems evident that He had this very prophecy in mind when He offered up that remarkable prayer of John 17, in which He petitions His Heavenly Father on behalf of His brethren whom He realized would be called upon to share His experiences of suffering and death. In this remarkable prayer, Jesus does not pray for the world, but does pray for His brethren, because it is to be through their oneness with Him in the divine plan that the world will yet be caused to believe. This is quite evident a summary by Jesus of the import of verses 26 to 31 of the 22nd Psalm, indicative of the glorious results of His own suffering and the suffering of His "brethren" who were to die with Him. This prophecy, therefore, must have been a great encouragement to the Master at that time.

The apostle's quotations from the prophecies relative to the "brethren" of Jesus, and his use of almost the identical phraseology employed by Jesus in John 17, shows how clearly he had grasped that great mystery of the church's participation with Jesus in the work of reconciling the lost world to God. And if the Hebrews were to continue faithful, they must be made to grasp this precious truth also. If all the sacrificing in the divine plan was finished at Calvary, then the Hebrews would have good cause to wonder why they, in accepting Christ, were plunged into such physical sufferings and difficulties. If Jesus was the Messiah, and was to conquer the world, why wasn't He able to protect His own followers from privation, suffering and death?

Only the great truth of the "many brethren," made one with Jesus in suffering and in future glory, could remove this barrier to the Hebrew's faith and zeal. If they could see that their experiences were all a part of what they should expect in connection with their espousal of the Messianic cause, then, upon the basis of this knowledge, they could go zealously forward. So, when the apostle, throughout the epistle, brings one after another of the prophecies and types of the Old Testament into panoramic review before the Hebrews, we should keep clearly in mind the position of the "brethren" therein.

For example, when he tells about the tabernacle arrangements, we are not to think of Christians as being represented by those in the camp of Israel waiting for the priest to come out and bless them; but should look for them as being represented in the *tabernacle*, taking part in the work of sacrifice, being stimulated to faithfulness by that glorious "hope . . . which entereth into that within the veil." (Heb. 3:1; 6:19.) Likewise, when Paul tells us, in this epistle, of the "city" of God, the glorious Messianic Kingdom, we are not to think of the Christian as rejoicing in the hope of becoming one of the subjects in that Kingdom, but rather, one of its ruling kings. (Heb. 12:28.) Similarly, when the apostle reminds the Hebrews of the New Covenant, we are not to put the Christian in the position of the Jews who, in the type, waited for Moses to come down from the mount with the tables of the law, but are to realize that these "brethren" of Jesus, who share His glory, are to be co-administrators of that New Covenant as joint-heirs with the antitypical Moses.—2 Cor. 3:3-5; 5:18; 6:1, 2; Isa. 49:8-10.

### A Royal Priesthood

True, there is a certain sense in which the whole nation of Israel and their experiences illustrate the church and her experiences. That whole nation was called of God to be a holy nation to represent Him in the earth. Thus, in Hebrews 3 and 4 the apostle mentions certain causes which prevented the Israelites from obtaining the blessings they might have received had they been more faithful, and cites this as an object lesson to these faltering Hebrew Christians. But inside of that larger picture there is the special one pertaining to the priesthood and its sacrifices and other services. Even aside from the epis-

tle to the Hebrews, this truth is clearly established in the New Testament.

The Apostle Peter, for example, says, "Ye are a chosen generation, a royal *priesthood*, an holy nation," etc. (1 Pet. 2:9.) Also, in verse 5 of this same chapter we read, "Ye also, as lively stones, are built up a spiritual house, an holy *priesthood*, to offer up spiritual *sacrifices*."—The word translated "spiritual" in this text is not found in Sinaitic manuscript. In Revelation 1:6; 5:10 and 20:6 we are again assured of the church's position of exaltation in the divine plan for blessing the people. Thus, when the apostle says (Heb. 5:1), "We have such an *high* priest who is set on the right hand of the throne of our Majesty in the heavens," we should remember our hope of one day being with Him in His glory. See Revelation 3:21.

A part of a priest's duties is to offer sacrifice. In the type, the priests offered bulls and goats in sacrifice, but in the antitype the holy priests of God offer themselves. Thus Paul declares, "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies a living sacrifice*, holy and acceptable unto God, which is your reasonable service." (Rom. 12:1.) Knowing that the "brethren" are looked upon by God as priests, who could help but see in this language of the apostle an allusion to the typical sacrifices of the Old Testament Scriptures.

### **Christians For a Purpose**

And this same precious truth is kept before us in the book of Hebrews. It was necessary that the Hebrews be reminded of it, else they would lose sight of the purpose of the Christian life, and, losing sight of that, would become discouraged. It is necessary that we, also, keep it in mind today, else there will be a retrogression of our understanding of the Christian life, so that soon we will see no more in it than nominal believers, who suppose that it is merely a matter of being good in order that one might go to heaven at death. Yes, we need to keep in mind that we are not Christians in order to be saved, but that, having accepted the provisions of salvation through Christ, we are now invited to join in sacrifice with Him, that we may share with Him the work of saving the whole world.

These "saviours" of the people are mentioned in Obadiah 21. In 1 Corinthians 15:29 the church is represented as being "baptized for the dead." These "brethren" of Jesus, together with Him, are the seed of Abraham through which "all the families of the earth" are to be blessed. These same "brethren" are to "judge the world"; they are to be "kings" to "reign on the earth"; and they are to be "ministers of reconciliation." So important is their position in the divine plan for human salvation from sin and death that the "whole creation" is said to be waiting for the "manifestation" of these "*sons of God*." (Rom. 8:22, 19.) It was for this glorious purpose that the Hebrew Christians had been called; and only by realizing this, and knowing also, that in order to attain such a high position of glory with Jesus they

must suffer and die with Him, that they would be able to continue on in the "narrow" way, with its resultant "spoiling" of their "goods," and their resisting "unto blood."—Matt. 7:14; Heb. 10:34; 12:4.

### **The Blood of Jesus**

Some, fearing that there is a danger of placing too much importance upon the sacrifice of the church, would have us believe that all the typical sacrifices of the tabernacle pointed forward to the sacrifice of Jesus alone. To establish this point, they cite Hebrews 9:12-14, which we here quote: "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your consciences from dead works to serve the living God?"

Brethren who fail to see the sacrifice of the church illustrated in the typical sacrifices of the tabernacle, insist that this Scripture, referring, as it does, to both bulls and goats, and showing that the blood of Christ in the antitype takes care of everything, proves thereby that the church's sacrifice is not pictured in the type at all. But let us not read more into this text than it actually says. In this passage, the apostle is merely emphasizing what is accomplished by the blood of Christ. In a previous study we found out that all the blood of all the typical sacrifices pointed forward directly or indirectly to the merit contained in the blood of Christ. It is the blood of the New Covenant; it is the blood that sanctifieth; it is the blood that accomplishes everything for which blood is required. Let us never lose sight of this fact. The church's share in the sacrifice of Christ is not for the purpose of adding blood to His blood, but in order that she may share with Him in dispensing the blessings purchased by His blood.

So it is that the blood of the bullock represented Jesus' blood, and the blood of the goat represented Jesus' blood. Even the benefits resulting from the sacrifice of the red heifer are dependent upon the blood of Jesus. But this doesn't mean that the experiences of the goat in being sacrificed do not represent the experiences of the church in presenting their bodies a living sacrifice. Nor does it mean that the sacrifice of the red heifer doesn't represent the experiences of the Ancient Worthies and their relationship to the great divine plan of human reconciliation. See *Tabernacle Shadows*, chapter VII

The church has nothing meritorious to sacrifice apart from Jesus. Paul said, "present your bodies a *living sacrifice*," but Jesus said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no *life* in you"—hence could not offer an acceptable living sacrifice. (John 6:53.) Yes, the life that we live, we live by faith of the Son of God, and this is the only life we have that can be offered in acceptable sacrifice to God; and it is life that is typi-

fied by blood. When Jesus gave the cup, representing His blood, to His disciples and asked them to drink all of it, it was just another way of telling them that they were to die with Him, and that their sacrificial death would be acceptable to God because it would really be His life, His blood, and they would be yielding up to God; as they had no life of their own to sacrifice; being by inheritance, under condemnation to death.

The Jews were forbidden to drink blood, on pain of death; so for Jesus to invite the disciples to drink His blood most certainly implied that they were to die with Him, and that their sacrifice would be looked upon in heaven as a part of His sacrifice. Ah yes, these "brethren" of Jesus are "all of one" with Him—in sacrifice and suffering and death now, and one in glory in the Kingdom. The life which they sacrifice is His life, the grace to sacrifice is His grace. About all that the "brethren" contribute to the arrangement is their willingness thus to be used of the Lord in connection with His great plan, gaining experiences thereby which will be valuable in connection with the world's future blessing.

What an inspiration it must have been to the Hebrews when they were thus helped to see the true philosophy of their suffering. How it also must have strengthened their faith and courage to be reminded of the manner in which the prophets had suffered and died before them, with a far lesser reward in prospect. "God having provided some better thing for us, that they [the prophets, etc.] without us should not be made perfect." (Heb. 11:40.) Early in the 12th chapter, the apostle reaches the climax of this particular phase of his message of encouragement. Having in the 2nd chapter told them that Jesus, the "Captain of their salvation," and chief of the "many sons" being brought to glory, was made perfect through suffering. He now reminds them again of the very severe suffering through which Jesus passed, and asks the Hebrews to look unto Him, to consider Him, and by noting His faithfulness to thereby be encouraged to greater zeal in laying down their own lives: "For consider Him that endured such [great] contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Hebrews 12:3.

### **Resisting Unto Blood**

These Hebrew Christians had evidently passed through some very severe experiences as a result of having espoused the cause of Christ. In writing to them about this Paul said, "ye endured a great fight of affliction; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods." (Ch. 10:32-34.) Here we have outlined a series of experiences that would discourage any Christian who did not have a clear conception of why it was all necessary. But, compared with Jesus' own experiences, the suffering of the Hebrews had been com-

paratively mild—"Ye have not yet resisted unto blood, striving against sin," Paul reminds them.—Ch. 12:4.

Jesus, the "Captain" of their salvation, *had* resisted unto blood—that is, He had actually laid down His life—"striving against sin." There was no inherent sin in Jesus' body against which it was necessary for Him to strive; but His entire sacrificial career was a struggle against the reign of sin in the world, with the object in view of eventually destroying it. And we are invited to share in this struggle, in this "striving against sin." That's why the church's sacrifice is properly called a "sin offering." It is an offering that has to do with the ultimate destruction of sin in the earth, and the release of mankind from its dominion. To continue in this "good fight" means faithfulness, even "unto death."—1 Tim. 6:12; 2 Tim. 4:7; Rev. 2:10.

The Hebrew Christians, of course, did have inherent sin in their own bodies; but ordinarily, they would never lose their lives in an effort to overcome it. The true Christian life is one that goes beyond an effort to be as free as possible from sin, commendable and necessary as this surely is. To merely struggle against sin in one's own body would tend to prolong one's life rather than otherwise, through the improvement of health that would be almost sure to result from the giving up of sinful habits, etc. But the Christian life is a sacrificial life, not a sacrifice of sin, but of a life made holy through the blood of Jesus and placed upon the altar of acceptable service to God along with that of Jesus, as a part of the divine program to destroy sin, and to restore the whole world of mankind to perfection and everlasting life. The Hebrew Christians had shared some of the afflictions of Christ, but they had not as yet "resisted unto blood, striving against sin," as He had done; so they needed to continue looking unto Him to be inspired by His faithfulness.

### **Going To Him Without the Camp**

To share the honor of being "brethren" of Jesus who are numbered among the "many sons" that are to share His glory, is a marvelous privilege, but a very costly one to the flesh and its interests. In chapter 13:11-13 Paul comes back to this particular point again, and shows how our participation in Christ's sacrifice is foreshadowed in the type. He identifies the sacrifice of the bullock and the Lord's goat which was offered on the typical day of atonement by referring to them as the beasts whose blood was taken into the most holy for sin. The bodies of these beasts, he reminds us, were taken outside the camp to be burned. "Wherefore," he then adds, "Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

Then comes the climax of all that is implied of suffering and sacrifice in being "brethren" of Jesus, namely, "Let us go forth therefore unto Him without the camp, bearing His reproach." This indicates clearly that in Paul's mind the bodies of some of those beasts that were burned without the camp rep-

resented those whom Jesus is "not ashamed to call His brethren." The blood of bullocks and the goats thus sacrificed typified the blood of Christ; the "brethren" in the antitype "drinking" of His blood in order that they may have an acceptable sacrifice to offer. But the experiences of the typical goat, paralleling the experiences of the typical bullock, show how the church shares His suffering, going to Him without the camp. And note, that this suffering of Jesus, in which the "brethren" are invited to participate, is said to be in order that He might "sanctify" the people through His blood. Jesus' blood is thus shown to be the basis of the people's sanctification, but His suffering as well as that of the church is, in the divine arrangement, necessary that the world may be restored to harmony with the Heavenly Father.

But is there *nothing* of merit in the church's sacrifice? Ah yes! There is no sin-canceling merit—all of that is in the blood of Christ—but the sacrifice of the church is, nevertheless, a valuable contribution toward the future blessing of the world. As the experiences of Jesus in trial and suffering prepared Him to be a merciful High Priest, so the suffering of the "brethren" of Jesus prepare them to be merciful priests when the time comes to share with Jesus in the work of restoring the world of mankind to life. And so it is that their sacrifices are all counted in as a necessary part of the "better sacrifices" of the antitypical priesthood.

In Hebrews 13:15, 16 the apostle gives us the practical side of what is involved at the present time in our sharing the "better sacrifices" with Christ. (Heb. 9:23.) He says, "By Him therefore [that is, through His merit] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giv-

ing thanks to His name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased." To truly praise God in this present evil world will surely call for sacrifice. This "praise" means more than merely the singing of hymns, or saying "Praise the Lord." To truly praise God one must tell others about the glorious attributes of His character as they are exemplified in His plan. This means to be a witness for Him as an ambassador of Christ. It is through our faithfulness along this line that we are led to Him without the camp.

It is in this way also that we are specially invited to "do good and to communicate," with the assurance that such "sacrifices" are well pleasing to God. We are invited to do good now as a test of real desire to do good in the future Kingdom period. Faithfulness in this respect now leads to sacrifice, and, finally, death—if we are "faithful unto death." To communicate the truth, the "word of reconciliation," is, primarily, the practical manner in which we share in the great work of destroying sin. Jesus provided the merit by which the church and the world are redeemed from sin and death, and the "brethren" are invited to share with Him in offering this gift to the people, and explaining the terms upon which they may accept it. This opportunity, this inestimable boon, is offered to the "brethren" of Jesus upon the condition that they take up their cross and follow Him into death. Paul says that Jesus is not ashamed to call us brethren in this great arrangement; so let us then rejoice in this precious privilege and endeavor to meet faithfully all the responsibilities involved.

Next month we will consider the subject of the New Covenant in the Book of Hebrews.

## Natural and Spiritual Laws

### Cohesion and Chemical Attraction



A previous article we traced the correspondence between the law of gravitation in the natural realm with the law of love for God in the spiritual realm, pointing out the universality of these laws, and the fact that they cannot be infringed with impunity. We now consider two other natural laws and their correlatives in the spiritual domain. The first of these laws is that of Cohesion. This is the law of force by which the molecules in bodies of matter are held together. It is not an atomic force, but a molecular force. Insofar as the earth itself is concerned, this law is universal, in fact, just as much so as the gravitational law. All the objects which we see around us are merely different arrangements of molecules. When God made the solid earth, and the mountains, lakes, rivers, trees, flowers, and various animals, He must have possessed an infinite

capacity for putting molecules together. When He created man, He formed the finest combination of molecules that exists on this earth. Just what kind of material enters into the construction of the bodies of angels, we do not know, but they cannot be composed of molecules, for these, being material, naturally are confined to material things.

If one should ask, What causes cohesion? we should feel like enquiring, What causes anything—finally? The proper answer to this of course, is, that the God who created matter also created the properties of matter, and created the energy of cohesion. Back of that we cannot go, for when by further analysis we say that atoms compose molecules, we then arrive at another force, and have gone quite beyond the attraction of cohesion. Thus in all things we are obliged to start with God, and if one rejects this most reasonable hypothesis, then he throws out the entire proposition. He cannot find the origin of anything.

If the law of cohesion were annulled, we know that everything would go to pieces. Indeed, there would be no pieces, for the matter would simply crumble to a nothingness. There would be no earth, no trees, no flowers, no water, no animals, no man. When we consider liquids, we find this force less strong than it is in solid bodies, and totally non-existent in gases. It is less strong in water than in iron, wood, stone, etc. If this law were set aside or abrogated, this could be most easily accomplished in the case of liquids, for such could be decomposed with ease as compared with solid bodies.

We all know the great importance of the cohesive law in the natural domain. It is a law established by divine power and by divine decree. Man must have respect for this law, for if he could destroy it, he would wreck the world and the things therein. But it is an excellent servant. Its service is unintermittent. It keeps everything intact, and yet it charges nothing for the excellent work which it performs. All it requires is to be respected and obeyed.

### ***Cohesion in the Spiritual Realm***

Having seen how important is the law of cohesion in the natural realm, let us look for its correspondence in the spiritual domain. By the "spiritual" domain we mean the domain that has to do with the truth, with faith, with hope, with divine love, and with all things that have to do with God and Godliness.

That cohesion has a real correspondency in spiritual things, we feel assured. Since the natural force is that which binds the particles of bodies together, so the spiritual force is that which binds together the particles, parts, or molecules of the spiritual body, which body is that of the Christ company, to which the apostle said, "Ye are the body of Christ and members in particular." And again he says, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."—1 Cor. 12:27, 13.

Now then, just as there is the spiritual gravitational force, drawing upward to attract this body to heavenly things and to God, so also there is the cohesive force which draws together the particles and parts of the composite body of Christ into one compact solidarity. What, may be asked, is this force? And the answer is, It is the force of love for the brethren. In a broader sense, it is love for all men, and will eventually manifest itself as such, for we are instructed to "do good unto all men, but especially unto them that are of the household of faith." "A new commandment I give unto you," said the Master, "that ye love one another." This was a new law for the church, because the church was a new body, a thing that had never been in existence before. While the Jewish law had not been expressed in terms of love but in terms of justice, yet love was really the spirit of that law, as our Lord pointed out when He summed it up.

"By this shall all men know that ye are My disciples, if ye have love one to another," said Jesus. "How often shall my brother sin against me, and I forgive him? till seven times?" was asked of the Master. "I say not unto thee, Until seven times," the Lord replied, "but Until seventy times seven." "Speak not evil one of another, brethren," said Jesus. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."—James 4:11.

Jesus had a great deal to say about the law of cohesion in the spiritual realm. He said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

. . . Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-5.) And again He said, "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn thou not away.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:39-48.

### ***Sympathetic Love For All***

Here Jesus was stating the law in a general sense, for His own compassion and sympathy went out to the poor, groaning, dying world. Yet He had His own special friends. And we could not think that He loved the world at large with the same degree of love wherewith He loved His disciples. Even among His followers there was a little coterie of three that found a special place in His love and esteem. Jesus loved men and women with a love of friendship in proportion as they themselves loved God. We are told that John was a disciple whom He especially loved. Then the Sacred Record says that He loved Lazarus and his sisters Martha and Mary. While on one occasion we find Martha showing great faith in Him and saying, "Lord, if Thou hadst been here, my brother had not died." Jesus knew that these

people loved Him and were unselfish in their love. And then, His heart went out in special affection to all those whom He was calling to be heralds of the cross, and who, He knew, would be required to suffer for His sake and the gospel's.

### **Love in Action**

Love for the brethren is one of the searching tests of those who profess to know the Lord. From *Volume 6 of the Scripture Studies*, pp. 404, 405, we quote the following:

"The fallen or carnal mind is selfish; and proportionately as it is *for* self it is *against* others—disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe.

... The new mind, begotten of the spirit of the Lord, the holy spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord—under the new law of love, the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all new creatures are but 'babes in Christ,' and appreciate the new law only vaguely; but unless growth is attained and the law of love appreciated and measured up to, the great prize will not be won.

The law of love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world—for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely!

... The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of justice—taking vengeance on wrong-doers, exposing them, etc.; but we find that our Master, who knew no sin, had so much love in His heart that He was disposed to sympathize with and forgive rather than to punish and expose and berate. And so it will doubtless be with all begotten of His spirit; in proportion as they grow up into His likeness they will be the last to pray for vengeance—the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, 'Judge nothing before the time,' and declares, 'Vengeance is Mine.'

"We know that we have passed from death unto life because we love the brethren," said the apostle. (1 John 3:14.) And we must learn to love them even if they do not agree with us on every little point of Bible interpretation. If they profess to love the Lord and His truth and to be consecrated to Him, we should take them at their word unless their lives give evidence that they are hypocritical in their profession.

As the law of cohesion cannot be violated in the natural realm—and even if it could be, disaster and ruin would result—so it cannot be broken in the spiritual realm without dire consequences. Neither without detriment can it be kept today and infracted tomorrow or next week or at any time. There are

no vacations from the keeping of this law any more than there are vacations from the gravitational law. All God's laws are good and are preservative when understood and respected, and destructive when ignored or violated. There is positive danger to ourselves in speaking ill of another, and especially so as new creatures. Indeed even the defamatory thought must be inhibited if we are to develop in the likeness of the Master and to have peace of mind. And especially foolish is it to dig up from the past the faults and failings of others, and to be continually ruminating on things of that kind. "Forgetting those things which are behind, and reaching forth unto those things which are before," let us follow the example of the great apostle, and press on for the prize of our high calling—a prize that will more than reward us for all our effort.

### **The Law of Chemical Attraction**

And now we come to the third law in the natural realm, and this is the law of chemical attraction or affinity. It is a very important law because chemical action is constantly taking place in nature. The leaves of trees take in carbon-dioxide from the air, and this with the action of sunlight produces the chlorophyll or green coloring matter of the foliage. Then there is chemical action in the production of all the fruits and vegetables and other products of the soil, and this process goes on incessantly throughout the period of growth.

Chemical affinity depends on the attraction of atoms for other atoms. In the case of water—one of the simplest examples of this law—two atoms of hydrogen combine with one of oxygen to form the liquid with which we are so familiar. In the case of common salt, one atom of sodium unites with one of chlorine to give the required result. We could multiply examples, but perhaps these will be sufficient.

Chemical attraction is so important that we could no more live without its effective operation than we could without cohesion or gravitation. Chemicals are constantly being formed in our bodies and are doing their necessary work. The chemical action on foods begins in the mouth with the salivary secretion, then continues in the stomach with gastric juice. When the body becomes ill, and certain chemicals are lacking or not functioning properly, we take those chemicals which are likely to supply the deficiency and restore the function.

An atom is defined as being the smallest indivisible particle of matter. While the molecule is divisible, the atom is not. Elements are those substances which consist of atoms of the same kind, such as oxygen, hydrogen, iron, silver, gold, etc. Just what makes certain atoms unite with certain other atoms to form chemical combinations, we do not know, except that it is the law of those atoms, a property imparted by the Creator of the universe. Just as the positive and negative in electricity are in attraction, so are the atoms in chemical combinations. Man gives this attractive force a name, and then makes use of it either harmfully or helpfully.

### **The Corresponding Spiritual Law**

In the spiritual realm we find a law corresponding to the chemical affinity in the natural domain. Here, in the spiritual realm, too, certain things combine to form something else. When error unites with the mind of a man it usually makes of him a bigot and a persecutor of others. But when divine truth unites with the mind it transforms one into something acceptable to God. We here use the word "unite" advisedly. For the mind to merely be brought in contact with truth may not effect much of a change. For a real change to take place, the mind must yield to the influence of the truth, a fusion so to speak of one's mind with the truth. The truth must take hold of the thoughts so that we see all things in the light of truth. In fact, we must *think truth*.

When divine truth, the truth of God's Word, unites with the mind in this way, so that it becomes a part of the mental processes, it induces one to think in harmony with his Creator, and to be determined to do the divine will. This is consecration. The Bible then tells him that he is a new creature. This new creature is very different from the old creature, for he now has heavenly hopes and desires whereas he formerly had earthly hopes and desires. The body is now under the control of the new mind, which in turn is governed and controlled by the truth. And thus is the new creature produced and developed. The Scriptures say, "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." (James 1:18.) Those who do not yield to the truth, who do not love it, who do not take the truth right into their minds in order that it may control all their processes of thinking, cannot become new creatures in Christ Jesus. God has appointed the truth as the means of our begetting to the new life, and He does not work independent of this arrangement.

Not only must this union of our minds with the Word of God be effected, but it must be maintained throughout the entire period of our sojourn on this earth. It must not be allowed to be interrupted or interfered with by worldly influences. Jesus, in the parable of the sower and the seed, showed that in one case there was prospect of good fruitage until thorny plants grew up and choked the wheat. He said, "He that received seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches, choke the word." So, then, no matter how well we start out on our pilgrim journey as new creatures, it is a matter of continuing along the pathway of life if the full fruition of our hopes is to be realized. Or, to employ our former comparison, the unity of our thoughts with the truth must be kept up—our minds must continue to be wholly given over to the divine will—Matt. 13:22.

In order to maintain this desirable condition we have Bible studies, conventions. Also, we offer up prayer and praise to the Lord, individually and in our meetings with other new creatures. We must keep our spiritual appetites, our appetites for truth,

in good condition. This wholesome spiritual condition is also promoted by our service of the Lord. When we put out a few tracts, or help to get up a public meeting, or witness for the truth in some other way, it increases our hunger for the truth. But if we do nothing for the Lord to show our love for Him, our spiritual appetite gradually diminishes and we become weak in the faith. Then the affinity between the mind and the truth becomes less and less until, if not careful, it may cease to be of any effect in our lives; and what a lamentable condition, indeed, this would be.

What Sir Isaac Newton did in the natural realm—his defining of the law of gravitation, and other laws—Pastor Russell did in the spiritual realm. He drew our attention to the great fact of the existence of a God of love, showing that He is the center of the spiritual universe and exercises the power of attraction that will eventually draw all intelligent beings to Himself in worship and in obedience to His laws. This will be the only means of obtaining everlasting life, and those who continue to resist this drawing power will be destroyed in the second death. This great law of spiritual gravitation is understood and appreciated by the members of the church at present. But to others it is but vague and meaningless so far as the purpose of God is concerned. But in due time the entire world will be apprized of its true worth and necessity. The laws of cohesion and chemical affinity in their spiritual application have been called to our attention in the *Studies in the Scriptures* in a remarkable way. We rejoice in the realization that we have been able to profit by these means of divine grace and if we continue to conform ourselves to these laws we shall finally attain to "glory, honor and immortality, eternal life."—

Let us conclude with the following quotation from Psalm 19:

"The law [margin, doctrine] of the LORD is perfect, converting [margin, restoring] the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear [reverence] of the LORD is clean, enduring forever: the judgments of the LORD are true [margin, truth] and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse Thou me from secret faults [violations of the divine law in the heart]. Keep back Thy servant also from presumptuous sins [the more open violations of God's law]; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression [taking the law completely into my own hands].

"Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

# Berean Study Outline

## THE DIVINE FAMILY

TEXT: To us there is but one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, by whom are all things, and we by Him.—1 Corinthians 8:6.

### Third Part—We, The Church

Section III—"We" in our relationship to each other.

#### (1) "Members one of another"

Rom. 12:4, 5; 1 Cor. 12:7-28; John 17:21; Eph. 4:25.

Scripture Studies—Vol. 6, page 73.

Watch Towers—1913, page 359 (Reprints, mid. page 5358 to end).

#### (2) Example. John 13:15, 34; Matt. 11:29; 1 Pet. 2:21; 1 Tim. 4:12.

Watch Towers—1886, page 3 (Reprints, bot. page 843 to end); 1905, page 120, col. 2 to end (Reprints, 3543, par. 9 to end); 1900, page 137, par. 3 to end (Reprints, 2625, par. 4 to end); 1914, page 200 to end (Reprints, bot. page 5493 to end).

#### (3) Fellowship—Assembling

1 John 1:7; Hebrews 10:25.

Scripture Studies—Vol. 6, page 309 to top of page 312. Watch Towers—1907, page 313, par. 3 to page 314, par. 2 (Reprints, 4076, last par. to page 4077, col. 2, par. 1); 1915, page 214, col. 2, par. 1, 2 (Reprints, 5727, par. 2, 3).

#### (4) Claims of Love and Justice; Judging

James 2:13; 4:12; Romans 14:10.

Watch Towers—1902, page 265 (Reprints, 3070, 3071); 1913, page 298, col. 2, par. 4-7 (Reprints, page 5324, par. 9-12); 1916, page 115 to end (Reprints, bot. 5883 to end); 1916, mid. page 125 to end (Reprints, bot. 5886 to end); 1910, mid. page 73 to end (Reprints, bot. 4567 to end); 1912, page 165, par. 3-7 (Reprints, 5029, par. 6-10).

#### (5) Forgiving and Seeking Forgiveness

Matt. 5:24; 18:15, 16; Luke 17:3; Eph. 4:32.

Scripture Studies—Vol. 6, pages 414-417.

Watch Towers—1912, bot. page 358 to 359 (Reprints, 5134, 5135); 1912, page 67, par. 5 to 68, par. 3 (Reprints, 4978, par. 5 to 13).

#### (6) Admonish, Reprove, Rebuke

1 Thes. 5:12-15; 2 Tim. 4:2; Psa. 141:5.

Scripture Studies—Vol. 6, bot. page 297 to mid. of page 308.

Watch Towers—1912, page 66 to 67, par. 4 (Reprints, 4977, 4978, par. 4).

#### (7) Discipline in the Church

Matthew 18:17.

Scripture Studies—Vol. 6, page 289-294: 412 to mid. 414; bot. 417-419.

#### (8) Comfort, Encourage, Assist, Serve

2 Cor. 1:3, 4; Gal. 6:2; 1 Thes. 4:1; 5:11; Heb. 10:24.

Scripture Studies—Vol. 6, page 308.

Watch Towers—1900, page 215, par. 3 to end (Reprints, 2665, par. 3 to end); 1904, page 155, col. 1, last par. (Reprints, 3369, last par.); 1905, page 311, par. 3 to end (Reprints, 3646, last par. to end); 1907, page 312, last par. to 313, par. 3 (Reprints, 4076, col. 1, last par. to col. 2, par. 2); 1913, page 120, col. 2 (Reprints, 5222, top of page).

#### (9) Brotherly Love

John 13:34; 1 Thes. 4:9; 1 John 2:10; 4:7, 11; Heb. 13:1.

#### (a) Forbids stumbling another: Rom. 14:13, 21; 1 Cor. 8:13; 10:32.

Watch Towers—1907, page 333, par. 1 and 3, page 334, par. 1 (Reprints, 4084, last par., 4085, col. 2, par. 2, 3); 1911, page 424, col. 2 to page 425, col. 2, par. 2 (Reprints, 4919, col. 1, last par. to 4920, col. 2, par. 1).

#### (b) Forbids busybodying: 1 Pet. 4:15; 1 Tim. 5:13.

Scripture Studies—Vol. 6, pages 583-586.

Watch Towers—1913, pages 211-212 (Reprints, 5274, 5275, top).

#### (c) When proper to withhold brotherly love: Jude 21-23.

Watch Towers—1902, pages 197-200 (Reprints, bot. page 3033 to 3035).

#### (d) Source of our severest trials, and proof of our relationship to Christ: John 15:9-14; 1 John 2:9-11; 3:14, 16; 4:20, 21; 5:1.

Scripture Studies—Vol. 6, page 468, par 1 to 469.

Watch Towers—1916, page 260, col. 2, par. 3, page 261 to end (Reprints, 5947, col. 2, par. 5 to mid. page 5948); 1913, page 339, par. 6-8 (Reprints, lower half 5346, par. 6-8); 1915, page 214, par. 2-4 (Reprints, 5726, col. 2, par. 5 to 5727, par. 1).

#### (e) Hast thou love? Then show it now.

Watch Towers—1915, page 214, col. 2, par. 3 to 215, par. 1 (Reprints, 5727, par. 4-6).

For additional study on Brotherly Love, see "Berean Bible Studies" in Watch Towers—1905, pages 230, 268, 295, 327 and 359 (Reprints, pages 3603, 3624, 3638, 3654 and 3674).



# International Sunday School Lessons



## KEEPING THE BODY STRONG

March 20—Mark 6:53-56; Judges 13:12-14; 1 Corinthians 3: 16, 17; Romans 12: 1, 2.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew Him,

55 And ran through their whole region round about, and began to carry about in beds those that were sick, where they heard He was.

56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

Judges 13:12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

13 And the angel of the Lord said unto Manoah. Of all that I said unto the woman, let her beware.

14 She may not eat anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**GOLDEN TEXT:** Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.—Judges 13:4.



HE lesson is given to us as one on temperance. Some one has defined temperance as "Moderation in all things." And that seems to be a very good definition. People can go to excesses in eating, in drinking, in exercising, in sleeping, and in other things. Self-control is one of the virtues enjoined upon the Christian. Thus we read, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32.

The caption of the lesson, "Keeping the Body Strong," might apply to the church of Christ; for, speaking to the church, the apostle says, "Ye are the body of Christ." (1 Cor. 12:27.) Then he also refers to the church as God's temple. And as the temple of the Jews was sacred and contained things that were sacred, even so is the greater temple, the church, consecrated to God and therefore holy.

The apostle says that God's spirit dwells in the church. It is both in the corporate body, and in the individual members thereof. In the first chapter of Revelation, we find a picture of the seven golden candlesticks, which we are told represent the seven churches. In the midst of these, supplying them with the oil is "one like unto the Son of man." The olive oil that gives the light symbolizes the holy spirit of the truth, without which no one can be acceptable to the Lord. Hence we find the exhortation, "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." And again, "See that thou hurt not the oil and the wine."—Ephesians 4:30; Revelation 6:6.

The apostle reminds the brethren of the importance of presenting their bodies "a living sacrifice, holy, acceptable unto God." The sacrifice is said to be a living one because God's people are not actually dead, but are energized in the service of the truth. The apostle says, "the body is dead because

of sin; but the spirit is life because of righteousness."

Again Paul says, "If Christ be in you . . . He that raised up Christ from the dead shall also quicken [Greek, 'make alive'] your mortal bodies by His spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God."—Romans 8:10-14.

Those who have taken up their cross to follow Christ must not be conformed to this world—to its selfish ambitions, its policies, its ways of pride, and all the elements that keep it estranged from God. They must be "TRANSFORMED by the renewing" of their minds daily by the Word of truth. Unless they do this, they will become spiritually weak. The closer they keep to the divine Word, the more fully they will be informed as to what is the will of God concerning them. They must avoid the wine of false doctrine, which would make them unsteady as Christians. Some persons who claim to be following the Master just stagger about and give the impression of instability in their conduct and in their words. But the pure truth of God makes us strong to do and to dare in the cause of Christ.

### QUESTIONS:

Define temperance. What is its value to the natural man? What does it mean to the new creature?

How are the terms "wine" and "strong drink" used symbolically in the Scriptures?

Draw a comparison between the temple of the Jews, and that temple which is the body of Christ.

What is the meaning of "a living sacrifice"? Just how can we be "holy, acceptable unto God"?

What influences tend to draw us to the world? Just where does the greatest danger lie? What is our principal safeguard?

## CORRECTING WRONG IDEALS OF RELIGION

March 27—Mark 7:1-13.

1 Then came together unto Him the Pharisees, and certain of the scribes which came from Jerusalem.

2 And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me.

7 Howbeit in vain do they worship Me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many like things do ye.

**GOLDEN TEXT:** This people honoreth Me with their lips, but their heart is far from Me.—Mark 7:5.



WITHOUT partiality, Jesus exposed the shame and hypocrisies of those times when He was here on earth. The traditions of the elders had made religion nothing but a hollow pretense to many of the people. To the religious leaders Jesus said, "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?"

"And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whosoever therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."—Matt. 23:16-24.

"It is much the same today. Many highly esteemed people now occupy the position of the Pharisees of that time. They make an outward show, they boast of their success, they delight in the honor of men, especially in the honor of the world; they multiply forms and ceremonies and meetings and make a fair show in the flesh. They draw near to God with their lips, but give evidence that their heart sentiments are not in harmony with their lip professions, because, when the truth is presented to them, they hate it instead of loving it, and they hate the light-bearers because the light makes manifest their own weaknesses, hypocrisies,

dissemblings in doctrines and practice.

"The improper spirit exemplified in the priests and Pharisees and scribes in our Lord's day finds a parallel today in the anger, malice, hatred, bitter words, which, like arrows, are shot forth at those who serve the truth, who seek to lift up the standard to the people, who seek to show up the errors of 'dark ages,' and through the truth to make known the real character of our Heavenly Father and the real meaning of His Word. . . . As the Israelites considered that anything that would undermine them would be to the injury of the Lord's cause, so today every section of Babylon, every sect of Christendom, seems to be fully persuaded that anything that would undermine the errors of their systems would be injurious to the cause of the Lord; hence they feel that in supporting sectarianism in any of its branches they are fighting for God. . . . Our duty, nevertheless, is to be bold and courageous for the truth."—*Tower Reprints*, p. 3786.

### QUESTIONS:

What were some of the Jewish traditions regarding washing the hands, cups, etc.?

How did the scribes and Pharisees evade conforming to the weightier matters of the law?

Is there any comparison between the priests and Pharisees when Christ was on earth, and a certain class of persons today?

Is there any part of nominal Christendom that is worth bolstering up? How is it referred to in the Scriptures?

Should the attitude of the real Christian always be uncompromisingly for the truth?

## FREE TRACTS

Free tracts are available on the following subjects—send for samples or order a supply, as you wish:

- "What Is the Soul?"
- "Where Are the Dead?"
- "Earth's Coming Glory"
- "Calamities, Why Permitted"
- "The Coming World Dictator"
- "Why Not Live Forever?"
- "Do You Know?"
- "The Hope of Universal Peace"

**SERVING OTHER RACES**

April 3—Mark 7:24-37

24 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:

26 The woman was a Greek, a Syrophenician by nation: and she besought Him that He would cast forth the devil out of her daughter.

27 But Jesus said unto her. Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs.

28 And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto Him one that was deaf, and had an impediment in his speech: and they beseech Him to put His hand upon him.

33 And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue;

34 And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

\* \* \*

**GOLDEN TEXT:** God is no respecter of persons.—Acts 10:34.



WE must remember that the work of Jesus was chiefly confined to the Jewish people up to a certain time. He said to His disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," for, "I am not sent but to the lost sheep of the house of Israel."—Matt. 10:5; 15:24.

To the natural tribes, then, was first offered the favor of becoming the spiritual tribes, had the people been in a heart attitude to embrace this opportunity. But when they proved unworthy of the "high calling of God in Christ Jesus," the Lord extended this great privilege to the Gentiles, and Cornelius became the first Gentile Christian convert to the true faith.

Strictly speaking therefore, the woman of the lesson had no claims whatever upon the Master, for she did not belong to Israel. However, there was something in her which the Master recognized, something that in His sight knows no distinctions of race or class, and that was faith. She did not resent the implication that she was a "dog," a Gentile. She was humble, for she was in need. No doubt, she loved her daughter, although demented, and, apparently, beyond human aid in her affliction. The poor woman saw the power of Jesus, and believed her only hope of assistance lay in Him: so she earnestly presented her plea.

And the woman won her case, for our Lord's loving heart could not turn her down when He beheld her sincerity and her faith. Verily, He had something that no amount of money could buy and that He would not sell for any monetary consideration. No wonder that the people said, "He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."

"At even ere the sun was set,  
The sick, O Lord, around Thee lay,  
Oh with what divers pains they met,  
Oh with what joy they went away!

"Once more 'tis eventide [the evening of the age] and we Oppressed with various ills, draw near.

What if Thy form we cannot see?  
We know and feel that Thou art here."

Yes, God's people today have their various ills. Some of them have physical weakness to contend with, and some have heartache and persecutions to endure. But the Lord has every power to assist them, and He says, "Call upon Me in the day of trouble: I will deliver thee." He has His own ways of helping people now just as He had of yore, but He gives strength for the rugged way, and imparts comfort in each hour of need.—Psa. 50:15.

And frequently, the necessary ministry is rendered by one of His servants, for the members of the church are His representatives on earth. His followers, therefore, find a labor of love in seeking out those who are sick, either physically or spiritually, and giving them the comfort of the divine Word, with the assurance that the Lord still is interested in them and loves them and wants them to make good.

Solomon said, "A word spoken in due season, how good is it." (Prov. 15:23.) "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11.) Many a heart has been cheered and lifted up to something higher by the right word at the opportune time. It is not for God's people to be idle today and to say that there is nothing to do while there are disciples of the Master who need encouragement along the way. What is done for them is done for Him, and will assuredly bring the reward of faithful service rendered in the name of truth and of love.

**QUESTIONS:**

What did Jesus mean when He said, "It is not meet to take the children's bread and cast it unto the dogs"?

Explain how the natural tribes of Israel might have become the spiritual tribes.

Has Jesus less power today than He had of yore? Does He heal the sick at the present time?

By what maladies are God's people sometimes afflicted? What assurance have they that the Lord will help them?

## FINDING OURSELVES IN SERVICE

April 10—Mark 8:27-38

27 And Jesus went out, and His disciples, into the towns of Caesarea Philippi: and by the way He asked His disciples, saying unto them, Whom say men that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ.

30 And He charged them that they should tell no man of Him.

31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. And Peter took Him and began to rebuke Him.

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

36 For what shall it profit a man if he gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation: of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

**GOLDEN TEXT:** What shall it profit a man, if he shall gain the whole world, and lose his own soul?—

Mark 8:35



THIS lesson is one on true consecration, which means giving up all for Christ. It is, indeed, no light matter to follow the Master, for Jesus said, "Strive to enter in at the strait gate: for many, I say unto

you, will seek to enter in, and shall not be able." (Luke 13:24.) And again, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14: 26, 27.

Jesus did not mean that His followers should actually hate their relatives. Dr. Wilson, quoting Pearce, gives the following comment on this passage:

"This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chapter 10:37, expresses the literal meaning of this passage, when he says, 'loves his father and mother more than Me.' So when we read in Romans 9:13, 'Jacob have I loved, but Esau have I hated,' the meaning is, I have loved Jacob more than Esau."

The fact that he who selfishly tries to hold onto his own life shall lose it is made very clear by the Master's statement. And, contrariwise, he who is willing to part with life in faithfully witnessing for the gospel, the same shall find it in higher measure in the time of the resurrection. It is therefore evident that the Lord requires whole-hearted devotion to Himself. The truth is to be so highly esteemed that nothing should be permitted to supersede it in anyone's life. If anyone should give it but secondary consideration, his loss would be exceedingly great.

Life is a very precious thing. People will let everything else go before they'll part with life. To gain eternal life on the earth under the administration of God's Kingdom to come will be a wonderful thing, indeed. And yet, the heavenly life is still greater than that: for that will mean immortality, the divine nature—an inherent, independent, self-sustained life. Not that all heavenly life is of that

character, but the life to be given the church will be of that order.

The nature of the members of the bride of Christ will be above the nature of the angels. No wonder that such a reward is held out as a golden promise in the Scriptures. Of Jesus it is written, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Those who drink of His cup of voluntary humiliation now, are to share His glory hereafter. "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God," said our Lord. And those words are as true today as when they were first spoken.—Heb. 12:2; Luke 12:8.

All those who resist the truth now, are resisting the Lord whether they know it or not. After a while, there will be some great surprises, for Jesus said, "Many will say to Me in that day, Lord, Lord, have we not prophesied [publicly expounded] in Thy name? and in Thy name 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." What He meant was, that He did not know them as His disciples because they did not put the quest for truth before all other things. Therefore they were "tares" and not "wheat." They were not willing to make the necessary sacrifice for the truth.

Soon the entire church will be completed, and the opportunity for suffering with Christ will be a thing of the past. Blessed is he who gladly embraces this opportunity at the present time.

### QUESTIONS:

What viewpoint on Peter's part caused Jesus to rebuke him?

Explain just what Jesus meant by taking up the cross.

How can one gain life and lose it at the same time?

In what ways can Christ be denied today?

What opportunities should we embrace at the present time?

# CHILDREN'S HOUR



## The Great Plagues of Egypt

**U**NCLE EB started out by saying, "I think we left off with the plague of the frogs last story night. When Moses besought the Lord to destroy the frogs, still Pharaoh, the king, would not let the children of Israel go. The next plague that God sent was the lice—hundreds of millions of them. When the magicians of Egypt saw this plague, they said unto the king, 'This is the finger of God.' But the haughty monarch hardened his heart and continued to resist the Lord. Then God sent another plague, and this was flies. Oh, you never saw so many flies in all your life as there were in that country. They came in great swarms into the king's house and into the houses of his servants. Buzz, buzz, buzz! And shoo, fly, Get out of here! But they did not get out. Those flies were a real pest, and I guess the king thought that he and his people were just about eaten up alive. So he called for Moses and Aaron, and said in substance, 'If you want to sacrifice to your God here in the land, do so, only take away the flies.'

"To this Moses replied, 'It will not do for us to sacrifice here. We must go out into the wilderness, as God has instructed us to do. We'll just go on a three days' journey.' And the King said, 'All right, you may go. But don't go far away; and be sure to ask your God to take away these terrible flies.' So God took away the flies, but still the wicked king hardened his heart.

"The fifth plague was then sent, and this was a plague upon the cattle and all animals. It was a disease. Perhaps you have seen a sick cow. Or, perhaps, some time or other your dog has become ill. You know what he was like then. He just went and curled himself up in his kennel and wouldn't eat anything. You couldn't get him to run around and play with you. Poor little fellow, he just felt, as we sometimes say, 'all in.' Or, perhaps, he even died, and you took him out and buried him in a little grave under the big trees. And so it was that the cattle in Egypt took sick, and they died by the thousands. I suppose they had to bury them too, for they couldn't leave them lying all over the ground. The strange thing is that the cattle that belonged to the Israelites did not take sick at all. This was because they dwelt together in a part of the country called Goshen and God prevented the dis-

ease from reaching them there. And can you believe it? Still that stubborn king refused to let the people go.

"Well, it looked as though king Pharaoh had to have some more plagues sent upon him. So God said to Moses, 'Take some ashes of the furnace and sprinkle them toward heaven in the sight of Pharaoh,' and Moses did so. And what do you suppose happened? I'm sure you could never guess if you were not told. Why, terrible boils broke out on both the people and the animals. Everyone was just covered with them. Did you ever have a boil? They are unpleasant things to have, I can tell you. Sore! Oh, my, but they are sore! Poor Job had them, you know. You remember the story of Job, don't you? And the Magicians could not stand before Moses because of the boils. That was a nice how-do-you-do. And I guess that all the salve in the world would not have helped those boils the least little bit.

"Well, King Pharaoh, what do you think of God by this time? Do you think that you can trifle with Him and resist Him any longer? If you do, you are not only stubborn but foolish, as well. God is not through with you yet, and by the time He is through, you will be very glad to let His people go forth out of your land.

"Yes, it's hard to believe it, but Pharaoh still hardened his heart. So, then God sent a great hail upon the land. Did you ever see a hail storm? One time when I was traveling in western Canada, the train stopped at a station for about twenty minutes. Well, during that time a great storm of hail swept the land. The fields for miles and miles around were covered with growing grain, and this grain was all cut off and destroyed by that hail storm, for some of the pieces of ice that fell were as large as the end of your thumb. I went out on the platform and picked up a handful of them, and then I thought of that plague of hail that God sent on Egypt. And mind you, there was terrible thunder and lightning at the same time. Look out, Pharaoh, there's more trouble coming to you yet.

"Another plague soon followed the hail, and this was locusts. If you ask me what are locusts, I'll say, just large grasshoppers. They fly through the air in clouds and even darken the sun. They are bad actors, I can tell you, for they eat up every

green thing. The hail storm had destroyed the barley and the flax in the fields, but the wheat and the rye had not been injured, for they were not grown up. But the locusts ate up the wheat and the rye, which were now above ground. They ate all the leaves off the trees and everything green that had not been destroyed by the hail. They made a clean sweep, and it began to look as though all the people would starve to death for want of food. These insects swarmed into the houses and literally covered the face of the ground. Perhaps you have seen a tree stripped of its leaves by the Japanese beetle. But how would you like to see a whole orchard without a single leaf?

"When Pharaoh still hardened his heart, the Lord sent the ninth plague, and this was darkness over all the land. It was not only dark in the night time, but in the day time as well. I don't know how God could have covered the sun completely, but He certainly did so. For three whole days and nights it was dark, and the people had to stay indoors, for had they gone out, they would have lost their way. The only place where it was light was in the dwellings of the Israelites.

"Then King Pharaoh called for Moses and said to him, 'All right, you may go out of the land, both you and your children of Israel; and all the little ones. But you must not take your flocks and herds.' And to this Moses replied, 'All our cattle shall certainly go with us. There shall not a hoof be left behind.' But again Pharaoh's heart was hardened, and he would not let the people go.

"Then the Lord said to Moses, 'I will bring just one more plague upon Pharaoh and upon Egypt, and after that he will let you go. Indeed, he will be very glad for you to go. Now go and tell all the Israelites to ask the Egyptians for jewels of silver and of gold. And about midnight I will go forth in the midst of Egypt, and all the firstborn in the land of Egypt shall die, even the firstborn in the king's household, and all the firstborn of the animals. And there shall be a great cry throughout all the land, for there never was such a plague as this before, nor shall there ever be the like again. But all the children of Israel will be spared, only they must remain in their houses that night.

"And each family of the Israelites must kill a lamb and take the blood and sprinkle it on the doorposts outside the house, and when the angel of death sees the blood, he will pass by that house and not kill the firstborn in it. And the people must roast the lamb and eat its flesh in the night time; and this feast is to be known as the Lord's Pass-over.' And the people did what Moses told them to do.

"Well, I wonder if the Israelites got much sleep that night. Just think of it; the angel of death was abroad. When he came to a home of one of the Egyptians, he killed someone there and then passed on to the next home. Little babies were killed, and older children, and grown-up people, too—what a terrible night that was for the Egyptians! Perhaps

some of them did not know it was so terrible till the morning dawned. But most of them were awakened out of their sleep by the great tumult that arose. Then they found their dead ones. There must have been thousands of them altogether, because there were dead ones in all the homes of the Egyptians throughout the land. What a wail of anguish must have gone up from the people! What a lot of funerals there must have been! And all those whom death's angel killed on that dreadful night went into the land of the great enemy, death, there to remain till the resurrection, at which time they'll come forth to the scenes of earth once more.

"Well, at last Pharaoh seemed to be brought to his senses, for he called for Moses and Aaron and said to them, 'Go out from my people, and take all the people with you. Take also your flocks and your herds.' You see, Pharaoh was now afraid for his own life. He saw that God meant to deliver the people from his hands and that it was useless for him to hold out against the Lord any longer. So then, he permitted the people to go.

"Well, freedom is a great thing. And now the children of Israel were free at last. Some years ago, we had some fine pictures that were shown in different parts of the world. They were called the "Photo Drama of Creation." One of them showed the Israelites marching out of Egypt. How they were singing and shouting. And there were many thousands of them. And they had their cattle and their sheep and donkeys. Oh, but it was a joyful procession, I can tell you.

"Now the Lord was guiding the Israelites by a pillar of cloud by day and a pillar of fire by night. And they marched down toward the Red Sea, and encamped by the sea.

"You would think that King Pharaoh had had enough of trying to resist God, would you not? Well, it seems that he hadn't had enough as yet. He was terribly angry to think that the Israelites had managed to get away from him, and he thought it would be a smart thing to follow after them. They had no boats with which to cross the sea, and they could not swim across, so the King reasoned to himself that if he took his army and marched down there, he would catch them and bring them back to Egypt. It just goes to show how foolishly wicked people do act, at times.

"Now, just fancy you see the poor Israelites looking back and seeing the great army of Pharaoh coming after them. What could they possibly do? Nothing indeed! They could not fight, for they had no weapons of war. They could not turn back and they could not go ahead. They were at their wits' end! But Moses said to them, 'Now, just stand still and see the salvation of God.'

"The Lord then told Moses to stretch out his rod over the sea, and he did so. And the Lord sent a strong wind which blew all that night, and it drove back the waters of the sea and left a kind of

(Continued on page 32)

# THE FACT FINDER



## A DECREE TO REBUILD THE CITY

**QUESTION:** A time prophecy given us in Daniel 9:23-27 relative to the first advent of Christ indicates that from the issuing of a certain decree to the coming of the Messiah, would be 69 symbolic weeks, or 483 years. It is claimed by some that this prophecy refers to the decree issued by Cyrus. If this is true, would it not mean that the historians are wrong in claiming that the date of Cyrus' decree to rebuild the temple at Jerusalem was the year 536 B. C.? And wouldn't this prove that we cannot properly place any reliance upon secular history in seeking to arrive at accurate conclusions with respect to Bible chronology and Bible time prophecies?

**ANSWER:** Replying to the last part of the question first, it seems to us that neither Bible chronology nor Biblical time prophecies would be of the slightest value to us apart from time measurements and historical dates which are furnished us by secular history. For example, we have no biblical record of the lapse of years from the first advent of Christ down to the present time. Thus, while we may succeed in establishing the starting point of a given prophecy upon the basis of information given us in the Bible, if that prophecy is to mean anything at all to us, we must, at some point in the prophetic span, associate it with dates furnished by secular history. An example of this is our dependence upon secular history to determine the date for the beginning of our Lord's ministry and the end of the 69th week to "Messiah the Prince." (Luke 3:1-3, 21-23; 4:1.) Thus seen, even this 69-week period would have little meaning for us entirely apart from secular history. If the historians cannot be relied upon to furnish us with reasonably accurate dates during the period just preceding the first advent of Jesus, there is no reason to suppose that their records covering the period since the first advent are reliable.

True we should not permit the findings of man, nor the wisdom of man, to offset the plain teachings of the Bible. But when historians and astronomers alike agree on a certain date, as they do relative to the edict of King Cyrus for the returning of the Jews to Palestine, we should be hesitant indeed to say that they are all wrong, without a most careful examination of the Biblical prophecies involved, to make sure that they are being interpreted properly.

Now according to your question, the prophecy which is supposed to prove the historians wrong relative to the return of the Jews to Palestine is that of Daniel 9:23-27. This is a time prophecy dating from a year in which a proclamation would be issued to rebuild the city of Jerusalem, emphasizing specially the

restoration of the walls and the streets of the city. In Ezra 1:2-4, we are told of a decree issued by King Cyrus, in the first year of his reign. This decree was to rebuild the *temple* at Jerusalem. Where the apparent difficulty arises is in supposing that this decree of Cyrus to rebuild the temple is the one mentioned by Daniel, which was to mark the beginning of the 69 symbolic weeks unto Messiah the Prince. If this is, indeed, the decree mentioned by the Prophet Daniel, then, of course, it would prove that the historians are wrong in making this date 536 B. C. And if they are wrong in this, why should they not also be wrong in dates not covered by the Scriptures? And this would mean that we have no basis at all for determining where we are on the stream of time.

But *does* the prophecy of Daniel 9:23-27 refer to the decree to rebuild the temple that was issued by Cyrus? We believe not; and principally for the very obvious reason that the wording of Daniel's prophecy does not at all harmonize with the decree issued by Cyrus. The prophecy which Gabriel gives us through Daniel shows that the decree that would mark the beginning of the 69 weeks unto Messiah the Prince would call for the rebuilding of the streets and the walls of the city of Jerusalem; whereas Cyrus' decree was limited to the rebuilding of the temple. Unless we wish to add to or take away or change these God-given records, we must conclude that the decree of Cyrus does not cover the statement in connection with Daniel's prophecy.

If we should wish to inject mere human reasoning into the interpretation of Cyrus' decree, we might conclude that as, according to the record, some 49,697 Jews and their attendants, singers, etc., returned to Canaan as a result of the order to rebuild the temple, this would necessarily involve the rebuilding of the city, also. (Ezr. 2:64, 65.) Human reasoning might say that surely all these thousands of souls would need houses in which to live, etc. But, do the Scriptures support such reasonings? We think not.

In Nehemiah 7:4, a record of conditions in the city of Jerusalem many years subsequent to the decree of Cyrus, states that at that time "the people were few therein, and the houses were not builded." But what became of the many thousands who returned under the decree of Cyrus? some may ask. Ezra 3:1 and Nehemiah 11:1, 2 and 20, indicate that only a small portion of them resided in Jerusalem, while the remainder were scattered throughout the surrounding towns and countryside. Thus the Scriptures themselves remove any doubts on the subject, as well as all supposition of what might have been, or could have been, and we are faced with the definite fact that many years after the decree of Cyrus to rebuild the

temple at Jerusalem, the city itself still was in ruins, with *no definite and authorised commission* to rebuild the city's protective wall, thus reestablishing it.

In the 20th year of Artaxerxes, which was some 82 years subsequent to the edict of Cyrus, Nehemiah is recorded as saying to this king, "Why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire? And the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." Artaxerxes granted Nehemiah the authority he requested, and he at once embarked upon the great undertaking of rebuilding the city and walls of Jerusalem. The book of Nehemiah goes into much detail as to how this work was carried out. Clearly, then, this marks the starting point of the 70-weeks period of Daniel 9:23-27, and not the date of the edict of Cyrus.

As if to emphasize the fact that the decree of Cyrus to rebuild the temple did not include permission to rebuild the entire city, we are furnished an account in the 4th chapter of Ezra in which we are told of a complaint that was sent to King Ahasuerus, protesting against the attempt which Israel's enemies claimed was being made to build the city. (See Ezra 4:13, 16.) A similar protest was later sent to Artaxerxes which resulted in his issuing the following command, "Give ye now commandment to cause these men to cease [building the city], and that this city be not builded until another commandment shall be given from me." (Ezra 4:21.) Thus we have brought before us the necessity for Artaxerxes' later decree in which he reverses his position and grants permission to Nehemiah to rebuild the city and the city walls, which until then, continued to lie waste.

On account of Artaxerxes' commandment to cease building the city, the enemies of the Jews rushed in and compelled them to cease work even on the temple itself. This evidently was a trick on the part of Israel's enemies. No doubt they knew of Cyrus' decree to rebuild the temple, and that they had no legal right to interfere with what the Jews actually were doing. But they measurably misrepresented the facts, got a decree from the king to cease building the city, and used this to interfere with the work of rebuilding the temple, which was principally the work being done at the time. That legally they could not have stopped the work of building the temple had all the facts been known by Artaxerxes is apparent from the account of Ezra 5:13-17; 6:1-8, 14, 15. But in order for the city itself to be built, the decree of Artaxerxes to Nehemiah was necessary, and clearly it is this decree that is mentioned in Daniel 9:23-27, for it is the only one that fits the description of Daniel's prophecy. The Jews may have been making some attempt to rebuild the city at this time, but certainly without authority, as the record so clearly shows.

Some seem to have difficulty understanding the prophecy of Isaiah 44:28; 45:1, 13, supposing it to refer

exclusively to the decree issued by Cyrus. Verse 28 of the 44th chapter reads, "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." It should be noted that it isn't Cyrus that is accredited with saying to Jerusalem, "Thou shalt be built," but the Lord. Beginning back in the 24th verse of this chapter, the Lord begins to enumerate many things for which He, Himself, is responsible--mighty acts which He performs, and commands which He gives. Verse 27, for example, tells us that God "saith to the deep, Be dry, and I will dry up thy rivers." This same God also says of Cyrus, "He is My shepherd, and shall perform all My pleasure." The account continues by reminding us that this great God, "even" says to "Jerusalem, Thou shalt be built."

Verse 13 of the 25th chapter has been used by some to prove that Cyrus was the one responsible for building the city of Jerusalem, hence that his decree properly marks the beginning of the 70-weeks period. It reads, "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." The Hebrew word here translated "city," is *ir*. It signifies, literally, a walled place. The same word is rendered "court" in 2 Kings 20:4. True, the Hebrew word *ir* usually refers to a walled city, but the fact that at least in one instance it unquestionably applies to the place enclosed by the court walls of the temple, gives us the privilege of understanding this passage in harmony with the decree that actually was issued by Cyrus, namely, to rebuild the temple.

And then too, there is quite a possibility that the principal application of Isaiah's prophecy above quoted is to the antitypical Cyrus, the Messiah. Many things about the prophecy seem to indicate this. God calls him His "shepherd." Cyrus was used of the Lord in a limited way, but he could hardly be said to be the Lord's shepherd. The statement, "I have raised him up in righteousness, and will direct all his paths," is certainly true of Christ, but it is hard to see how it could be true in the full sense of King Cyrus. Verse 17 of this same chapter, continuing the narrative of Israel's deliverance, says, "But Israel shall be saved in the Lord with an everlasting salvation: thou shalt not be ashamed nor confounded world without end." This was not true in connection with Israel's return to Canaan under the decree of Cyrus; but it will be true when they are finally restored to their own land by the antitypical Cyrus, the King of kings and Lord of lords.

Another reason why it seems reasonable to conclude that Isaiah's prophecy concerning Cyrus has more particular reference to Christ, is the fact that it is not mentioned in connection with the decree that was issued by King Cyrus of the Medes and Persians; whereas we are told in Ezra 1:1 that his decree was in fulfilment of the prophecy given by Jeremiah. Does not this seem to be the Lord's way of telling us that the real fulfilment of Isaiah's prophecy concerning

"Cyrus," His "Shepherd," is at the time of the establishment of the Messianic Kingdom, under the direction of the antitypical Cyrus—that this is the reason He ignores it when recording the circumstances in connection with Cyrus' decree to rebuild the temple?

To summarize, then, we find that the city of Jerusalem was not built under Cyrus' decree; being prohibited because his command did not cover that point. But, a special commission was given to Nehemiah covering this particular work; and given, too, at a time when the rebuilding of the city would have been an impossibility without this special commission. That this is the true date for the beginning of the 70-weeks period; hence that there is no necessity for changing the historical date of the first year of Cyrus. This means then that there is no need for taking 82 years out of the chronology. It is also interesting to note that Dr. Hale, and other historians, give the date 454 B. C., as the true one for Nehemiah's commission, which makes the 70-weeks period harmonize exactly with the Scriptural records concerning the date of Jesus' baptism, death, etc.



### A SUPPOSITION THAT DIDN'T COME TRUE

**QUESTION:** In the Watch Tower Reprints, page 5368, we read the following statement by the pen of Brother Russell: "But let us suppose a case far from our expectations: Suppose that A. D. 1915 should pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed,' and without the restoration of natural Israel to favor under the New Covenant. What then? Would not that prove our chronology wrong? Yes, surely!" In view of this opinion, as expressed by Brother Russell, should not all Bible Students today discard what they once believed to be the true chronology?

**ANSWER:** No real student of the Bible should be willing to either accept or reject any supposed item of truth simply upon the basis of an opinion expressed by Brother Russell. Whether the chronology that is still accepted by the vast majority of Bible Students is the true chronology or not should be decided only upon the basis of whether or not it is in harmony with the Scriptures. The Bible should be the final test of all truth. On the other hand, the case in point does not seem to call for a rejection of our chronology, even apart from its sure Scriptural foundation. Rather, it seems to us that Brother Russell's supposition of the possible failure of the chronology, and what should be done in lieu thereof, proves to the contrary of what the questioner has indicated as being his view.

For example, he says, "Suppose that A. D. 1915 should pass with the world's affairs all serene." Who would undertake to claim that 1914 did pass with the world's affairs remaining "all serene"? Not only

were world affairs all upset in 1914, but they have continued to be ever since. So great was the upheaval which began in 1914 that now secular writers and others who express their opinions publicly, frequently refer to pre-war times as the "old world" to which we can never return. Great and powerful kingdoms have fallen, kings have lost their thrones, chaos, distress, fear, have stalked up and down in the earth. Yearly the trouble increases, while the nations vainly endeavor, through increase of arms, to frighten each other into submission, hoping thus to avert the coming cataclysm which most thinkers freely admit will completely wreck what is left of civilization. No, the world did not continue to go serenely on when the Gentile Times ended in 1914.

But how about the "very elect" all being changed at that time? you may ask. Here is a point on which Brother Russell found that he needed to adjust His understanding. It was taken for granted, with no Scriptural proof to support the thought, that the end of the Gentile Times would necessarily mark the close of the church's career in the flesh. But the Gentile Times had to do with a lease of power granted to Gentile nations and with a period of punishment upon natural Israel, and not with the length of time the church was to remain this side the veil. So there is no need to seek for a new chronology on this score. In fact, Brother Russell himself reached the conclusion that it should not have been necessary to think that the harvest period and the Gentile Times must end at the same time.

And how about the restoration of Israel under the New Covenant? The only adjustment necessary on this point is to note the fact that time measurements of the Bible usually point out the beginning of events and not their conclusion. In view of the manner in which Palestine has been opened up to the Jews as a result of events which marked the end of the Gentile Times, who can say that God has not been working for His people in a manner that He had not done since they were cast off from His favor because of unbelief? Our only difficulty is in failing to realize that a few years with God is not nearly so long a period as it seems to be to us. Dark-age theology had all prophetic events culminate in a 24-hour day, and sometimes we need to fight against the tendency to revert to a shortsighted viewpoint of this kind.

With the ending of the Gentile Times in 1914 came a sudden upheaval of world affairs which started the nations on the road to ruin. None of these Gentile nations have been able to bring back what they term a condition of normalcy. Coincident with the gradual destruction of the world, has also been a most remarkable change in the affairs of natural Israel, just as we should expect it. Shall we then say that our chronology is all wrong simply because Christ's Kingdom is not yet fully established and universal peace reigning upon the earth? Surely this would be very unwise. Let us rather rejoice in the many evidences around us that we are, indeed, living in the day of the Lord.

# CREATION

I am old—so VERY old,  
 And yet eternal youth is mine,  
 For hours and days and months and years  
 Are meant for finite minds, I need them not,  
 For me, the clock of ages does not strike,  
 The seasons and their moons  
 Can never measure what I call ETERNITY!

From molten mass I whirled through space, an ORB,  
 Another and another, and a MILLION more,  
 Within my hand lay golden dust—  
 I flung it! WIDE I flung it,  
 And at my word those golden fragments  
 Swinging, hung—and glistened there,  
 Ah! BEAUTIFUL, I cried, and called them stars.

Again I said, I must have light, GREAT LIGHT!  
 Again I hurled gold fire,  
 Brilliant, yellow, solid, vast,  
 And even while I saw it there,  
 And felt its warmth and beheld  
 Its impenetrable light, I cried,  
 Thou art the SUN!  
 And while you shine, I'll call it day,  
 And you shall warm and bless and heal,  
 And germinate small, tiny things hid in my world,  
 As soon as it is made,  
 Then I created earth,  
 In my delight I threw again  
 Soft silver, and it swung among the stars,  
 As I beheld, I said, O lovely moon,  
 I drew a curtain over earth,  
 And called it night.

So earth was formed with firmament around,  
 I breathed a spirit breath  
 Across the waters of the deep. And then!  
 Amidst the turbulence of flowing tides,  
 Or 'neath the placidness of lakes,  
 Hid in the mountain fastnesses there moved  
 A multitude of creatures great and small,  
 MORE life, I cried, MORE life I want upon the earth,  
 Caressingly I touched my world and lo!  
 There crawled and leaped and ran  
 Beasts of the field, and birds of air, and tiny mites,  
 And ALL had life!  
 I saw, and said, It is most good!  
 And yet, a GRANDER miracle shall come,  
 For with my mighty power I'll make man,  
 Greater than all the creatures that exist  
 In sea, and all that live upon the land,  
 A living, breathing, HUMAN SOUL!

Cupped in my hands I took the soil  
 From off the face of my great earth  
 And from its elements a MAN  
 In mine own image made,  
 And lest this wondrous creature lonely be,  
 I made another soul most lovely to behold.

As delicate and graceful as the flowers  
 That bloomed within the garden round these two,  
 Lesser in strength she was, and this was good,  
 That she to man for guidance might repair,  
 And he be her protector always,  
 I called this beauteous creature WOMAN,  
 Within a perfect garden placed I them,  
 A garden filled with every goodly thing,  
 Of beast and bird, of fruit and flower fair,  
 And called this PARADISE.

The CREATION of my universe!  
 How beautiful to behold in all its glory!  
 Wheels within wheels, and worlds around worlds,  
 Spinning in perfect unison,  
 Sunlight to cheer and moonlight to caress  
 The sleeping earth,  
 Stardust sprinkled a-down a milky-way,  
 And planets suspended like jewels  
 In the blackness of the night,  
 Breezes to kiss the tree-tops,  
 And bird songs thrilling the heart of man  
 Through kindly days,  
 The lordly lion to stalk the mountain sides,  
 And tender lambs to rest beneath a purple pool,  
 And among these all to dwell MAN!  
 Magnificent in his perfection,  
 With constantly at his side his tender mate,  
 So gentle and so fair.

MY CREATION! The joy of my inmost being,  
 I shall always enjoy these perfect works,  
 Dwelling, as I do in light divine  
 Forever and forever,  
 For—I AM GOD!

—A. K. R., Calif.

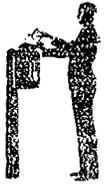
## THE DIVINE PLAN OF THE AGES

The Divine Plan of the Ages will ever remain the standard present-truth text book. Though published originally more than half a century ago, it is still up to date, and vibrant with the living message of the Messiah's gospel. Whatever other literature may be used to introduce the truth, whether tracts, or booklets, those who become interested will ultimately need The Divine Plan of the Ages in order to obtain a clear, detailed knowledge of the divine purpose.

We have a new, standard edition of The Divine Plan of the Ages, bound in blue cloth, stamped in gold. These are priced at 50 cents the single copy, postpaid; in lots of ten, 30 cents each, postage extra. Write for special colporteur prices.

3-months free trial subscriptions to The Dawn are still accepted, free—paid for by a special fund provided for the purpose.

# Talking Things Over



## MORE ABOUT KINGDOM CARDS

THE distribution of Kingdom Cards, both by mail and from door to door, is proving to be a very effective means of bearing witness to the truth. We are indeed grateful that our British brethren called this form of witness work to our attention. The results in America have, in most instances, exceeded expectations. Brother P. A. Gates, of Memphis, Tennessee, writes us as follows concerning results obtained from mailing out the "consolation" cards:

"No doubt you will be interested in knowing we are receiving very encouraging results from our mailing of the cards. For instance, out of the first 664 cards mailed, we have received 55 requests for the booklet, or an average of about one request to each twelve cards mailed out. . . . We received eight requests yesterday and seven today, which we feel is quite encouraging.

"We secure the names and addresses from the death notices contained in the two daily newspapers. These notices most always give a list of surviving relatives, and such notices cover deaths occurring not only in Memphis, but throughout this territory, hence we have been able to reach many persons living in the smaller cities and towns near here; many of whom no doubt have not previously heard the 'present truth' message. The requests have not only come from within the City of Memphis, but from other points in this state, as well as from Mississippi, Arkansas, Missouri, Kentucky, Alabama, Louisiana and Texas.

"We realize, of course, that the foregoing does not represent a 'great work,' but it does represent an opportunity to continue our efforts to publish the 'glad tidings of great joy which shall be unto all people,' and we rejoice in the privilege, knowing the dear Lord will make such use of it as seemeth to Him best, and that He does not hold us responsible for **the results obtained**, but rather for **the effort put forth**. We shall appreciate an interest in your prayers, and with all good wishes, I am, your fellow servant in the Lord,"

—P. A. Gates

It should not be expected that the distribution of these cards will always bring such a generous response as Brother Gates reports in the above letter, and the friends who do obtain much smaller results should not feel discouraged. In practically every instance, however, the distribution of Kingdom Cards has brought better results than the distribution of an equal number of tracts.

One of the interesting things about this method of preaching the truth is that many are able to have

some share in it who otherwise might not find any opportunity to serve. A brother or sister, even though isolated, or perhaps "shut in" because of age or infirmity, if able to address a card and put a stamp on it, can share in this service. On the other hand, it is also an effort that a whole class may participate in, especially in the larger cities. Committees may be appointed to gather the addresses from the obituary lists in the daily papers and to see that the cards are addressed, while the whole class cooperates in providing the necessary postage, etc.

In speaking of the Kingdom Cards last month we made the observation that as a rule an out-of-town address to which requests for literature are to be mailed is better than a local address. The experience of Brother Gates is contrary to this, as he uses his own address. We are prepared to furnish the "Consolation" cards either with The Dawn address, or else with no address, to be filled in as desired. It may be that a personal signature and address on a card of this kind is the best. The foregoing has to do with the "Consolation" cards; which, in every instance is sent through the mail. The other Kingdom Cards, namely the "Democracy" and "Plan" cards, are also proving to be productive of encouraging results. These are designed either to be distributed from door to door, like tracts, or mailed to addresses secured from telephone directories and other sources. Individuals or classes desiring names and addresses of possible interested persons, will find the distribution of these cards an excellent method of obtaining them.

In one city 70 names were secured, directly or indirectly, as a result of the distribution of Kingdom Cards. The friends calling on these names discovered that a number of them were old-time Bible Students. Others also were much interested in the message. In another city a class has been started as a result of the distribution of Kingdom Cards. We mention these encouraging items, not to give the thought that all the friends will meet with equal success, but merely to show that the Lord is blessing this form of service.



## REFRESHED BY THE OLD TRUTH

THERE is no power in the Christian life quite equal to that of the gospel of Christ—the Messianic Gospel. (Rom. 1:16.) In the harmony of the divine plan of the ages thousands of Bible Students have found that glorious gospel set forth in a clear, understandable manner which rejoices their hearts and

inspires them to present themselves in full consecration to the Lord. To "come into the truth" has been a blessed experience in the lives of these, and what wonder that many of them have been disheartened through efforts to set aside the simplicity of the truth and substitute therefor that which in the long run can prove naught but "fables." And how encouraging it is to realize that many of these discouraged ones are now being revived by the same truth that originally was so precious to them. The following letter, from one of these, tells of the joys received in returning to the simple doctrines of the divine plan:

"I am sending, on separate sheet, a few names to whom I wish you to send some copies of *The Dawn*. If possible I would like them to have some of the numbers as far back as October 1937. About that time I began receiving *The Dawn*. I am now a subscriber, and can hardly wait for the next one to come—just like I used to long for the *Watch Towers*, years ago.

"It seems to me *The Dawn* came in answer to a longing I have had in my heart for the last year or more, for that old fellowship that was once so sweet, and to read a real message of truth, once more on the Ransom, Sin Offering, Resurrection, Restitution, and other fundamental doctrines that are so dear to the truth lover.

"Gradually, for the past fifteen years or more, I have found it more and more difficult to enter into the work with zeal and enthusiasm. I have been concerned and worried about it much, thinking that it must be my fault. I am beginning to wonder now if I have not been gradually starving to death for lack of strong meat and spiritual food. At any rate, this winter I have been reading the original volumes and **Tower Reprints**, along with *The Dawn*, and it has been like a refreshing drink from a pure fountain of water after a trip across the desert.

"If I can arrange some business affairs I have in mind I want to attend the convention in Los Angeles

in July—the Lord willing. I do so long for real fellowship with the Lord's people, and truly feel that I would like to render service to the Master if I just knew what was pleasing to Him. I can't help feeling that there are many hungry hearts here and there, and that the Good Shepherds will yet gather them into one fold, from which there will be no more straying.

"To my knowledge I am the only one in this section receiving *The Dawn*. If there are others in these parts, could you give me their names and addresses? May the Lord truly guide all His scattered sheep that are scarred and bleeding and longing for the truth that was formerly so precious to them. It is more than twenty-five years since I first found the truth. Your brother in truth and in Christian fellowship,"

—Frank B. Little, Idaho.



## PRESENT USE OF ADVERTISING FUND

The advertising of truth literature in national magazines and newspapers has been productive of good results, but a measure of the effectiveness of this form of service is lost through inability to contact, personally, many who respond to the advertisements. Due to the manner in which God has so abundantly blessed the efforts of Brother Zahnow and others in reaching our brethren by means of advertised meetings, we have thought it best, for the time being at least, to use the advertising fund for this form of advertising; using small amounts also, where necessary, for the hiring of halls in which to hold the meetings. A careful comparison indicates that the use of funds in the latter ways is productive of much better results, proportionately, than the former method. This slight change, of course, is made, subject to the consent of those whose special contributions to the advertising fund may be represented in the unused portion thereof.

## CHILDREN'S HOUR

(Continued from page 26)

sand bar right across to the other side. The Bible says there was a wall on either hand, but that word "wall" in the Hebrew language really means "protection." You see, there was water on both sides of the dry place, and it was a protection.

"Well, the people marched right across the sea, and mind you, Pharaoh the King actually followed them. Then, when the Israelites were safely across on the other side, the Lord changed the direction of the wind and blew the waters back, and Pharaoh and all his host were overtaken by the power of the sea and were washed away and drowned. So that was the end of them. Of course, the Israelites rejoiced greatly, for the Lord their God had taken care of them as He had promised to do. In some way, or other, He always takes care of His own people, though He may permit them to suffer for a time. When the New Age comes to the world, the Bible tells us that 'The righteous shall inherit the land, and dwell therein for ever.'"

## VEST-POCKET BOOKLETS

These little booklets are proving to be very popular among the friends for use in witness work; both because of their convenient size, as well as their small cost. The following are now available: "God and Reason," "What Is Man," "The Day of Jehovah," and "Hope Beyond the Grave." These booklets are priced at 5 cents each. Five copies each of all four for \$1. Get a supply for ready use; or for your class room table.

## ZIONISM IN PROPHECY

This booklet was prepared specially as a message of comfort to the Jews, and has had a wide circulation among them, both in America and in Europe. It has also proved to be very effective as a means of introducing the truth to Gentiles. Its review of the fulfillment of Bible prophecies arouses interest and a desire for further information. Single copies are 20 cents; \$1 procures 7 copies, postpaid; and in lots of fifty or more they are 10 cents each, carrying charges collect. **THE DAWN**, 136 Fulton Street, BROOKLYN, N. Y.

# "GOOD HOPES" REPORT

(Months of October, November, and December, 1937)

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

## FREE TRACT FUND

A1-455-A1-481 .....	\$ 29.33
1-457 .....	5.00
1-460 .....	5.00
1-461 .....	7.00
1-462 .....	10.00
1-464 .....	10.00
1-480 .....	120.78
Balance October 1 .....	61.86
Transferred from General Fund .....	400.00
Total .....	\$648.97

Total number of tract pages of free literature of various kinds sent out and charged against fund, 707,449.

Total cost of printing and shipping ..	\$528.22
Balance .....	\$120.75

## FREE SUBSCRIPTION FUND

E5-96-E5-100 .....	\$ 3.00
5-97 .....	7.00
5-98 .....	25.00
Balance October 1 .....	19.85
Transferred from General Fund .....	250.00

Total .....

Number of 3-months subscriptions charged to this fund, 475 at 25¢ each: \$118.75. Number of annual subscriptions charged to this fund, 94 at \$1 each: \$94.00.

Total charge .....

Balance .....

## ADVERTISING FUND

This fund stands the same as reported October 1 last. See "Talking Things Over" for further information.

## TRAVELING SPEAKERS FUND

3-581-3-987 .....	\$53.50	3-959 .....	5.00
3-576 .....	5.00	3-962 .....	5.00
3-577 .....	5.00	3-968 .....	5.00
3-578 .....	5.00	3-973 .....	5.00
3-579 .....	10.00	3-975 .....	5.00
3-580 .....	6.00	3-978 .....	5.00
3-584 .....	5.00	3-980 .....	20.00
3-585 .....	5.00	3-981 .....	10.00
3-588 .....	10.00	3-984 .....	10.00
3-589 .....	5.00	3-985 .....	5.00
3-954 .....	5.00	Bal. Oct. 1 .....	57.45
3-955 .....	5.00	Transferred .....	125.00
3-956 .....	10.00	Total .....	\$386.95

Traveling Expenses of Speakers .....

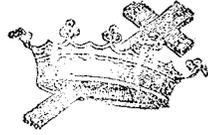
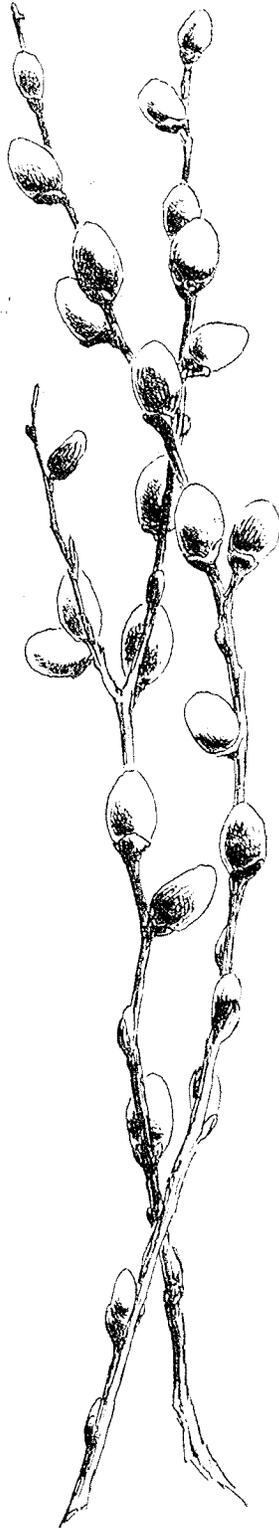
Balance .....

Number of class meetings served, 179; total attendance, 5,075

Number of public meetings served, 14; total attendance, 1,889.

## GENERAL FUND

F6-1224-F6-1316 .....	\$91.21	6-1276 .....	\$ 50.00
6-1227 .....	12.50	6-1277 .....	20.00
6-1230 .....	7.60	6-1279 .....	5.00
6-1231 .....	14.00	6-1283 .....	5.10
6-1236 .....	5.00	6-1284 .....	14.00
6-1237 .....	5.00	6-1286 .....	19.00
6-1239 .....	50.00	6-1287 .....	5.00
6-1241 .....	10.00	6-1288 .....	10.00
6-1242 .....	10.00	6-1290 .....	15.00
6-1243 .....	7.00	6-1291 .....	5.00
6-1244 .....	25.00	6-1293 .....	5.00
6-1245 .....	20.00	6-1294 .....	5.00
6-1247 .....	5.00	6-1295 .....	10.00
6-1250 .....	25.00	6-1298 .....	5.00
6-1251 .....	10.00	6-1300 .....	10.00
6-1252 .....	5.00	6-1303 .....	25.00
6-1254 .....	49.00	6-1309 .....	5.00
6-1255 .....	7.60	6-1312 .....	64.42
6-1256 .....	10.00	6-1313 .....	10.00
6-1259 .....	10.00	6-1314 .....	90.00
6-1261 .....	5.00	6-1315 .....	5.00
6-1263 .....	25.00	Bal. Oct. 1 .....	263.67
6-1265 .....	9.00	Total .....	\$1109.10
6-1269 .....	10.00	Transferred .....	775.00
6-1274 .....	10.00	Total .....	\$334.10
6-1275 .....	25.00	Balance .....	\$334.10



## 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.

