



*DOWN TO THE POTTER'S HOUSE
THE MIRACLE OF THE KINGDOM
THE LIGHT OF THE WORLD*

IMPORTANT NOTICE

For a number of years a fund has been provided for the purpose of sending THE DAWN for three months to those whom our readers believed might be interested. Now the success of the radio work, resulting in the large amount of free literature sent out in response to the programs, leads us to believe that funds are more effectively spent in this direction, and that this work should be kept going as long as possible. For this reason we are for the present withdrawing the offer of the 3-months free trial subscription. This, however, does not apply in cases where individuals really desire THE DAWN but cannot afford to pay for it. In all such cases we will be glad to accept subscriptions, either on credit, or free, to be paid for by funds provided for the purpose.

Due to the interest created by the radio work, and also the growing desire on the part of many to know the meaning of present world events, we believe the friends generally will receive a blessing by recommending to those who manifest some degree of interest that they subscribe to THE DAWN. We believe that those making radio calls will find that

often the ones whom they visit may be glad to subscribe for a period of six months, or a year. We will be glad, in fact, to accept subscriptions for three months, if the friends wish to obtain them.

The monthly visits of THE DAWN should be a valuable aid in stimulating and maintaining interest in the truth. Its articles on prophecy; its Voice of Tomorrow discussions; its devotional articles, etc., coming into the home each month keep the message fresh in the minds of the interested. Furthermore, The Divine Plan Berean Lessons published each month, should encourage subscribers to read and study the Volume more than they otherwise might do.

If each of the friends should send us one or more new subscriptions a month, if only three months subscriptions, it would materially increase the circulation of the message, and many additional hearts would thereby be blessed.

3-months subscriptions, 25 cents; 6-months, 50 cents; 1 year, one dollar.

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

KPHO, 1230 kc., Phoenix, Ariz., 9:45 A. M.
KRE, 1400 kc., Berkeley, Calif., 9:05 A. M.
KFWB, 980 kc., Los Angeles, Calif., 1:30 P. M.
KFEL, 950 kc., Denver, Colo., 8:30 A. M.
WJJD, 1160 kc., Chicago, Ill., 9:30 A. M.
WGRC, 1370 kc., Louisville, Ky., 9:00 A. M.
WSMB, 1350 kc., New Orleans, La., 9:30 A. M.
WCBM, 1400 kc., Baltimore, Md., 9:15 A. M.
WHDH, 850 kc., Boston, Mass., 8:30 A. M.
WJBK, 1490 kc., Detroit, Mich., 8:30 A. M.
WKZO, 590 kc., Kalamazoo, Mich., 7:45 A. M.
WDMJ 1340 kc., Marquette, Mich., 10:15 A. M.
WMBH, 1450 kc., Joplin, Mo., 8:15 A. M.
KXOK, 630 kc., St. Louis, Mo., 10:00 A. M.
WMCA, 570 kc., New York, N. Y., 9:30 A. M.
WCPO, 1230 kc., Cincinnati, Ohio, 10:15 A. M.

WHKC, 640 kc., Columbus, Ohio, 9:30 A. M.
WHIO, 1290 kc., Dayton, Ohio, 12:30 P. M.
WIP, 610 kc., Philadelphia, Pa., 9:30 A. M.
KQV, 1410 kc., Pittsburgh, Pa., 9:15 A. M.
WREC, 600 kc., Memphis, Tenn., 8:15 A. M.
WOAI, 1200 kc., San Antonio, Texas, 8:30 A. M.
KLO, 1430 kc., Ogden, Utah, 10:15 A. M.
KEUB, 1450 kc., Price, Utah, 10:15 A. M.
KOVO, 1240 kc., Provo, Utah, 10:15 A. M.
KJR, 1000 kc., Seattle, Wash., 8:45 A. M.
CKMO, Vancouver, B. C., Canada, 5:45 P. M.
VOCM, St. John's, Newfoundland, 5:00 P. M.

POLISH RADIO PROGRAMS

WJBK, 1490 kc., Detroit, Mich., 8:45 A. M.
WHOM, 1480 kc., Jersey City, N. J., 12:30 P. M.

The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 9, No. 8

MAY 1941

One Dollar a Year

THIS ISSUE

NEWS AND VIEWS

The Miracle of the Kingdom—An analysis of world conditions in the light of human failures, showing that only by divine intervention can lasting peace and happiness come to the distressed world. 2

THE VOICE OF TOMORROW

Peace, Peace, When There is No Peace—A radio discussion calling attention to the fulfilment of prophecies which foretold the modern peace offensive and its failure. 5

THE CHRISTIAN LIFE

The Light of the World—A study of a portion of Jesus' Sermon on the Mount in which it is found that one of the fundamentals of the Christian life is that of self-sacrificing efforts to make known the glad tidings of the Kingdom. 8

Mercy—A contributed article which emphasizes the vital necessity of the quality of mercy as an element in the Christian life. All Christians need God's mercy, so all should extend mercy to others. 12

Down to the Potter's House—God invited Jeremiah to visit the Potter's house for there He had a lesson for him. There are lessons in the Potter's house for Christians today. This article reviews some of them 16

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Church Enlarging Its Fellowship (May 4) 19
The Great Commandment (May 11) 19
Saul's Conversion (May 18) 20
Peter's Vision (May 25) 21
The Antioch Movement (June 1) 22

DIVINE PLAN BEREAN LESSONS

The Books of Moses 24
The Urim and Thummim 25
The Model Civil Government 25
The Equity of the Tithing System 26

TALKING THINGS OVER

God's Help in Trouble 28
Convention Time is Here 30

NEXT MONTH

THIS REELING EARTH

The 24th chapter of Isaiah tells of many things that happen to the symbolic earth during the last days, including the statement that the "earth shall reel to and fro like a drunkard." What does this mean, and how are the "new heavens and new earth" to be established? These points are considered in this Voice of Tomorrow discussion.

THE PERFECT WILL OF GOD

St. Paul, in Romans 12:2, admonishes that we be "not conformed to this world," but be "transformed by the renewing of our minds," that we may "prove what is that good and acceptable and perfect will of God." What is God's perfect will for His people? Paul's own answer to this question will be examined in this forthcoming article.

GOD'S VOICE PAST AND PRESENT

God spoke to Israel through thunders of Sinai. The apostle, in Hebrews 12, foretold that God was again to speak as He did in the past. Is there reason to believe that the apostle's prophecy is now being fulfilled, and that God is speaking through the unusual experiences now confronting the church and the world? This article discusses these questions.

NEWS and VIEWS

THE MIRACLE OF THE KINGDOM

International diplomacy is governed largely by the potential strength of armies and navies. Today this policy is leading the world into ever-deepening distress and gloom. Many are asking, What is God doing about it? Will He act to make an end of the trouble? The Scriptures declare that He will!

OUTSTANDING in the events of the last month was the passing of another Easter season, and by it a reminder to the world that more than nineteen centuries ago the Creator of the universe raised His Son Jesus from the dead by the miraculous exercise of His Almighty power. By this reminder of the existence of a miracle-working God millions were led to wonder why no miracle is forthcoming today to put an end to the strife that is going on between the nations that have professed to be Christian. Jews, Catholics and Protestants all paid tribute to the miracle of the resurrection of Jesus. All lamented the sorry condition of the world in 1941 when the anniversary of this miracle was commemorated, but very few, if any, expressed hope that the miracle-working power that raised Jesus from the dead would ever be used to raise mankind from the present debacle of human selfishness.

Herein is a real challenge to Christian belief! In the Old Testament the resurrection of Jesus from the dead was promised by His Heavenly Father. In the Old Testament, as well as in the New Testament, the same Almighty God promises that the resurrected Jesus is to become the actual Ruler of the world, and is to establish universal and everlasting peace. The fulfilment of these wondrous promises are shown as due following the present great "time of trouble." If we believe in the miracle of Jesus' resurrection, should we not also believe that the many promises of world-wide blessings and peace which depend upon Him, will also be fulfilled? To us it would seem inconsistent to say that we believe in the first miracle, yet doubt the second. Strange as it may seem, however, in all the wide-spread celebration of Easter scarcely a hint was heard

that the miracle-working power of God might soon intervene in the affairs of men and bring peace and happiness to a war-weary world.

Even the most outstanding exponent of what the world has called Christianity, and the alleged Vicegerent of Christ, the Pope, gave the world no encouragement that God could be expected to act to make an end of the present dilemma of mankind. His Easter message was one of defeatism. It was reported that he intended to make an energetic appeal to the nations to establish peace, but that the Axis' drive into the Balkans on the morning of Palm Sunday caused him to change his mind. On account of this the Pope shortened his world broadcast, and in it held out little hope that a just peace will be attained soon.

While the Pope held out little hope for an early peace, yet in his Easter message he said, "We pray for a quick peace for all—not a peace of oppression, but a peace which is honorable for all nations, and based on justice." This would seem to indicate that the Pope doesn't expect that his prayers for peace will be answered. Appropriately enough he urged the warring nations not to increase their cruelties, and to be kind to prisoners. We might all wish that the nations would heed this request.

Perhaps the Pope's attitude of defeatism is, in part, explained by the words of comfort he addressed to pastors in countries where, he explained, the church finds that "atheism and de-Christianizing influences are deliberately favored or tolerated." These anti-church influences were reflected in London Easter broadcasts (in French) in which Nazism is represented as being anti-God and anti-Christian. According to reports the announcer of these broadcasts quoted high Nazi officials as saying, "Adolf Hitler is our God;" "Adolf Hitler, to you we sacrifice all. Not God, but you, created a new Germany;" "Christ is ridiculous. There is only one authority—Adolf Hitler;" "Hitler is a new Christ. The Christian church is dying. A new church is coming up, Adolf Hitler is its God."

With a powerful military machine, inspired by views of this kind, aggressively spreading itself over one Catholic country after another, and now in military control even of Italy, it is little wonder that the Pope is unable to hold out any hope of an early peace. It has been pointed out by

various writers that the ideology of the Catholic Church and that of Nazism is the same, hence that we may expect, when peace is restored, Hitler will exalt the Catholic Church to its former position as overlord of Europe. This may be true, but the straws in the wind at present are blowing in the opposite direction.

It can be seen from the above excerpts from London Easter broadcasts, that Hitler, as the head of the German state, is looked upon as God. This is the position that the Pope would have to occupy if Papacy should be restored. Hitler's attitude up to now offers little hope that he will relinquish his position in favor of another whose claimed authority is above his own. The supreme authority of Nazism is the state, hence, in the very nature of things, it cannot tolerate nor cooperate with any institution whose claimed authority is higher than the state. The kings of Europe once claimed to reign "by the grace of God," but not Adolf Hitler.

However, anything can happen. In the difficult task of establishing peace, and of keeping a post-war Europe under control, the Pope's influence may be temporarily sought. This would not be because Hitler wanted it so, but because he may yet deem it a necessary expedient in order to make good his conquests. It is interesting to watch the development of events to see what turn they will take as the trouble increases. While the Scriptures do not clearly foretell the details of these events, we do know from the prophecies that the final outcome of the trouble will be the complete overthrow of all false religions, and the establishment of the Kingdom of Christ over the whole earth.

There are other lines of prophetic thought which are brought to mind by the recent turn of events in the Balkans; namely, that the final phase of the Armageddon struggle will center in the region of Palestine. It does seem that an important theatre of the war is moving in that direction. The prophecy of the 38th chapter of Ezekiel, and others, indicate that hordes will come down from the north, and finally will attempt to despoil the re-gathered Jews in Palestine. Perhaps the present trend of the war has a bearing on the fulfilment of this prophecy. Anyway it reminds us of it, and we might well keep watch of events with this thought in mind.

Another event of the past month which may have a bearing upon the war's move toward the Holy Land is the Russo-Japanese Neutrality pact which was announced to the world on Easter Sunday. The opinion is freely expressed in many circles that probably one of Russia's motives for entering into this pact with Japan was to free

herself from a back-door danger in order to be more free to take a hand in the affairs of the Balkans if and when the opportune time comes.

Many students of prophecy have long thought that Russia is the "North" country whose atheistic hordes would swoop down upon Palestine and precipitate the final phase of Armageddon, "Jacob's Trouble." Perhaps also the Russian legions may yet be instrumental in completing the destruction of churchianity throughout Europe. Fears are now openly expressed in many circles of a probable sweep of Communism over Europe as the capitalistic nations become more and more weakened by the struggle between totalitarianism and democracy. For this reason, and because of the prophecies, every official move made by Russia should be noted by students of the Bible.

The more present world conditions are analyzed the more apparent it becomes that human wisdom and military might are unable to find a way out of the trouble. The democracies are making a bold struggle against aggression, and are hopeful for victory; but it's an open secret now that the problems of peace will be greater than those of war. The whole world is fast becoming impoverished. Famine and pestilence are threatening many nations; and the end is not yet. As a result of recent developments placing the dictators in a position to threaten the democracies in the Mediterranean districts, it is being whispered that the war will probably last another five or seven years. Of course, nobody knows how much longer it will last. We mention this point merely to emphasize the darkness of the outlook as viewed by worldly wisdom.

So it was that Easter, 1941, found mankind in the worst plight it ever experienced. In this plight an increasing number are losing faith in the idea that God may be expected to do anything about it. This, to the student of prophecy, is an expected development, for did not the Master raise the question, "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8.) Another prophecy which indicates the waning of religious faith and influence in world affairs is the one wherein the Lord says that the "sun" and the "moon" shall be darkened, and the "stars" withdraw their shining. The time was that when the Pope spoke, the nations gave heed, but no more. Here and there a brave "star" of the church may raise his voice, but to little avail. Aggression continues, and the great mass of the people refuse to believe that God will do anything about world distress.

However, man's lack of faith will not deter God from acting when His due time comes. The one bright spot in the world's horizon today—and

twenty-five years or more. If that be true, I don't see how you can call it "sudden."

FRANK:

The Greek word here used by the apostle is that of "unexpected." The thought is that despite the proclamation of peace, the nations are unexpectedly destroyed. The destruction comes by means of successive spasms of world-wide trouble.

FRANK:

And you think that such a combination of circumstances are apparent in the experiences of the nations during the last twenty-five or thirty years—

FRANK:

Yes! And just to refresh our memories, let's go over some of the facts as we can now look back upon them. Let's turn back to the year 1913. That, you may remember, was somewhat of an international peace year. It was in 1913 that Carnegie's Peace Palace at the Hague was dedicated amidst great pomp and ceremony. All the great powers of the earth evinced their interest in the Palace. In many other ways, also, 1913 witnessed a rising tide of what appeared to be international good will, and the cry of peace was the order of the day. The popular idea was that through the advancement of education and science the world had been elevated to so high a plane of civilization that further war was out of the question.

ERNEST:

But, it was in 1914 that the first World War started—

FRANK:

That's just the point. Right on top of this mighty peace offensive came the most devastating war in all human experience. It came suddenly, and unexpectedly. It was undoubtedly the first of the destructive spasms of trouble which signalled the end of an order of things—

ERNEST:

Yes, but peace did come after four years—

FRANK:

A kind of peace, yes, and with a revival of the pre-war peace offensive. The war was fought to make an end of war, and the world's statesmen and leaders did their best to make good this objective. In the years that followed the war, hundreds of peace societies were formed. Disarmament conferences were held. The League of Nations was formed to keep the peace, and so on. But, as we know, the peace was not kept. Meanwhile, however, came another spasm of trouble which further weakened the old world; namely, the world-wide depression which began in 1929.

ERNEST:

Come to think of it, Frank, there was a great deal of talk about peace just before the outbreak of the present war—

FRANK:

Yes, and there is still a great deal of talk about peace. Peace by appeasement, peace by negotiation. A dictated peace; a just peace, and what have you? Almost everything that's said or done is associated with the cry of peace, yet the destruction continues. It's interesting in this connection to recall some of the expressions that were used during the year preceding the outbreak of the present war. I was in England during the Munich crisis of 1938, and well do I remember with what wild delight the people of Great Britain seized upon and heralded forth Chamberlain's announcement that "Peace had been saved." Now, those good people know, and the whole world knows, that peace was not saved. The nations which bound themselves by treaty to unitedly fight Germany if any of them were attacked, was called a Peace Front.

ERNEST:

Frank, you don't need to remind me of any more peace efforts. I get the point; and it's marvelous the way the apostle outlined this condition of things—cries and claims of peace, accompanied by destructive trouble—how evident that that's exactly what has been taking place. The Pope certainly had it right when he said that the prophecies pertaining to this are now being fulfilled. But there's another point in this prophecy that I want to ask you about. It indicates that all of this takes place in the "day of the Lord." What does that mean?

FRANK:

Simply that when this prophecy is fulfilled the time has come when the Lord will intervene in the affairs of men and establish His Kingdom. During the long centuries of the past Satan has been the ruler of the world; but his reign does not continue forever. The time comes when Satan's empire is overthrown, and Christ becomes the new Ruler of the earth. The destruction described in the prophecy is not that of the earth, but of the "kingdoms of this world."

ERNEST:

Do you mean all of the present kingdoms of the world?

FRANK:

The setting of the prophecy is, I believe, particularly centered in the old world, and has to do first of all with the hereditary rulerships of Europe as they existed before 1914. Those kingdoms were represented in the feet and toes of a prophetic image which pictures Gentile rulership beginning with Babylon. The head of this image, according to Daniel, in the 2nd Chapter of his prophecy, pictured Babylon, and the feet and toes those kingdoms still functioning "when He comes whose right it is." In the days of these kings, according to Daniel, the God of heaven would set up a Kingdom; first of all, causing the destruction of the kingdoms

of this world. As we know, the pre-1914 kingdoms of continental Europe are now pretty much destroyed. In their places has come totalitarian rulership. But everybody knows that this can't last. Everybody knows that what we are witnessing in Europe today is but a phase in the passing of a world. What everybody **doesn't** know as yet is that the new order is to be Christ's Kingdom. That's the real "wave of the future" that Ann Lindbergh speaks about, but admits she can't describe.

ERNEST:

I must admit that it all seems very reasonable. But here's another question: What does Paul mean by the day of the Lord coming as a thief in the night?

FRANK:

Simply that the world would not be aware of the real significance of events. Everybody sees the trouble. Everybody knows that a world is dying, but only those who believe the Bible, and who are close students of the prophecies, know what is really taking place. These know that the time has come for Christ to establish His Kingdom, and that the world of tomorrow will thereafter be under His control.

ERNEST:

Is that what the apostle means when he says that "Ye brethren are not in darkness that that day should overtake you as a thief" in the night?

FRANK:

Yes. Christians may know these things if they will. To know them is a great comfort, for it means that we have a living hope for the future. A hope not only that genuine peace is soon to be established, but also, that sin, sickness and death is then to be destroyed. A hope, furthermore, that even the dead will then be restored to life. Yes, all the world's problems are to be solved, not by man's wisdom, but by wisdom and power divine. Paul explains that the reason "ye brethren" are not in "darkness" is because they are not spiritually asleep, but awake and alert, "watching" for the evidences which betoken the coming of the new day in which Jesus will be King over the whole earth. Those who are able to see these signs are not only comforted by them, but they are also glad to pass on a word of cheer to others. And surely the people need a message of assurance during these dark days of trouble. Yes, those who are not in darkness should do all they can to enlighten those who are!

*Profound
in its
simplicity*
**God and
Reason**

●

The Way Out
Creator and Creation
Facts vs. Superstition
The Bow of Promise
Has Christianity Failed?
The End of the World
Signs of the End
The World's Only Hope
God's Law Restored

CAN YOU
ANSWER THESE QUESTIONS?

Did God say anything to Adam about the possibility of going to heaven when he died?

What did God mean when He said to our first parents that the seed of the woman shall bruise the serpent's head?

God promised Abraham that through his seed all the families of the earth were to be blessed. Has this promise failed? If not, how do we harmonize it with what is happening in the world today?

Will the angelic proclamation of peace on earth ever be fulfilled? If so, how?

Has Christianity failed, and if not, how do you explain the present spread of Atheism in the world? Is the whole world ever to be converted?

When will God answer the prayer, "Thy Kingdom come. Thy will be done, in earth even as it is done in heaven"?

Answers to these and many other questions of vital import are to be found in the 128-page booklet, "God and Reason."

First copy is free—additional copies, 5 cents each.

The Dawn 136 Fulton Street Brooklyn, N. Y.

The Christian Life

The Light of the World

"Ye are the light of the world. A city that is set on an hill cannot be hid."—Matt. 5:14.

THERE is an old adage which states that "there is enough in the 5th chapter of Matthew to save any man." Actually, however, there isn't sufficient information in this chapter to make salvation available for anyone, for the simple reason that in it Jesus gives no hint of the necessity of accepting the redeeming power of His blood. In the 6th chapter, 53rd verse of St. John's Gospel the Master makes it plain that unless one eats His flesh and drinks His blood he can have no life in him; but there is no hint in Matthew five of this prerequisite to salvation.

Nor does the 5th chapter of Matthew, or the succeeding chapters of Jesus' Sermon on the Mount, present very much information concerning the divine plan of salvation in general. The Sermon on the Mount does not appear to have been given to explain the divine program for the recovery of a lost race from sin and death, but seems to be rather in the nature of instructions to regulate the conduct of those who are called to co-operate with God in the carrying out of His purposes. These instructions are very comprehensive, covering all phases of the Christian life; including a formula for prayer.

It is important to note the chronological setting of the Sermon on the Mount. It was given at the close of the Jewish age and the beginning of the Gospel age. Throughout the centuries of the past God had been represented in the earth by the Jewish nation, and particularly by the religious leaders of that nation. The scribes and Pharisees even in Jesus' day still "sat in Moses' seat." The Master recognized this and on certain occasions instructed those whom He healed to report the matter to these leaders. God had promised that the whole nation of Israel would be a "kingdom of priests" on condition of faithfulness to Him. While they failed to actually obtain this high honor, yet, through the centuries during which God was dealing with them, they were, in a limited sense, the "light of the world." Their teachers "encompassed sea and land" to make proselytes, and while the proselyte was worse off than before his conversion, yet the fact that these



efforts were made reveals the Jewish viewpoint respecting their destiny as a teacher nation.

But now the time had come when the Jewish nation was to be cast off from divine favor, and no longer to be recognized as in any sense of the word representing God among men. New "ambassadors" were to be chosen, in fact, were already being chosen, and to a nucleus of these Jesus preached the Sermon on the Mount in which instructions were given to guide the conduct and activity of this new teacher nation, the "holy nation" mentioned by the apostle in 1 Peter 2:9. Peter reminds us that the divine purpose relating to this "holy nation" is that "ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

The same thought is implied in the Master's words, "Ye are the light of the world. A city that is set on an hill cannot be hid." Yes, this is the true position of the church in the world, but in order to be a part of this light-giving "city" it is necessary to observe and to obey the instructions given by the Master to govern the conduct of His ambassadors. Thus Jesus emphasizes both the qualifications and the object of the Christian calling. These are vitally related to each other, and every follower of the Master should endeavor to keep both clearly in mind and govern his life accordingly.

HIGH STANDARDS OF RIGHTEOUSNESS

In the Sermon on the Mount Jesus contrasts the standards of conduct which governed the Pharisees with those which were to govern the newly appointed ambassadors of light. Heart-searching indeed are the rules of conduct Jesus lays down for those who, from then on, were to be the "light of the world." It is not the thought that adherence to these high standards would in itself constitute one a light-bearer, but rather that unless one does strive earnestly to attain these standards the light of truth would be obscured by his unrighteous conduct. It is often said that one's life constitutes the most effective

witness for the truth that can be given. This is true only in part for those who are thus called to righteousness must demonstrate it by making known the glad tidings of the Kingdom.

One may live a life that is beyond reproach, yet if he says nothing about God's plan his neighbors would never learn that plan from him. One may be just and loving and kind in his dealings with his neighbors, yet such exemplary conduct would not in itself reveal what one believes concerning God's loving plan. If our neighbors are to learn from us that the wages of sin is death and not eternal torment it will be necessary to make known this fact by words, oral or printed.

And when we realize that the object of our calling is that we may show forth the praises of Him who has called us to this position of high favor in the divine program, we will know that letting our light shine is not intended by the Lord to be merely an incidental item in our lives but is that which calls for all the self-sacrificing effort we can possibly devote to it. This thought is made clear by the apostle, saying, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ." —2 Cor. 5:17-20.

It will be noted from the passage just quoted that the "all things" which become new in the life of a Christian are the things that are "of God, who . . . hath given to us the ministry of reconciliation." The obvious thought here is that having become "new creatures" we have been given a new vocation in life, which is that of being ambassadors of Christ. This vocation is to be the thing of primary consideration in our lives. "All things" are supposed to be comprehended in it. That is, every detail of life should be governed by this one great purpose of life. Whatever time or strength we may find necessary to spend in order to properly discharge earthly obligations that may rightfully be ours, should be done as unto the Lord, and always with the thought in mind that such activity is merely our avocation; our vocation being that of serving as ambassadors of Christ.

ACTIVITY IMPORTANT—RESULTS INCIDENTAL

When we say that the present object of the Christian life is to let our light shine and thus to be the light of the world, we should keep in mind the difference between our self-sacrificing activities, and the results of those activities. The Christian is not commissioned to convert the world in this age, hence the result of the witness that is given to the world by his light-bearing

activity is only incidental to the main purpose of his efforts. Being an ambassador for Christ is not incidental to the Christian life. All that we have and are should be devoted to this vocation. The chief result of this sacrifice to God will be the making ready of the prospective bride of Christ, of which we may become a part if we are truly faithful. As we let our light shine to reach and build up the body members of the Christ, the world receives a witness.

In the great economy of God He has arranged that our preparation for the future work of reconciling the world will be accomplished through our self-sacrificing ministry of the truth now. The church is prepared for joint-heirship with Christ through the operation of the spirit of the truth, and in the divine arrangement each ambassador of Christ serves as a channel of truth through which the message is communicated to others. The life-giving power of the truth depends upon both its inflow into the heart and its outflow for the blessing of others. If the truth has lost its vital, energizing power in our lives, it may be because we have permitted it to become stagnant through a failure to tell it out to others.

If we continue to receive the truth and fail to give it out to others it becomes less of a power in our lives because the spirit of the truth is that of giving for the blessing of others. The great hub, or center, of the divine plan is expressed in the text, "God so loved the world, that He gave His only begotten Son." (John 3:16.) If we quench this spirit of the truth—the spirit of giving—we will lose its vitalizing power and thus cease to grow as Christians.

So, if we are true followers of the Master, we will rejoice to let our light shine. If we have caught the real spirit of the truth we will not view our light-bearing sacrifices as something we "must" do, but rather that which we delight to do. The truth reveals God's loving purpose to bless all nations, and if we have caught the true spirit of that message we will be glad to lay down our lives to bless as many as we can even now. By thus demonstrating our hearty appreciation of God's plan to bless others, we prove our worthiness to share with the Master in the world-wide work of blessing in the next age.

NEITHER BARREN NOR UNFRUITFUL

In 2 Peter 1:4-11 the apostle presents the same outline of the Christian life as Jesus does in His Sermon on the Mount, but, of course, with much less detail. Jesus emphasizes that the church is as a "city set on a hill," and that as members of that church we are to let our light shine before men. Strictly speaking it is not *our* light, but the light of the Gospel that does the

shining; but it shines through us if our characters have been made pure and transparent through the "washing of water by the Word." So Peter says that we should add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Then he adds, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Without this proper background of Christian character, as outlined by the apostle, and set forth in more detail by Jesus, we would, indeed, be barren and unfruitful as ambassadors of Christ. Peter's use of the word "For," indicates that the purpose of our having the knowledge of Christ is that it may bear fruit, but that it can bear fruit only if it is used by those whose own lives have been brought into conformity with the high standards of righteousness required of those who serve as ambassadors of light.

"LET YOUR LIGHT SO SHINE"

Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) A very similar thought to this is expressed by the apostle in 1 Peter 2:12: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." In the verse just preceding this we are admonished to "abstain from fleshly lusts, which war against the soul." While the following of this admonition is merely a negative righteousness, yet it is a necessary prerequisite to an honest conversation. That is to say, the good works which glorify God consist not only of refraining from sin, but also of active participation in good works for the purpose of blessing others. The good works in which we are to be principally engaged is that of letting our light shine before men.

But let us not suppose that, as a result of showing forth the praises of Him who has called us out of darkness into His marvelous light, the worldly minded will, at once, be caused to glorify God. They will not. The world did not glorify God because of Jesus' good works, and we can't expect that our ministry will be appreciated any more than was His. The servant cannot expect to be above his Master. St. Peter gives us the proper viewpoint of this by explaining that it will be in the "day of visitation" that the world will glorify God because of the witness that has been given by the ambassadors of Christ.

Yes, that will be the time when "all the Gentiles, upon whom My name is called" will have their real opportunity to seek after the Lord. (Acts 15:17.) Now the darkness hateth the light,

and as we let our light shine we'll meet with opposition and persecution. One here and there may be attracted to the light, but for the most part we should expect either cold indifference or open hostility, opposition to the message. But even so, our efforts are not in vain for we have the assurance that in "the day of visitation" those to whom we witness will glorify God because of the present light-bearing activities of His people.

"BUSHELS" THAT MAY HIDE THE LIGHT

Jesus warns against hiding our light "under a bushel." (Matt. 5:15.) Satan, the prince of darkness, is always on the alert to deceive and mislead us, especially with respect to doing the will of God. To be faithful ambassadors of Christ calls for sacrifice, and the flesh rebels against sacrifice. This means that the Christian is easily appealed to with arguments and suggestions which, if they are accepted, will serve as "bushels" to hide the light of the Gospel which should be radiating from our consecrated lives.

Throughout the age many of these "bushels" have been in the form of false doctrines. If Satan is able to distort the truth so that it becomes error in our hands he is happy to have us active in proclaiming the error. But there are those in the earth today who are holding the truth in its purity, and to these Satan is continuously presenting arguments as to why they should not let their light shine. These arguments appeal to the flesh because they offer an easier way of living the Christian life. It is cunning, but misleading sophistry which presents the Christian life as one only of morality, Bible study and prayer.

It would be equally wrong to suppose that we can be acceptable Christians simply by being active in telling others about the Kingdom, while neglecting to purge ourselves from the filthiness of the flesh, neglecting Bible study, and neglecting prayer. Our own unrighteousness and our lack of knowledge of God and of His truth could easily be a "bushel" to obscure the light of the Gospel that might otherwise shine out from our lives.

A frequently-used argument which appeals to the flesh and often serves to dampen zeal for making known the glad tidings of the Kingdom is that such efforts do not accomplish anything. A class may hold one or more public meetings, and if several people do not embrace the truth as a result, Satan is quick to assail our zeal and faith with the discouraging suggestion that nothing is accomplished now by letting our light shine, hence this is the time to "stand and wait." If not on the alert against Satan's wiles we will be inclined to seize the "stand and wait" "bushel" and with it hide our light.

Then there's the "great works" program which also may become a "bushel" to hide our light. The arguments used in connection with this "bushel" are often very cunning, and mixed with a measure of truth. Those who know the truth know that this is not the age for converting the world. They know that it is during the Kingdom period that the knowledge of God's glory will be caused to fill the earth as the waters cover the sea. These know, furthermore, that no one can earn joint-heirship with Christ by the amount of work he is able to do for the Lord. We know, too, that it is by grace that we are saved, and not by works.

All of this every enlightened Christian should know. But every enlightened Christian should also know that it is a fundamental of the Christian life to be an ambassador for Christ, and as such, to be the light of the world. It is a fundamental teaching of Christianity that those who are saved by grace, shall use their redeemed lives in unreserved, sacrificial service of the truth, showing forth the praises of their God. There is nothing in the Scriptures to indicate that the importance of this fundamental element of true Christianity should ever be minimized. Dispensational truth does not change it nor set it aside. The only thing which the Scriptures indicate can limit it is the "night in which no man can work."—John 9:4.

When Satan presented temptations to Jesus he backed them up by quoting Scriptures, and he employs the same method in seeking to turn us aside from the course of true faithfulness. One of the favorite Scriptures he uses in asking us to cover our light with the "great works" "bushel" is the statement of the Master in which He foretells that at the time His Kingdom is to be established many would come to Him saying, Have we not done many wonderful works in Thy name? Jesus says to these, "I never knew you." This Scripture is used to imply that the time would come when it would be improper to lay down our lives in serving the Lord. The implication is given that those who have ceased to work for the Lord, and who are standing and waiting are the ones whom the Lord will recognize as His own when the final test comes.

This is misleading sophistry, which offers the flesh a seemingly palpable excuse for ceasing the work of sacrificing the flesh and its interests. The Master's words, when thus used, are grossly misapplied. The account shows that the "wonderful works" claimed by those whom Jesus rejects are not efforts to make known the glad tidings of the Kingdom, but activities not authorized for the Christian. Casting out devils, is one of the "wonderful works" catalogued in this prophecy.

True, there is also mentioned the work of "prophesying," or preaching, in the name of the Lord. But it is obvious that those who combine their preaching with attempts to miraculously heal the sick and to cast out devils, are not sufficiently acquainted with the true Gospel of the Kingdom to be able to preach the truth. It is for this reason that their preaching and other activities do not win divine approval, and not because they are doing the work at the wrong time.

WITNESSING TO THE FEARFUL

As the day of God's vengeance becomes increasingly foreboding and darker, those who are faithfully letting their light shine will find that more people, on the average, are willing to listen to the message. Fear is one of the motives back of this desire to know what the Scriptures say concerning the outcome of present world distress. Jesus said of this time that men's hearts would be filled with fear as they look forward to the things coming upon the earth. The discouraging suggestion may be made to us that the apparent increase of interest in the truth is due merely to fear, hence that our efforts, after all, are not worthwhile.

But this, too, is an unscriptural viewpoint. In Isaiah 35:4, where the day of vengeance is mentioned, and where the fear of the people caused by the troubles of that day are also noted, the Lord's people are admonished to "say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you." From this we learn that even though people do listen to us because of their fear, the Lord wants us to give them the message of salvation—the Kingdom gospel. The result of thus faithfully complying with the divine mandate to give such a message is to be left in the Lord's hands. So dear ones, let us not permit this "bushel" to interfere with letting our light shine forth on a benighted and sin-weary world.

Another "bushel" which is sometimes offered us, with the suggestion that we use it to hide our light, is the argument that if we are actively engaged in disseminating the truth we are liable to neglect our own spiritual interests. This is a very subtle argument because there is a possibility that it may be partially true. It is quite possible to lose our sense of spiritual balance and spend so much time working for the Lord that we do not have time for sitting at His feet to learn of Him. In this way, we may become spiritually impoverished. However, the fact that there is a possibility of this kind, should not frighten us into going to the extreme of standing by while the light goes majestically forward, leaving us

in measurable darkness—our understanding to that extent being deficient.

STUDY AND ACTIVITY

True spiritual growth depends upon both study and activity. We may continuously fill our minds with the truth, yet if we keep it to ourselves, it will not be a vital power in our lives. For the new creature to grow and remain healthy it needs not only to continue partaking of the spiritual food of the Word, but it must also have exercise. Little good will it do us to learn perfectly of God's plan to bless all the families of the earth through the Christ, if that knowledge does not inspire and impel us to do all in our power to bless others now even as we have been blessed. Any viewpoint of the truth which may lead us to believe that God isn't pleased to have us tell it to others, represents a departure from the real spirit of the truth, no matter how firmly we may still be holding to the doctrines. Let us not permit the "self-first" "bushel" to hide our light.

As long as there is opportunity to let our light shine, it is never too late to do so. The dark night of the world's great time of trouble is now rapidly settling down upon the nations. In many parts of the earth it is no longer possible to proclaim the glad tidings. But where it still can be done what a privilege it is to proclaim these Kingdom joys! It is still *our* privilege to be the "light of the world." When the Lord permits circumstances to develop which will make it impossible to continue proclaiming the glad tidings, then we will know that His time has come for us to stop. This will mean that the church's deliverance draweth near.

But as long as the Lord is holding back the winds of strife in any part of the earth, it means that there is still some sealing work to be accomplished. It is not for us to arbitrarily decide that the "four winds" have been loosed, and upon the basis of this decision, cease to let our light shine before men. When the "four winds" are actually loosed it will be impossible to preach the truth, and there will be nothing we can do about it except to follow the leadings of the Lord, humbly bowing to His will.

Let us look to Jesus as an example of light-bearing. Jesus was the light of the world, and He faithfully bore witness to the truth right down to the very end of His earthly ministry. Even when hanging on the cross, suffering excruciating pain, He told the thief about the hope of paradise being restored upon the Kingdom's establishment. Here is an example of light-bearing under most difficult and painful circumstances. May it be a lesson to encourage us to be faithful even at the cost of self-sacrifice and hardship. Indeed,

if we let our light shine only when it is convenient and pleasant for us to do so, we may well question the depth of our consecration vows.

Of Jesus it is said that He is that "true light, which lighteth every man, that cometh into the world." (John 1:9.) The church shares with Jesus in this arrangement of being a channel of light. The time when "every man" will be enlightened is during the future Kingdom period; hence it should not be expected that our present light-bearing will scatter much of the darkness of this world. However, we are to let our light shine, for God has a *present* purpose to be accomplished by it. A part of that purpose is to attract those who truly love the light, and who are willing to die for it when they find it. Another part of that purpose is that the world might have a witness.

Through Noah, God gave the world before the flood a witness of what was impending. The fact that the witness was not heeded did not release Noah from the responsibility of giving it. So today, another world is ending, and God's new world is soon to be established, and we are given the great favor of being God's witnesses in telling the people of these events. Not many will hear, but O what joy there is in telling it! As we examine our hearts today, do we find that we truly appreciate the privilege that is ours of being the "light of the world"? Are we doing all we can to hold up the light so that it will be like a "city set on a hill" that cannot be hid?

Mercy

This lesson on mercy is very timely now when the spirit of hate and vengeance is playing so important a role in shaping the plans and policies of the world.

ONE of the fundamental elements of the divine character is mercy—love. The Psalmist (Psa. 102: 18-20) declares of God, "He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." And in accordance with this statement of Jehovah's merciful interest in the human family, our Lord when stating the background of His coming to earth to suffer death as a ransom for man, says (John 3:16) "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

Unquestionably one of the grandest qualities that man can exercise, and one which brings him the greatest amount of blessing, is that of mercy, God-like compassion, benevolence. The Lord lays great stress upon this quality of mercy, declaring that whatever may be our attainments otherwise, if we do not have mercy upon others, neither will He have mercy upon us. Well do we realize that if no mercy were shown us all would be lost; and likewise, we cannot retain our present relationship with the Lord, unless His spirit of mercy dwells within us.

That the work of creation, in which God exercised His wisdom and power, caused Him no weariness, we can well understand. (Isa. 40:28.) But to undo the work of the great adversary, to accomplish the restoration of the sinful, alienated race of mankind back into the liberty of the sons of God (Rom. 8:21), has required the exercise of far greater, more costly, and self-sacrificing efforts on His part.

In His mission to recover the lost sheep, the fallen human race, the Great Hero of the redemptive plan laid aside His prehuman existence and glory, humbled Himself, and became a man; not to be ministered unto, but to minister, and to give His life a ransom for many. It required an uncompromising love of righteousness and hatred of iniquity to resist every temptation to deviate even in the slightest degree from this determined course. Jesus' spirit of self-sacrifice, His willingness to surrender His just rights and privileges never faltered. Even the supreme test of His loyalty and obedience in Gethsemane, where it is said by St. Paul that He cried unto Him who was able to save Him out of death, and was heard in that which He feared, found Him determined to do the Father's will. Though He were a Son, He learned obedience by the things which He suffered—obedience unto death. Following Gethsemane, in the brief space of about fifteen hours, our Lord was six times placed on trial and examined, four times harshly derided, three times declared innocent, twice condemned; scourged, compelled to carry His cross to the place of execution, nailed to the cross; and even there, in the excruciating agony of crucifixion, was mocked and reviled by His persecutors.

After His first trial before Caiaphas, our Lord was held awaiting an official trial by the Sanhedrin at daybreak. During this period, He was looked upon as a fit object to be insulted and made sport of by the rough soldiers. The malice of religious hatred, the narrow, brutal spite, the cold cruelty hidden in the human heart, were let loose upon Him unhindered. They spat in His face, they struck Him with rods, with closed fists and open palms. Inventing a new diversion, they

blindfolded Him, then smote Him and demanded of Him to prophesy who struck Him; "and many other things spake they blasphemously against Him," all of which were endured by the Master in silence. The official condemnation at daybreak seems to have been followed by similar shameful treatment.

When He answered nothing before Herod, the men of war arrayed Him in a gorgeous robe and amused themselves and the spectators with a mock homage. Pilate's soldiers scourged Him, stripped Him, put on Him a purple robe, a crown of thorns, a reed in His hand, mockingly bowed the knee before Him; they spat upon Him, smote Him with their hands, with the reed they smote Him on the head. All of this He meekly and uncomplainingly endured. To what depths of wickedness can the depraved human heart descend and glory in it. What a departure was this from the world which He had made, which He had come to save, in which He had gone about doing good, healing and blessing multitudes.

JESUS STILL MERCIFUL

Our Lord was raised from the dead, exalted to the Father's right hand, "angels and authorities and powers being made subject unto Him." (1 Pet. 3:22.) He is now the Lord of the dead and the living; all judgment has been given unto Him, and authority to execute judgment. In view of His rejection has He in any wise altered His original purpose to "seek and to save that which was lost"? (Luke 19:10.) So unlike the imperfect human disposition, we read that He is "the same yesterday, and today, and forever," and that "if we believe not, yet He abideth faithful: He cannot deny Himself." (Heb. 13:8; 2 Tim. 2:12.) After His resurrection, what a glorious testimony He gave to the two disciples on the way to Emmaus, saying to them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—Luke 24:46, 47.

Although all power in heaven and earth has been given to our risen Lord, which will, in due time, be marvelously manifested in that He will call from the grave all that are there imprisoned, yet more than this boundless power and limitless knowledge will be required in reconciling fallen mankind to God. (2 Cor. 5:19.) To a depraved and perverse world, steeped in darkness, enemies through wicked works, there must needs be extended great pity and compassion, tender, inexhaustible gentleness, forbearance, patience and long-suffering, to bring them back up the highway of holiness to perfection and reconciliation with God.

Jesus, like the Father, is "rich in mercy," "abundant in mercy," "full of mercy," and "delights in mercy." As a merciful High Priest, "touched with a feeling of our infirmities," He is abundantly able not only to respond to the faintest call for help, to read the inmost secrets of every heart, but He extends a love which never fails, and will save to the uttermost all those who come unto God through Him."—Rom. 10:13; Rev. 2:23; Heb. 7:25.

In many things we are all faulty and our Lord's mercy is required and is extended to us. Likewise in the coming age, when knowledge is ocean-deep and world-wide, mercy will also be extended, so that a sinner dying at an hundred years will die in comparative youth—as a child. (Isa. 65:20.) Those who even outwardly conform to the requirements of that age will reach the end of the thousand years, when Satan goes forth to deceive all who are not in heart-harmony with God, and such will then be destroyed. After so costly a redemption, God is not willing that any should perish; and mercy and long-suffering will be manifested until sin and the sinner are demonstrated to be inseparably connected.

CO-JUDGES MUST BE MERCIFUL

St. Paul definitely indicates that the saints are to judge the world. (1 Cor. 6:2.) Can this mean that our Lord, so loving and merciful, would delegate this great work to those who are less loving, less compassionate, less gentle and forbearing than He? We may be sure that such is not the case. We may be sure that all those to whom the judging of the world is to be committed in the Lord's Kingdom, will be such as have yielded themselves to be taught of God, to be led of His spirit; those who by "empowering themselves in the Lord and in the grasp of His might," have "grown up into Christ in all things," so that they "can bear gently with the ignorant and erring, seeing that they themselves were once encompassed with infirmities."—Eph. 4:15; 6:10; Heb. 5:2.

MERCY DEFINED

How shall we define this mercy in which our Lord definitely assures us all His followers must abound? Webster's Unabridged Dictionary defines mercy and compassion as follows: "That benevolence which induces a person to overlook or to treat an offender with greater forbearance than he deserves, a disposition to temper justice with mildness, and to inflict a lighter punishment than law or justice would warrant. Clemency, tenderness of heart, pity, mildness, compassion, leniency, the compassionate treatment of the unfortunate." Compassion is defined: "Suffering with another in sympathy; a sensation of sorrow or pity excited by the distress and misfortunes of

others. Pity, commiseration, kindness, tenderness, fellow-feeling, mercy, clemency."

MERCY IN ACTION

Human compassion, mercy, sympathy, are but fragments remaining from the perfect disposition of man before the fall, and but faint reflections of the divine character. But the mercy that would exercise itself regardless of human approval, irrespective of reward, is a righteous motive, and is the outward expression or fruit of a heart in which the love of God has been shed abroad through the power of His holy Spirit. This mighty power lays hold upon the sentiments, the tongue, the affections, and rightly fostered, will permeate every channel of life. It will extend to all one's fellow-creatures, especially to those in any degree demonstrating their desire for righteousness, and prompt even to prayer for enemies and the desire for their blessing.

Only those who discern their own need of mercy are in the right mental attitude to be merciful toward others. Strange as it may appear, often those who are in the greatest need of mercy themselves, appear to be the least ready to exercise pity toward others. Some are so deficient in this important quality that they practice unsympathetic faultfinding and criticism of others, overlook their good qualities, and, in this attitude, ruin their own happiness, and that of others. Prayer, rather than resentment, is the better reaction to the wrongs and sins of others that we cannot remedy. Anger, envy, hatred, malice, strife, are antagonistic to mercy; but by its exercise they may be driven from their hiding places and entrenched positions in the heart. But the loss of mercy will permit these evil dispositions to reassert themselves and eventually cause disaster.

It may be well that we be not obtuse when defects obtrude themselves, but we should make sure that the effects of such observation result only in an increase of the desirable quality of love. Rather than speak lightly, or uncomplimentary of others, we should seek to cover their faults unless it is necessary to speak of them to avoid injury to others. Jesus' favorite quotation, "I desired mercy and not sacrifice," should have taught the Pharisees, to whom it was addressed, that self-denial and sacrifice were quite secondary to love, justice, mercy, compassion for their fellow-men; and they should rather have delighted in lending a helping hand in drawing others nearer to the Lord, to come under His instruction and influence. A complacent, self-satisfied heart and mind are displeasing to God, and a condition unready for His blessing.

MERCY VERSUS JUSTICE

It is true that God is just, but it is also true that He is loving and kind. He is spoken of as "the Father of mercies," "rich in mercy," "abundant in mercy," "delighting in mercy." In the Psalms the word "mercy" is used 85 times: praying for, praising, glorying in God's mercy, even His "tender mercies." Jacob said, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed Thy servant."—Gen. 32:10.

In visiting chastenings upon some, and stripes, few or many, upon others, it is not that the Heavenly Father wishes to retaliate upon His servants, who, in the course of their stewardship, have been "much forgiven," but divine wisdom and justice and mercy demand severe experiences in order that they may learn what they could not learn in any other way. "Mercy rejoiceth against judgment" (Jas. 2:13), against its execution, and delights that it can be deferred; but He "shall have judgment without mercy, that hath shewed no mercy." It is quite proper to govern oneself by the rules of justice, but it is an oft-repeated command to view and measure others by a rule of large generosity, sympathy, forgiveness. Many, while admitting all this, and while seeking to practice it, yet do not "love mercy." (Micah 6:8.) Rather, they look for, hope for, vengeance; and while leaving the final vengeance to God, they are irked by the apparent long delay. Hence the exhortation is to the "elect of God, holy and beloved," to "put on . . . bowels of mercy," "Be ye therefore merciful as your Father in heaven," "show mercy, with cheerfulness," be "full of mercy." The wicked and deceitful "remember not to shew mercy."—Luke 6:36; Col. 3:12; Rom. 12:8; Jas. 3:17; Psa. 109:16.

EXAMPLES OF MERCY

Of our Heavenly Father, we read in St. Paul's letter to Titus, that "the kindness and love of God, our Saviour toward man appeared; . . . according to His mercy He saved us . . . by His grace."—Titus 3:4-7.

Our Lord wept over Jerusalem; He was grieved, moved with compassion, stirred with emotion that the Jewish people should make such a disastrous choice, bringing upon themselves such great desolation as resulted from their rejection of Him and His message.

Abraham, in "much fear and trembling," in "dust and ashes," pleaded with God with much persistence for Sodom. And Moses, the man of God, learned in all the wisdom of the Egyptians, refused to be called the son of Pharaoh's daughter, and labored for the people of Israel all his life of 120 years without taking a recompense!

In Horeb Israel provoked God with the golden calf, and He was angry with them and with Aaron, so that He proposed to Moses that He destroy them, and offered to make of Moses a great nation. What a test was this for Moses! What an appeal to ambition, if it were hidden in his heart! Would he surmount it? He tells us that he was afraid of the anger and hot displeasure of God, yet he fell down upon his face forty days and nights to intercede for Israel and Aaron. This touching intercession that went up from the heart of Moses to God has come down through the ages: "O this people have sinned a great sin . . . yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy Book which Thou hast written." (Exod. 32:31, 32; Deut. 9:7-29.) Again at Kadesh, the Lord would have destroyed Israel, but Moses again interceded forty days and nights, praying, "O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed, through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand."

Joseph, too, was a notable example of mercy, compassion. When Jacob sent his sons to Egypt the second time, Joseph made himself known unto his brethren, and wept aloud so that the Egyptians in the house of Pharaoh heard. He said, "Come near to me, I pray you . . . be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . Thou shalt dwell in the land of Goshen . . . and there I will nourish thee . . . and he kissed all his brethren, and wept upon them."—Gen. 45.

Likewise David! Anointed as a lad to kingship by Samuel, he keeps the knowledge to himself, does not despise humble daily work, and is courageous, pious, modest before Saul, and before all. Though often in danger, persecuted and hunted by Saul, he never plots, injures, or talks indiscreetly, and trustfully awaits God's due time.

When the news of Saul's death reached him, "he rent his clothes, mourned, and wept and fasted till eve for Saul, lamented a lamentation and bade them teach it to the children of Judah, saying, "The beauty of Israel is slain. . . . Ye daughters of Israel, weep over Saul. . . . I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me."—2 Sam. 1.

Paul, once a blasphemer and persecutor, obtained mercy and writes, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. I say the truth in Christ, my conscience also bearing witness in the Holy Spirit, that I have great heaviness and continual sorrow of the heart, for I could wish that I myself were 'anathema' from Christ for my brethren's sake."

In rebuking the Corinthians for their deflections, he says the epistle had been written "with many tears." To the Philippians, he makes mention of some who walk after their own desires, whose end is destruction, and it caused him to give way to "weeping."

Stephen prayed, "Lord, lay not this sin to their charge." Likewise many others of the church down through the ages, having a "good and honest heart," have faithfully served the Lord and followed in His steps. If they did not fully understand the purpose and plan of the ages, we may know that they "loved mercy," were "full of mercy," "full of faith," "full of the Spirit," "abounded in hope," "abounded in thanksgiving," "abounded in the work of the Lord," in seeking to please God, "abounded yet more and more,"

"prayed without ceasing," and "Christ dwelt in them richly."

How precious are these numerous illustrations of God's grace and His ability to fill the humble, devoted hearts of His people with His own blessed Spirit of compassion and mercy. With the final illustrations of "man's inhumanity to man," before our eyes and ringing in our ears, the climax of the world's experience with selfishness and hardness of heart now in progress, let us give great diligence in our study of these glorious qualities to see that our mental attitude, our words and deeds, proceed from a heart fully devoted to and in harmony with "the Father of mercies and the God of all comfort" and His beloved and perfect representative, our Lord Jesus.

Down to the Potter's House

"Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."—Jer. 18:3, 4.

JEREMIAH was bidden of the Lord to go down to the potter's house, saying, "There I will cause thee to hear My words." As Jeremiah watched the potter work he saw him start to shape a vessel and then, because of a flaw that developed, the potter remade the clay into a different shaped vessel. After Jeremiah saw what had occurred the Lord then asked him if it were not right that He should do the same. The Lord explained, "Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel." An important point to be noticed in this lesson is that the Lord does not deal with individuals and nations arbitrarily. While the lesson clearly shows that the Lord reserves the right to withhold blessings and to administer punishments, yet that what He decides to do is based upon the obedience or disobedience of those involved. This is clearly shown in verses 7 to 10 of the chapter.

This throws interesting light upon the apostle's words in Romans 9:21, where, in describing God's dealings with the Jews, he says, "Hath not the potter power over the clay, of the same lump

to make one vessel unto honor, and another unto dishonor?" It is important to keep the background of this lesson in mind, otherwise we might get the erroneous idea, as some have, that human beings are under the control of a divine law which arbitrarily governs all that they do. This would mean, if true, that man has no free moral agency. However, when we study the entire lesson of Jeremiah 18, we find the Lord making it very plain that it is the attitude of the individuals involved that determines whether or not they turn out to be vessels of honor or of dishonor.

VESSELS OF HONOR

Potters' vessels are used a number of times in the Scriptures to represent certain characteristics in connection with the professed people of God. There is to this day, travelers tell us, a certain type of potters' vessel, which is called a "vessel of honor." The vessel of honor is one that holds about five gallons. It has two handles and is beautifully shaped. Whether in the peasant's home or while being carried to and from the fountain of water, the chief characteristic of the vessel of honor is the fact that from it is dispensed pure water to quench the thirst of the stranger and the weary traveler. If a stranger sees one carrying a vessel of honor filled with clean, refreshing water, he feels free to ask for a drink. The chief mission of a vessel of honor is giving free water to passers by. It is nothing but an earthen vessel, but nevertheless, it is a vessel of honor and so named because of its giving out of nature, the very essentials of life.

Not only while being carried, but even when in the peasant's home, the vessel of honor occupies this position of favor. Travelers explain that as one enters the home of a peasant, that back of the door is found a bench about four feet high, with three holes in it. This is the water jar or vessel stand. It is called "the holder of jars." Here are to be found two large jars, each holding four or five gallons, and beside them a small drinking vessel. The peasant offers you the small drinking vessel as you enter the house. You will be invited to fill it to the brim from the first jar, which is the vessel of honor.

VESSELS OF DISHONOR

Next to the vessel of honor in the peasant's home is another vessel. In appearance it is very similar to the vessel of honor, but actually it is looked upon by the peasant as being of quite a different nature. This is the vessel of dishonor. This vessel remains at home. It is not used to dispense the pure fresh water as is the vessel of honor, but is the receptacle for stale water. After a time the inside becomes slimy and the water ill-smelling, and there is now no pleasure in it, either to the potter or to the owner. It is finally placed in the back yard as a receptacle for waste things; and when this occurs, it is called an "abominable" vessel. The interesting point about these two vessels is that when they are made by the potter, there is very little difference in them. What actually determines that one is a vessel of honor and the other of dishonor is the use that is made of them.

There is a very important lesson here for each follower of the Master. Are we striving to be vessels of honor? If so, we will endeavor to exercise that giving-out quality which was characteristic of the potter's vessel of honor. Surely there is no higher honor that can be bestowed upon anyone than the privilege of being a dispenser of divine blessings.

In Romans 9:23, the apostle speaks of vessels of mercy. It is said by travelers in the East that in villages where there is no public water supply, the villagers provide small vessels of water for the traveler. These are for use particularly for washing purposes, and, of course, the object is to be helpful thus to others. These are called "vessels of mercy."

"VESSELS OF WRATH"

In Romans 9:22, we read, "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction." It is very interesting to note the circumstances associated with what the potter finally decides is to become

a vessel of wrath, fit only to be destroyed. After the potter shapes his vessels from the soft clay, they are put into an oven, or furnace, to be baked. Some of these vessels are cracked when they are taken out of the baking furnace. However, the potter does not at once decide that these vessels cannot be used. Rather, he uses a certain kind of cement, prepared by mixing the blood of a small insect called the *fasuka* which lives on the body of a bull, with some of the clay he uses in making the vessels.

With this cement he carefully seals up the cracks in the vessels. Then he puts the cemented vessels into the furnace again. The second time they may come out all right, or they may be broken again. However the potter is usually very patient and goes through this cementing operation several times, if necessary, before he finally is obliged to lay a vessel aside as being of no value. These vessels which he thus finds impossible to salvage are designated "vessels of wrath." How wonderfully well, then, do these vessels represent those whom the Lord decides are worthy only of the second death. It reminds us of how patient the Lord is with all, giving them opportunity after opportunity to show their appreciation of His blessings and to be faithful to Him. Finally, however, the decision is reached by the Lord and when this is true, those who have proven themselves unworthy are, like the potter's vessel, fit only for destruction.

CHOSEN VESSELS

When Ananias was reluctant to visit Saul of Tarsus after his conversion, the Lord said to him, "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." (Acts 9:15.) Here again we find the Lord using expressions which would be familiar to those of the time in which they were spoken. It is still the custom in the East, we are told, when one desires a vessel of special value and dependability, to allow the potter himself to make the choice. From his own knowledge of the various vessels he has made, he will choose one and say to the purchaser something like this, "I will never be ashamed to send this vessel to any part of the world, for I have chosen it and I know it will never put me to shame. It is a chosen vessel. It may look the same to you as the other vessels, and though it may not seem very attractive, yet it will stand the test. It is a chosen vessel."

From this we see that Lord's designation of Paul as being a "chosen vessel," was based upon the sterling qualities which He knew the apostle possessed. It was not an arbitrary choice, ir-

respective of the qualifications necessary for the great service of God he was called to perform. This same principle of divine choice holds good with respect to God's dealings with all of His people. He sets the members in the Body as it pleaseth Him. His selections are made, however, upon the basis of merit and qualifications. It is also true that no one will be chosen for membership in the Body, except as the Divine Potter is able to see in him the necessary qualifications of faithfulness and loyalty.

An inexperienced purchaser of vessels may look over many different ones and be unable to see much, if any, difference in their quality. But the potter who is acquainted with materials and workmanship is able to select those vessels which are really of fine and enduring quality. So it is in the selection of all the various vessels which the Lord is now preparing for future use in the Kingdom. Human wisdom may not be able to see the difference between the qualified and unqualified. But the Divine Potter, who is able to read the heart, is able to base His judgment not upon external appearances, but upon the genuine inward qualifications of each one, hence makes the selection and sets each member in the position in His arrangement for which he is best qualified.

"MEET FOR THE MASTER'S USE"

In Paul's second letter to Timothy, chapter 2, verses 20 and 21, we have another reference to the pictorial significance of the potter's vessel. Here again we are reminded that some of these vessels are used as vessels of honor and others of dishonor. Paul applies this to the experiences of the Lord's people and indicates that the factor which determines whether we are vessels of honor or dishonor is our attitude toward the Lord and His truth. Paul says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

Evidently the Lord does not wish us to get the lesson from the potter's use of the clay that there is nothing for us to do but to yield to the divine moulding processes. In the text just quoted, Paul says, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." Yes, there is something for us to do, and in the doing of which we will help to determine whether or not we turn out to be vessels of honor or of dishonor. Going back to verse 15 of this chapter we find Paul admonishing Timothy, saying,

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Thus the apostle shows the important responsibility that is ours of not only studying that we may show ourselves approved unto God, but in order that when we work for Him, our efforts will be such as redound to His glory. If we, as vessels of honor, are to be prepared unto every good work, it means that we will endeavor to rightly divide the Word of truth so that when we speak for the Lord, our message will not be such as will eat like a canker and destroy the faith of some.

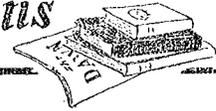
Not only are we, as vessels of honor, to purge ourselves from those things which are out of harmony with God's Word of truth, but we must follow, as the apostle shows, "righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." We are not to be like the vessels of dishonor which are filled with stale, impure water, but are to be clean vessels, filled with the pure and living waters of God's precious truth and ever ready to give out this truth for the refreshment and blessing of others.

The more we study the lesson of the potter and the clay as it is introduced in our text, the more it becomes apparent that the lesson is not the lack of responsibility on the part of the clay, but rather of God's right to deal with individuals, based upon their degree of faithfulness to Him. It is true, of course, that we, as Christians, should yield ourselves to the influences of God's holy Spirit. We should humble ourselves under the mighty hand of God. We should not rebel against His providences.

Nevertheless, the Christian life is much more than merely that of a passive acquiescence in the divine will. It includes aggressive efforts on our part to do that which the Lord outlines as His will for us. It means that we are not only to yield ourselves in obedience, but to actively engage in the work of purging ourselves and of setting ourselves apart, to be used of the Lord as vessels of honor. Yes, we are clay in the Potter's hand. The matter of our being of the Lord's chosen vessels of honor depends upon our own faithfulness, our own obedience, our own yielding to and fulfilling the will of God, so far as we possibly can, in our every thought, word and deed.



International Sunday School Lessons



THE CHURCH ENLARGING ITS FELLOWSHIP

May 4—Acts 8:1-8, 14-17, 25

GOLDEN TEXT: "They therefore that were scattered abroad went about preaching the Word."—Acts 8:4.

PERSECUTION is never right, nor is it a joyous matter; nevertheless, God can overrule this, as well as all wrong, for the good of His people, who can learn also the lessons of "rejoicing in tribulation," and of tracing divine providences through them—seeing by faith the desirable results.

The persecution of the early church began in Jerusalem, because this so far had been the center of the work, as our Lord had directed—"beginning at Jerusalem." Not only was it the principal city of Palestine, but, as we have previously seen, it was the resort of pious Jews from all quarters of the world, many of whom sought to make it their home in the close of life, even if they had previously lived abroad.

The persecution which then arose had, doubtless, a twofold effect: (1) It served to test and to sift those who had already named the name of Christ; to prove their loyalty, their willingness to endure hardness as good soldiers; their worthiness to be reckoned among the overcomers. Not only did it test them, but it undoubtedly strengthened them; for experience shows us that every trial and test endured with faithfulness brings victory and increased strength of character. (2) It became the Lord's means of spreading the truth in every direction, and thus of greatly broadening, as well as deepening, His work in the world. Having first blessed those who, by His providential arrangement, had been gathered to one center, He now scattered them, as lights throughout Palestine and the adjacent countries. Thus, if we carefully study the divine providences, we can see in the past and also in the experiences through which we may be passing, the fulfilment of the divine promise that all things shall work together for good to

those who love the Lord, to the called according to His purpose.

What we all need is implicit trust in God and a burning zeal for Him and His service, which naught can daunt or hinder. How beautiful is the simple statement of verse 4, that "they that were scattered abroad went every where preaching the Word." Let us resolve that we will follow this example and if thwarted in one way, we will adopt another plan; if hindered in that, we will change again—always observing the laws and principles of righteousness, and relying upon the Lord to overrule the results to His own praise.

There was a Philip amongst the twelve apostles, but it is not he that is referred to in this lesson. This Philip was one of the seven deacons whose choice by the church has been related earlier in the Acts (chapter 6:5). Evidently he had used well the opportunities thus afforded him, by attending not only to the distribution of the natural food to the needy, but by the feeding of his own heart from the spiritual food also—thus preparing himself, as a servant and messenger of the Lord, for further service of a more spiritual kind. The persecution of the church in Jerusalem, merely drove Philip down to Samaria, and upon his arrival he made use of his opportunity there to proclaim the Gospel message.

The fact that Philip now came into Samaria, under the leading of divine providence, and preached Christ, signifies that the time had come for the Gospel to be extended beyond Judaism. It implies, therefore, that this incident occurred at least three and a half years after our Lord's death—after the close of the seventieth symbolical week, and the full end of Israel's special favor as respects the Gospel invitation of this age. Perhaps the apostles had less strenuous feelings of opposition against the Samaritans than against Gentiles in general, because they were of mixed Jewish blood.

Many Samaritans, apparently, were ripe for the Gospel, and evidently accepted it and made full

consecration to the Lord. Philip's preaching was backed by the open manifestation of the Spirit in healings, etc., as was all the preaching of that time—intended to establish the faith, and to counteract the wonder-workings of Satan, through necromancers, those possessed of a spirit of divination, etc.

News of God's favor to the Samaritans, and their acceptance of the Lord, soon reached Jerusalem; and representatives of the whole company of the apostles and others at Jerusalem went down to Samaria to note the work of the Lord, and, no doubt, to encourage the believers. But they went specially because the gifts of the Holy Spirit (miracles, healings, tongues, etc.) could only be communicated through the apostles. However well Philip might proclaim the Gospel and immerse believers, he, not being one of the chosen twelve, had not the power of communicating those gifts. Accordingly we are told that when the apostles arrived they prayed with the disciples, and then laid their hands upon them, communicating some of the gifts—power to speak with tongues, interpret tongues, to perform miracles, etc. These gifts were merely for the establishment of the faith in the early church and later were superseded by the fruits of the Spirit, which have continued with the church down through the age.—1 Cor. 12:31 and chapter 13.

Questions:

Have there, throughout the age, been any good results of the evil practice of persecution of Christians? What was one of the results of persecution in the early church?

Why was divine healing, and other miraculous gifts practiced in the early church?

What operation of the holy Spirit superseded the "gifts" of the early church?

THE GREAT COMMANDMENT

May 11—Deut. 6:4-7; Jer. 35:5-10

GOLDEN TEXT: "Train up a child in the way he should go; and when he is old, he will not depart from it."
—Proverbs 22:6.

DEUTERONOMY is the title of one of the most important books of the Bible. From it evidently David

and the other prophets of the Old Testament drew much inspiration, and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole law of God. Its preparation may have been a gradual work on the part of Moses, but its delivery to the people of Israel was, apparently, reserved until shortly before his death and at about the time the Israelites were ready to pass over Jordan under the leadership of Joshua, to take possession of the promised land. The evident object of the book was to impress upon the Israelites the glorious lessons of their past, and to inspire them with reverence for Jehovah their God, and thus to be to that people the voice of Moses and the voice of the Lord through Moses, encouraging and admonishing them and, through them, future generations.

Our lesson opens with a statement of the fact that God is one—Jehovah. The importance of this statement put it at the very top of the list of injunctions, and it should still be regarded as the most important doctrine amongst the doctrines or teachings of the Lord's Word. Notwithstanding its importance, however, we know as respects fleshly Israel that they soon forget the word of Moses and time and again they were punished on the score of idolatry—for recognizing other gods, forgetting the declaration that there is but the one, and His name Jehovah. Quite similarly we find amongst Christian people the tendency to forget this great central truth that there is but one God and His name Jehovah. Many professing Christians have confused themselves with the thought that there are many gods or at least a trinity of gods, and thus have made a mystery of what is indeed a very simple fact.

Nothing in this statement, however, need hinder us from recognizing our Lord Jesus as a god also, a "mighty god." Thus the Scriptures describe Him, and clearly tell us that His greatness, His wisdom, His love, His power, are due to His full harmony with the Heavenly Father, Jehovah, and His full submission to His Heavenly Father's will in all particulars. As He Himself said, "I can of Mine own self do nothing," "My Father hath sent Me," "I seek not Mine own will, but the will of the Fa-

ther"; and again, "My Father is greater than I." (John 5:30, 36; 14:28.) How beautiful is the explanation given by the apostle of the perfect accord between the Father and the Son, and in their relationship to the divine plan, all things are of the Father—all things are by the Son. (1 Cor. 8:6.) The Bible teaching of the relationship between the Father and the Son honors both, does violence to neither Scripture nor reason, but leaves the teachable one in a happy frame of mind, and the more ready to be taught of the Lord on all subjects.

After calling attention to the one true God, Jehovah, we are exhorted, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." This is the summary of the first great commandment, as approved by our Lord Himself. (Matt. 22:37.) It is not in conflict with this that we love our Lord Jesus also, for the apostle declares, "Every one that loveth Him that begat loveth Him also that is begotten of Him." (1 John 5:1.) He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in His own flesh the glorious character of the Father. This exhortation cannot, of course, be understood to apply to the nation of Israel nor to the church as a whole, but to the individual. Each individual Israelite and member of the church is exhorted to love the Lord with heart, soul, being, strength, and as followers of the Lord Jesus, we are to serve Him, to lay down our lives in obedience to God's will, and in the forwarding of the divine purposes.

That the Lord and Moses, His mouthpiece, did not seek to inculcate the mere nominal professions of love for God is clearly attested by the next verse, which declares respecting the divine commands, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." One whose mind and heart would be so filled with love for God and the glorious attributes of His character would, indeed, be a saint. What time would he have for sin or frivolity? What a model home his would be! How well instructed his children would be in

the dealings of divine providence and all the gracious promises of the divine Word! What moderation of word and of act would result from this intimate fellowship with God, and yet how the light would shine out from such a life!

The highest attainments under this exhortation were not reached under the Jewish dispensation, as the apostle most clearly sets forth. But the apostle explains, also, that the highest attainment under this law may be made by spiritual Israelites during this Gospel age. He declares, "The righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:4.

In other words, although we are not more able to accurately keep that grand law than were the Jews, we, who are in Christ, having His righteousness imputed as a covering for our blemishes, being made partakers of His holy Spirit, are able to approximate in spirit this grand position.

Questions:

What is the first commandment, and how is it harmonized with the fact that Jesus is also to be worshiped as a "mighty God"?

What is the chief commandment? Is it binding upon the Christian?

How is the righteousness of the Law fulfilled by the Christian?

BROADENING CHRISTIAN HORIZONS: SAUL'S CONVERSION

May 18—Acts 9:1-16

GOLDEN TEXT: "I was not disobedient unto the heavenly vision."—Acts 26:19.

SAUL of Tarsus the bitter enemy of the Lord Jesus and His followers, was, at the same time, a zealous servant of God; and his persecutions of the truth, as he himself assures us, were undertaken and prosecuted with zeal, because he thought that thus he did God service. He was a good man according to his light—but that light was a dim one. It was because he was at heart honest, sincere, good, loyal to the Lord, that a special miracle was wrought for the opening of the eyes of his understanding—that he might see the truth. His sincerity is amply attested by the promptness of his obedience as soon as his mental eyes were opened. He changed not as respected his zeal for God and His cause, but merely in the direction in which that zeal was

exercised, and in the manner of its exercise, after it was subjected to the mind of Christ through the holy Spirit received. So today, while we have the Scriptural assurance that "none of the wicked shall understand," we have also the assurance that "the wise shall understand." The "wise" are not the "wicked," and we esteem many of those who have manifested opposition toward Present Truth to be not "wicked" at heart, but deceived, blinded.

No doubt many of this class will yet be found amongst the "wise" to whom it shall be granted to understand the glorious things of the divine plan now being revealed through the Scriptures. It will be revealed to them because they are not of the wicked; but are like Saul of Tarsus, true children of God, whose zeal for Him has been misdirected, misguided, misused. Some may kick against the pricks, the facts, the evidence, conscience, etc., longer than others; but eventually the Lord will grant each of them some experience, or trial, the bitter experience of which will prepare them to see the light, the truth, and turn them in the right direction. Thus many of them sing, "E'en though it be a cross that raiseth me."

The light which shone about Paul and those who accompanied him on the way to Damascus, was evidently a supernatural one, because the time of the manifestation was about noon. (Acts 22:6.) And the light was far brighter than the sun which at the same time was probably shining with great brightness, as is general in that country. The phenomenon was seen by the entire band, but its special features were known only to Saul; others saw something of the light but they saw not the vision which Saul saw, representing the Son of Man in His glorified condition. The others heard a sound but did not distinguish the words which Saul heard. All fell to the ground, but all apparently were able to rise again and to stand wondering, except Saul, whose eyes were seriously injured so that he was blind. It is mentioned that the voice which he heard spoke in the Hebrew tongue; whereas those who were with Saul probably spoke in the Syriac, or the Greek language. Saul's astonished answer to the voice was,

"Who art thou, Lord?" This was the entire difficulty, he did not know the Lord; and, as our Master Himself declared, this lack of knowledge of the Son, implied a lack of correct knowledge of the Father. So we might say of all who have persecuted the Body of Christ, even when they did it ignorantly—it was because they did not know Jesus, because they had not received of His Spirit in sufficient measure. Let us beware that no such spirit of persecution finds any sympathy or lodgment in our hearts, or any expression in our words or deeds. This will not mean, however, that we shall never offer criticism either of persons or doctrines; nor that we shall never reprove or rebuke and that publicly (2 Tim. 4:2); but it surely does mean that our reproving and rebuking, of teachings and of teachers, shall be done from a Scriptural standpoint—giving reasons, giving them plainly but without bitterness, without harshness, without unkindness in any degree.

For three days Saul neither ate nor drank, and was totally blind. What a season for reflection! What a humiliation to think that he had fought against the truth! What prayers for forgiveness, and what pledges of consecration to Jesus we may imagine filled his heart in those days! On the fourth day a man, a poor and humble disciple of Jesus, named Ananias, came, not without fear, to visit Saul; knowing him by reputation, as an enemy of all who believed in "this way"; knowing that he was lodged in the house of one who was not a friend of the truth, but assured of the Lord that Saul was praying and would welcome him, having been informed in a vision. Thus this faithful disciple, Ananias, when sent of the Lord courageously and faithfully did his part. Is there not a lesson here for all of us? The Lord did not send one of the apostles from Jerusalem, nor was Ananias one of the Elders or Deacons, as far as we know; but he was a plain, humble, obedient disciple, "a broken and emptied vessel, for the Master's use made meet." Let all of the Lord's dear people be similarly filled with the Lord's Spirit and on the alert; emptied of self, feeling their own brokenness and littleness, let them be ready and anxious to do God's

service; that they may be used of Him as opportunity shall occur.

Questions:

Was Paul's zeal for the Lord greater after he became a Christian than before? What did Paul mean by not being disobedient to the heavenly vision?

Is it possible for those who are filled with the spirit of the Master to persecute others?

BROADENING CHRISTIAN HORIZONS: PETER'S VISION

May 25—Acts 11:5-18

GOLDEN TEXT: "And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons."
—Acts 10:34.

IT IS rather peculiar that the charges made against Peter and which he answers in our lesson, were not that he had recognized Cornelius as a Christian and baptized him and his household, but that he had gone into their house and had eaten bread with them—proceedings which were entirely contrary to Jewish custom—the recognition of the Gentiles as being on an equality with the Jews—a matter which had been settled to the contrary with them from time immemorial. Singularly, too, the Apostle Peter in his defense entirely ignored their charges and proceeded to acquit himself as though they had charged him the way we would have expected—with receiving a Gentile into Christian brotherhood. Yet Peter's course was the proper one, and, undoubtedly, he was guided thereto. There is a lesson in this for the Lord's people, to the effect that it is always better to discuss fundamental principles and divine laws than to dispute over traditions of men and mere technical observances of customs, etc. When Peter got the fundamental features straight before the minds of all, the question of social customs was settled; whereas, if he had discussed the proprieties of the social custom, the larger question would still have been unsettled.

Peter rehearsed his experiences, the Lord's leadings, going into the smallest detail, so that the brethren might have the benefit of the situation as fully as though they had been in his stead; and to their credit, the record says, that, when they had heard the particulars, so far from further murmuring against Peter or finding fault with

his work, they glorified God. This shows us clearly that their opposition to the extension of the Gospel favor was not the result of any narrowness or meanness of heart; but was the result of a conscientious conviction respecting the divine program. They were gradually learning the lesson that a new dispensation was being ushered in, by divine providence, and their entire anxiety was that they might run no faster than the Lord's spirit through His word and providences, would direct them—glad, however, to note the leadings and to receive the lessons and to act upon them accordingly.

Similarly, we today are living in a time of changing dispensations; similarly, the Lord's providence is now guiding His people to a clear appreciation of His plan—to a discernment of certain changes of dispensation now in progress. As Peter was patient in his explanation of the Lord's providence and leadings in respect to the greater length and breadth of divine favor, so now it behooves all of the Lord's people to be very patient, very gentle, and as wise as serpents in presenting to their fellow-Christians, true Israelites, the evidence which the Lord's providence has furnished to us in respect to the world-wide blessings and their nearness. Our Lord's words are applicable, "Be ye wise as serpents, harmless as doves."—Matt. 10:16.

Peter explained to his hearers the simple Gospel message which he had presented to the **Gentiles**, and which they had so gladly received; but it was in no sense a perversion of the message preached to the Jews, and in no degree were any of the Gospel conditions modified to win Gentile approval; it was the same Gospel that had blessed them which now refreshed and blessed the Gentiles. He told them of his surprise when the Lord manifested His favor toward the Gentiles by bestowing some of the gifts of the holy Spirit upon them—similar to those bestowed upon the Jewish believers at Pentecost and subsequently transmitted through the apostles. He declares that this manifestation of divine favor called to his mind the words of the Lord, "John truly baptized with water; but ye shall be baptized with the holy Spirit." (Acts 1:5.) By this he understood clearly that the holy Spirit's baptism was of much greater impor-

ance than water baptism; and he understood further, that only the "you" would be baptized with the holy Spirit; and hence he could not logically ignore the fact that the Gentiles having received the spirit must be in the Lord's estimation, reckoned as members of the same body of Christ, and eligible to baptism, etc. He concluded his argument with a question which must have appealed to all of his hearers; "Who was I that I should withstand God?"

The whole company agreed that Peter would have had no right to withstand the will of the Lord; but that every propriety called upon him to conform his teachings and his conduct to the Lord's arrangements. And so, under this wise presentation, this entire company came into full harmony of heart and mind on an important subject, which had it not been properly handled, might have meant rending and discord in the early church, and have made two or more factions of those who were at heart desirous of being right and in accord with the Lord's will. Let us each and all resolve to follow Peter's example in every such matter, and thus to study the welfare, the best interests, the peace, of Zion.

Questions:

Why was the issue of Gentiles becoming Christians such a critical one in the early church?

Why was Peter convinced that God's favor had turned to the Gentiles?

How can a Christian be as "wise as a serpent and harmless as a dove"?

BROADENING CHRISTIAN HORIZONS: THE ANTIOCH MOVEMENT

June 1—Acts 11:19-30

GOLDEN TEXT: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

THE news of the Gospel going to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the church at Jerusalem the center of the Christian work, so to speak. The apostles and all of the brethren had already been prepared by the Lord's manifest dealing in the case of Cornelius, and this, undoubtedly, would take away from their surprise and largely correct any prejudice on the subject of the

Gentiles as fellow-heirs of the promises which had previously pertained to the Jews alone. Nevertheless, we note that the record does not say that this news caused rejoicing in the Jerusalem church. We might infer, therefore, that they heard with some trepidation that large numbers of the Gentiles were attaching themselves to the faith, and may have reasoned that this would have an injurious effect upon the cause they loved to serve—inasmuch as the Jews would say, Yes, your message is good enough for the barbarians or the Gentiles; it takes hold of the non-religious; but it attracts very few of the deeply pious of God's chosen people, to whom belong the promises and the covenants of the Lord, etc. It would appear, then, that the original motive in sending Barnabas to Antioch (visiting other churches en route) was that he might see and judge of the true condition of things, and give some report as to whether the new converts were worthy in their lives and characters to be recognized as fellow-heirs and saints. Barnabas, when he had come, took note of the "grace of God," manifested amongst the believers at Antioch. It must have been manifested not only in their faith in the Lord as their Redeemer and Master, but also in their conduct as disciples or followers of Jesus. It is written, "He that hath this hope in him purifieth himself even as He is pure," and we may suppose that Barnabas quickly discerned the cleansing and sanctifying power of the truth amongst the believers at Antioch, and thus realized that the cause, instead of being hindered by such accessions would be honored. We read that he was glad; and we may assume, although it is not stated, that he promptly made a report to the brethren in Jerusalem and that they were glad also.

Barnabas at once overflowed toward the Antioch brethren, and in the same **comforting** and helpful manner as at Jerusalem, he exhorted them all. The Greek word here is from the same root as his name and signifies comfort, stimulation, assistance. No doubt he saw various things needing to be corrected; but instead of beginning with fault-finding, instead of lacerating their feelings and chiding them, he began, properly, by acknowledgment of what he saw in

them as a cause for rejoicing. His comforting message was to the effect that they should cleave unto the Lord with purpose of heart. The word "cleave" here in the Greek signifies to glue, to adhere. He wished the dear brethren, new in the truth, to see to it that their hearts were firmly united unto the Lord, that their minds were fully made up, and that their consecration to Him was complete. This was the matter of first importance. Later on he might show them kindly, gently, certain weaknesses of the flesh with which they were afflicted; or their hearts being more firmly united to the Lord they might very speedily see these inconsistencies of themselves, without a word being said. The point we would impress is that it was not a restraining of the flesh, nor the perfecting of it, that was sought, but a much deeper work of grace than this, a purity of heart, of intention, a heart adherence to the Lord. We today cannot do better than follow this same course in our endeavors to do good unto others as we have opportunity.

While Barnabas was in Antioch, Saul or Paul was in Tarsus, and Barnabas evidently now had in mind the talent, the force, the logic of Brother Paul, whom he had met in Jerusalem, and he concluded that Tarsus being not very far off from Antioch, he would look him up, interest him in the service of the Antioch Church, etc. Possibly he remembered that Saul's ideas were extremely broad in respect to the Gospel—too broad, perhaps, for the brethren at Jeru-

salem to fully appreciate him when he was amongst them. But by this time all the brethren, and especially large-hearted Barnabas, had come to see the divine plan in a broader light, more nearly as Saul of Tarsus had comprehended it. Barnabas concluded that the conditions at Antioch were just such as would deeply interest Saul, and that the brethren there would be greatly profited by his assistance. He found him; he brought him to the Church at Antioch, where his influence was, no doubt, great for the good of all. We rejoice in noting the heart nobility of Barnabas. Many Christian men of smaller calibre would have reasoned themselves into a different course, and a wrong one; saying, as it were, I am the chief one amongst the brethren here, having had larger opportunities than the others, and having had close contact with the apostles at Jerusalem; but if I bring Saul into our midst his superior abilities as a logician, and expounder of the Scriptures, will cast me quite into the shade, etc. Brethren who would reason thus would be misguided by their own selfishness. They would forget that the Lord's work is in His own hands, and with such a spirit they could neither please him nor be prospered in His service, and that the reactionary effect upon their own hearts would be a serious one. All of the Lord's people should be noble and unselfish; and the closer any of us approximate this example of Barnabas, the more will we be loved of the Lord, the more will we be loved of the brethren, and

the more useful will be our sphere of influence for the Lord, the truth and righteousness.

In view of the fact that the condition of the Antioch Church made Barnabas glad, and in view of the instruction and assistance rendered it by Paul and Barnabas, we are not surprised that it was a living church instead of a dead one. We are not surprised to learn that they were prompt to send relief to Jerusalem when a famine specially affected the vicinity. Thus in a practical way they contributed to the Church at Jerusalem, as an expression of their love and sympathy and oneness of spirit. It is more blessed to give than to receive, not only as respects the sentiment of the matter but the results are still more blessed. No doubt the contributions sent were of comfort and help to the Jerusalem brethren, but the blessing to the givers was far greater. The Lord would reward them, and that in proportion as they had given, at some sacrifice as respects earthly things, luxuries, etc.

"Is thy cruse of comfort falling?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
All thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

Questions:

Is there any evidence of special rejoicing in the Church at Jerusalem over the fact that Gentiles were accepting Christ?

What was the reaction of Barnabas upon meeting the brethren at Antioch?

Of what was the benevolence of the Antioch Church toward the brethren at Jerusalem an evidence?

SCRIPTURE TEXT GREETING CARDS

For Every Day Use

Twelve Beautiful Cards in a Box—50 Cents

Each box contains: 6 Birthday Cards;
2 Get Well Cards; 2 Sympathy Cards; 1
Appreciation Card; 1 Congratulation Card.

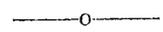
These cards should fill a need for those who have wished for beautiful Scripture Texts cards, for special and general use. An envelope is included for each card. The price of 50 cents a box of one dozen includes postage.

DAILY HEAVENLY MANNA

AND

BIRTHDAY RECORD

The Daily Manna book is one that all Christians will find encouraging and uplifting. It contains a Scripture text with appropriate short comment for each day in the year. Opposite each day's text and comment is a ruled page for birthday record of friends. The clothbound edition is priced at fifty cents each, and the deluxe edition one dollar.



Cross and Crown Pins—Gold filled, red enamel cross: Lady's or Gentleman's, \$1.00. These make nice birthday or other presents.

THE DAWN

136 FULTON STREET

BROOKLYN, N. Y.

DIVINE PLAN BEREAN LESSONS

THE BOOKS OF MOSES

(Lesson 16)

Text Book: First Volume of Scripture Studies, Page 43, middle of Page to middle of Page 45.

Key Sentence: "That account [of Creation in the book of Genesis] is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was divinely inspired, than to assume that the intelligence of one man was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modern implements and millions of money."

Main Text: "Nay, I had not known sin, but by the law."—Rom. 7:7.

How do we know that the first five books of the Bible were written by Moses? They nowhere say that he is the author. We answer that this is a reasonable conclusion for the reason that the Hebrew nation for over three thousand years claimed that they were written by him. This nation was best qualified to know. Surely if someone else wrote the five books we would have had records of counter claims as to the authorship of these books.

"But," says some one, "look at Deuteronomy 34, where we have a record of the death and burial of Moses. See especially verse 8. If he were the author of the book how could he write about his death, etc.?" "And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping for Moses were ended." This can be simply explained by the statement that his secretary added these few words to round out the record.

Why is Deut. 31:9-27 quoted in our text book? To show that Moses wrote the law consisting of instructions regarding ceremonies of the law, the Ten Commandments and other special laws and regulations. Note that in the 26th verse we are told that this book of the law was put into the ark of the Covenant. In the 10th verse, Moses commanded the Levites to read this law to the people "at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles." It is interesting to note that in verses 19 and 22, this book of the law is called a song.

Compare the writings of Moses for the epoch which it traverses of man's history with other histories of the same period. What do we find? It is the only one which is credible and reasonable. How about Chinese history? It is fanciful and far fetched. It claims that God went out on the water in a boat. He had a lump of dirt in his hand which he cast into the water. This lump of dirt, then, by a miracle increased in size and became the earth.

What is the opening statement in Genesis first Chapter where we are given the Bible's account of the creation of the earth? "In the beginning God

created the heaven and the earth." What beginning is here referred to? The beginning as it relates to our planet. This beginning of our planet refers to the ordering and preparing of it for man's creation. At that time the earth was waste, empty, dark and without definite shape or form. If we take each of the creative days to be 7000 years long, as the Scriptures infer, then we find that the narrative of the six days when the earth was being prepared for man's habitation, agrees with science and geology.

How can we explain the fact that this Genesis account is so substantially corroborated by the light of science in our day? That the author, Moses, must have been divinely inspired. If Moses was not divinely inspired, what would it imply? It would mean that Moses was, in his day, possessed of knowledge that has taken the rest of mankind more than three thousand years of combined research and intelligence to find out.

When we consider the system of laws laid down in Moses' writings, to what conclusions do we come? That they were without equal until the nineteenth century and since then, only because the men who made these modern laws, used that basic law of Moses as a pattern.

What is the difference between the Decalogue and the whole law? The Ten Commandments are a brief synopsis of the whole law. This law sets forth a remarkable code of worship and morals. How did Jesus sum up this Law? "And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Mark 12:28-31.

Why is it that the Law given by Moses did not teach the ransom sacrifice of Jesus Christ? Indirectly through types it did. Its main mission, however, was to show the Jews and through them the world of mankind that they were sinners and needed a ransom. The Apostle Paul brought out this same thought in Romans 7:7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Through that law the Jews learned the exceeding sinfulness of sin and their inability to obtain life everlasting through their own imperfect efforts to keep it. Thus we see that God intended to show how imperfect all really are and so prepare them to accept Christ as the Redeemer.

THE URIM AND THUMMIM

(Lesson 17)

Text Book: First Volume of Scripture Studies, middle of Page 45 to the top of Page 48.

Key Sentence: "The Tabernacle, in the center of the camp, had in its 'Most Holy' apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation."

Main Text: "And thou shalt put in the breastplate of judgment the Urim and Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."—Exod. 28:30.

In what way did the government instituted by Moses differ from all others? In that it was claimed to be given by God and that obedience to its laws was obedience to God Himself. Was there any supernatural means by which God directed the administration of their affairs as a nation? Yes, in the "Most Holy" compartment of the Tabernacle which was in the center of their camp was a miraculous bright light representing Jehovah's presence. Leviticus 16:2: "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat."

What was the Urim and Thummim and how were the priests answered by God? Exod. 28:30, speaking about the breastplate which Aaron the High Priest wore: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Brother Russell's answer to this question is found on page 5042 of The Watch Tower Reprints: "There is nothing specific known on this subject. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim—that is, to give definite answer, Yes or No, to the questions that were propounded. For instance, if the question were asked, Shall Israel go out to war with this nation? or, Shall Israel enter into alliance with that nation? the Lord's answer was indicated by the breastplate. How these questions were answered, we are not informed. Nothing in the Scriptures tell us, and we have no tradition even that gives any very clear answer. We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows."

Who had the complete charge of the Tabernacle? An order of priests who alone had access and communion with God. Is it not possible that this priesthood took advantage of their office to work on the fears of the people and "pull the wool over their eyes"? We answer No, the rights and privileges of the priests were limited. But did they not have the civil power to force their views and ideas upon the people? No, they did not. Was Moses a member of the priestly

line? Yes. Did he endorse this arrangement? Yes, he was one who planned it in accordance with the Divine instructions.

In Numbers 12:3, we read: "Now the man Moses was very meek, above all the men which were upon the face of the earth." Was this meekness because he had no power? No, by force of circumstances he was a dictator in whose hands all the powers of government were centralized. Did he abuse these privileges? No, he used them wisely for the best good of the people. Did he dodge the arduous details that went with this position? No, his very meekness led him to become an overworked servant.

Was Israel's government a democracy or a theocracy? From the standpoint of unbelievers, it was a democracy, in that the leaders were the servants of the people. From the standpoint of believers it was a theocracy, in that the laws were given by God through Moses and that there were to be no changes in their code of laws. The following quotation supports these statements. Numbers 11:16, 17 reads: "And the Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

Suppose that Moses had been ambitious and selfish, would he have taken a different course? Yes, he would have tried to keep the power in his own family. He would have worked for greater centralization of power in his own hands. This would have been easy for him to do in that the religious authority was already in the hands of his tribe. Is it reasonable to suppose that he really was ambitious but was not smart enough to know how to attain his objectives? We answer, No. The fact that he wrote such wise laws shows that he was capable of realizing the unwisdom of such a course.

To what extent was the government put into the hands of the elders of the tribes? This question is answered in Deut. 1:16, 17: "And I charged your judges at that time, saying, Hear the cause between your brethren and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it." Notice that the Judges themselves decided which cases were to be referred to Moses.

THE MODEL CIVIL GOVERNMENT

(Lesson 18)

Text Book: First Volume of Scripture Studies, Page 48, first paragraph, to Page 50, last paragraph.

Key Sentence: "Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own

tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people?"

Main Text: "And the cause that is too hard for you [Elders], bring it unto me, and I [Moses] will hear it."—Deut. 1:17.

The nation of Israel had a republican form of government—"a government of the people and by the people"—for over four hundred years. What does this prove? That the Bible does not sanction an established empire rule over the people. But, why was the government changed to a kingdom? Did God make them change? No, it was at the request of the elders chosen by the people. What is meant by 1 Sam. 8:7, "And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them." As brought out in the previous verses of this chapter, the elders had gathered themselves together and said unto Samuel, "Now make us a king to judge us like all the nations." This displeased Samuel who took it to the Lord in prayer. Then we are told in verses 10 to 18 how Samuel explained to the people that a king would oppress them. But they still persisted that they wanted a king.

What lesson can we get from the fact the Israelites at this time were so anxious to have a king? It shows that Moses in his day could have easily persuaded the people and established himself as a great emperor over them.

Who were the elders? The various tribes or families by common consent elected or recognized certain members to be their chiefs. These elders received from Moses the honor and power to rule their tribes. If Moses was trying to grasp power, would he have given this civil authority to these elders? No, they would be the very ones he would strive to keep out of power.

In Deut. 1:16, 17, the elders were told to bring the cases that were too hard for them to Moses. What was the arrangement after his death? They were brought directly to the Lord through the High Priest. The High Priest would receive the answer yes or no, by the Urim and Thummim. In this connection it is interesting to note Ezra 2:63, where after telling us about certain priests who were polluted and put out of the priesthood that "Tirshatha [margin, governor] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." See also Numbers 27:21—"And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."

Summing up the arguments just given, what do we think of the theory that the Old Testament was written by priests who were endeavoring to take advantage of the people? That is not a reasonable one. They surely would not forge records to get the people to take the power out of their hands and place it in the hands of the people.

Did the Mosaic Law favor the rich over the poor? No, all were treated alike. What do you think of their national law which provided restitution every

fiftieth year? Lev. 25:10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Under this arrangement the people were protected from becoming too poor and also protected from becoming too rich. This jubilee year was a time of rejoicing and restitution in which broken families were reunited and lost homesteads were restored. If property had been sold for debt, it was to be considered merely as a grant of such property until the Jubilee Year: and the price it would bring is sold, depended on whether the coming Jubilee was near or far distant.

What arrangement did the Jews have in connection with interest? We have the answer in Lev. 25:35, 36—"And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God, that thy brother may live with thee."

How does Deut. 31:10-13 show that the laws and arrangements were not designed by bad men scheming for power? "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing." The reading publicly of laws like these which were built on justice and equity would not promote the cause of men trying to overreach their fellowmen. Hence, this arrangement for the people to hear these laws periodically shows that they were not written by evil men with the purpose of defrauding others.

How about the rights and interests of aliens? They were to receive fair and kind treatment. There was to be the same standing before the law for strangers as there was for the citizens of Israel.

THE EQUITY OF THE TITHING SYSTEM

(Lesson 19)

Text Book: First Volume of Scripture Studies, Page 51, first paragraph to heading on Page 55.

Key Sentence: "The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes."

Main Text: "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee [in the land division]."—Deut. 14:27.

How was the Israelite to treat his neighbor even if the neighbor hated him? With kindness. For instance, see Ex. 23:4, 5, margin. "If thou see the ass of him that hateth thee lying under his burden, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with [assist] him."

Was cruelty to dumb animals permitted? No. Take for instance Deut. 25:4 where we read, "Thou shalt not muzzle the ox when he treadeth out the corn."

It would not be fair to expect the ox to work with food all around him and then not give him the privilege to eat of it. Why is it that in Deut. 22:10 they were told, "Thou shalt not plow with an ox and an ass together"? It would be cruelty, because they would not be equal in strength and tread.

How can we meet the argument of some that the priesthood was a selfish institution in view of the fact that the other tribes were to give an annual tenth or tithe of their individual produce to the tribe of Levi, or Levites? Was this an equitable arrangement? We answer, yes. When the Israelites entered into Canaan the Levites were not given a share of the land. Each of the other tribes was given a share. The reason that it was not given to the Levites was because that tribe was selected to serve in religious matters. See Deut. 14:27, "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee."

What was given to the Levites to make up for the fact that they had no inheritance in the land? This tithe. Was it enforced as a tax? No, it was to be paid as a voluntary contribution.

Is it reasonable to think that this arrangement was made by selfish, scheming priests grasping for wealth or power? No, if they were selfish they would not father an arrangement by which they would disinherit themselves and be dependent for support on others.

How about special honor for the priesthood? If the priesthood were the founders of the law arrangement, surely they would have planned for special respect for the priesthood but nothing was said about special reverence and obedience to them.

What about those of old age? They were to be treated with due respect. "Thou shalt rise up before the hoary head, and honor the face of the old man."—Lev. 19:32.

What can we say about the sanitary arrangements of the law? They are in harmony with the latest conclusions of science.

The statement is made in our text book that the Law of Moses also had a typical character. Explain. Certain of the ceremonies, and sacrifices and feast days were pictures of better things to come. Note for instance Heb. 9:24, "For Christ is not entered into the holy places made with hands [the typical tabernacle; as did Aaron the typical High Priest] which are the figures of the true [the spirit begotten and spirit born conditions of the Christ]; but into heaven

itself, now to appear in the presence of God for us." Their Jubilee year was a type or picture of the Millennium when there will be a "restitution of all things."—Acts 3:19-21.

Moses told the people not to bear false witness but to always tell the truth. Would it be reasonable to think that he would give such advice to people and at the same time claim that God was the author of the law arrangement if this were not true? No, indeed.

But suppose the successors of Moses were bad men. Would that not mean that we could not depend on the present copies of the Bible? No, all the circumstantial evidence points to the fact that the Sacred Writings had not been tampered with.

How about the prophets of the Bible? Were they of the priestly class? No. Their messages carried reproofs for sins and warnings of coming punishments. Therefore, their prophecies did not please the degenerate and time-serving priestly class.

Did their messages contain any promises of future blessings? Yes, they pointed out that in the Millennium Israel would be cleansed from sin and would return to favor with the Lord. Take for instance, Jer. 31:34: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Were these prophets always highly honored? No, they were the object of much scorn and persecution. See Heb. 11:36-40: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Were only those who were especially inspired by God authorized to prophesy? No, it was the duty of every man seeing a violation of the law to reprove the sinner. Lev. 19:17: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

What does the word prophet mean? A public expounder. Only a few had the time and ability and inclination to do this public teaching and reproving.

Armageddon

What Is It?

When Will It End?

What Will Come After It?

Is the Golden Age of Peace Near?

What the Scriptures say about Armageddon, and the relationship it bears to the present struggle of the nations, is the subject matter of the booklet, "Armageddon." This booklet is available in any quantity desired at the rate of one cent each. Order one for yourself, and a supply for your friends.
Address:

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

Talking Things Over

GOD'S HELP IN TROUBLE

IT IS becoming more and more apparent to truth-enlightened students of prophecy that the closing scenes of the trouble with which this age is ending are fast reaching their climax and that the "dark night" in which no man can work will soon spread itself over those few remaining countries in which the Lord's people are still able to meet together and to co-operatively publish the glad tidings of the Kingdom. It is a time of ever-increasing stress and strain, when mental and physical suffering must be faced and endured by the saints, especially in those countries already under the heel of war. Yet, the very experiences through which the consecrated are passing should tend to increase their faith and confidence, in the final, glorious outcome of the divine program both for them and for the whole world.

While the hearts of all mankind are filled with fear as they look forward to the things coming upon the earth, yet "we will not fear though the earth be removed, and though the mountains be carried into the midst of the sea." The Psalmist explains why we do not fear, saying, "God is our refuge and strength, a very present help in [the time of] trouble." (Psa. 46:1,2.) One evidence of God's "help" is the fact that He has given us the truth of His plan. Through the truth we are able to understand the meaning of the present trouble, and to know what the glorious outcome finally will be. What comfort and blessing is thus afforded us! On this very point, and before the trouble began, the author of *The Divine Plan of the Ages*, wrote:

"Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing, in view of the glorious outcome foretold in God's Word."—Vol. 1, p. 338.

How true are these words! How little the truth would mean to us if it did not lift our hearts and minds above the prevailing doubt and fear with which we are surrounded on every hand. We should be able now, as never before, to look up and lift up our heads, knowing that our deliverance draweth nigh. Indeed, the truth should not only thus comfort and strengthen our own hearts,

but it should inspire us to pass on a message of comfort to others. This privilege also was foreseen and spoken of by Brother Russell many years ago. We quote:

"The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master, and be good Samaritans, binding up the wounds and pouring in the oil and wine of comfort and cheer."—Vol. 1, p. 342.

Sometimes we may fail to think of Christlikeness in terms of making known the glad tidings of the Kingdom, but in reality such self-sacrificing efforts are a very vital phase of our following in His steps. In this day of trouble and darkness each consecrated Christian should be a shining light in whatever circumstances divine providence has placed him. Each one of us should be a voice of tomorrow, telling our friends and neighbors far and wide of God's new world now so near.

There are individual opportunities of preaching the glad tidings, and also privileges of co-operating with others. We are convinced that it is in the Lord's providence that the use of the radio has been made possible during the last few months. There is increasing evidence of more and more being reached and blessed by this branch of the work. Recently we have learned of the case of a minister, who, having had contact with the truth many years ago, has had that interest revived by the radio work, and is now preaching the truth regularly and fearlessly to his congregation. He is encouraging the congregation to obtain and read *The Divine Plan of the Ages*, and *The Dawn*, and many of them are doing so. There are various ways in which the Lord's hand has been in evidence in connection with the radio work, two of which stand out in particular.

(1) The acceptability of the programs to the broadcasters. As we know, it is a time of crisis, when almost everybody is suspicious of and watching for propaganda. Certain religious programs are banned from the air on account of this. At first, many of the stations now broadcasting the message, were very reluctant about accepting the programs, but the manner in which one station after another has been willing to go ahead has been truly remarkable. So far as we know, all stations that have started with the programs

have been willing to renew their contracts for longer periods of time when asked to do so. Quite a number of contracts have been renewed, several for a year, so that it looks now as though the work will continue for some time.

(2) Financial ability to carry on the broadcasting. This has been a blessed source of encouragement to all the classes and friends co-operating in the work, even as it has been to the brethren of *The Dawn*. What has been accomplished in this connection would not have been thought possible a year ago. It is to us an outstanding evidence that the Lord has been back of the effort. We are unable to tell the extent to which the work will continue to expand, nor how much longer the Lord may want the message on the air. It is in His hands. In His own way He made it possible for the work to be started, and He is abundantly able to continue it if it is His will so to do. Additional stations are being engaged and plans are under way for still others. The following have been added to the list during the month:

KOVO, Provo, Utah	KLO, Ogden, Utah
KEUB, Price, Utah	KFEL, Denver, Colo.

The financial end of the work is being handled, sometimes by the local ecclesias, sometimes by individuals, and sometimes through *The Dawn*. *The Dawn* is furnishing the transcribed programs. We will be glad to furnish, upon request, full information concerning co-operation in getting the message on the air. It is a source of much encouragement to us to receive mail which indicates how the message is reaching and blessing "one here, one there." We wish all the friends could enjoy this feast with us. This of course, is impossible, but we are glad to publish a few of the letters, which follow:

Dear Sirs: I have heard your program now for two Sundays. I am a believer in our Lord and Savior Jesus Christ. The teaching that you set forth this morning is one in which I am very much interested, namely, what some call the second chance. However, I don't believe you would call it a second chance, for many have died without having had the first chance. Will you please send me a copy of "God's Remedy," and I would be interested also in a sample copy of your magazine. Yours truly,—
P. M. P., Pa.

Kind Friends: Your card of the 3rd received, and I will say in reply that I will appreciate your continuing to send me *The Dawn*, as I am getting a great deal of enjoyment out of it. I enjoy studying the Sunday School lessons that are printed in it, besides other reading matter on different subjects explaining the Kingdom. I also enjoy listening to your broadcast each Sunday morning. What a blessing it is to think that an old lady who doesn't always feel

like going out to church on a Sunday morning can sit at home and hear the Bible so beautifully explained, as I hear it in the *Voice of Tomorrow* programs. So if you wish to continue sending me *The Dawn*, free of charge, I will surely appreciate the favor. I would also like some Kingdom cards to distribute among my friends. Thanking you,—E. B., Ky.

Dear Brethren: Well, I was thrilled today while listening to your program from San Antonio. It came through perfectly. Sometimes we have trouble with static, but it could not have been better today. I feel so grateful to our Father for such a privilege. I know it will be successful, and you will receive a great blessings, I am sure. How we do long for His Kingdom to come! May the good work keep progressing, and may we be faithful to the end.—I. M. M., Texas.

Dear Sirs: I thank you very much for sending me the *Voice of Tomorrow* tracts. The questions and answers of Frank and Ernest are so very helpful. I know, because I reach right over on the table for my Bible. Yes, I would enjoy receiving and reading *The Dawn*, if you will be so kind as to send it to me, although I cannot at the time say that I will subscribe for it, for my purse seems to be so flat right now. I also wanted to send for your free booklets, but somehow felt ashamed because you were kind enough to send me "Hope Beyond the Grave." I enjoyed every word of it. I would like so much to have "The Truth About Hell" and "The Judgment Day" and "Christ Has Returned." Oh I wish I could read everything you have! Forgive me if I am too greedy. Sincerely yours—E. M., Pa.

Dear Christian Friends: I am indeed grateful to God for having accidently tuned in on your broadcast Sunday morning. Or was it an accident? I believe not—"He that hungereth and thirsteth after righteousness shall be filled." Thank you so much for the two books received some days ago. I was so sorry you had such a short time on the air this morning. Your discussions on "The Truth About Hell" were so understandable, and as far as you went I saw with you eye to eye, and I surely want your book "The Truth About Hell." I am passing on to my friends your address and period of broadcasting. I note in your booklets you advertise *The Dawn* magazine. Will you kindly inform me as to the subscription price? I shall later send for "The Divine Plan of the Ages." May God bless you in all your efforts to bring light to a very dark world, is the prayer of your sister in Christ,—E. H., Ill.

Dear Friends: I have read all the little books you sent me, and I am surely thankful to God for the light they have caused me to see through reading them. Please send me *The Dawn* magazine and any other literature you have.—A. W. A., Tenn.

Gentlemen: We enjoy your programs very much. Through them we have been enlightened immensely. May God bless the good work you are doing in such a sin-sick world. We are, Yours in Christ.—P. W. T., New York.

Dear Sir: Please send me your booklet "The Truth About Hell," for which I thank you. I listen to your broadcasts every Sunday morning, which are very inspiring. I pray many will see the light through your wonderful explanations of the Bible. Sincerely,—E. P. H., Ohio.

Dear Brethren: It is with much cheer and thanksgiving that I write to you, telling you as best I can about my wonderful new light, the truth, and knowing it will comfort you to hear from the ones that have been strengthened by your patient toil and love. It seems so precious and amazingly wonderful to me to sit down and study the Great Book and understand things that I used to ask and wonder about. Nothing can now hinder me from accepting the Holy Word of Truth. I have loved truth all my life, and if God be for us, who can be against us? I love to read *The Dawn*, and would be so glad to have even one of my neighbors to talk to and understand as we do, but so far I have not. I sincerely pray God's blessing upon you. Your humble friend in Christ.—C. M., Tenn.

Gentlemen: Due to an illness which confined me to my bed last Lord's Day, it was my joy and blessing to hear your unique presentation of the truth, with the title, *God's Remedy*. Though as a student pastor it will not be possible for me to enjoy your broadcast each Sunday, I wonder if you would add my name to your mailing list? Your theme was so vital to what people are needing to have discussed for them, would you object if I use it in a manner similar to the way you did on your broadcast in my little rural church? I do not want to plagiarize, but it certainly is a vivid way of presenting the eternal truths. Sincerely yours—R. V., N. J.

Gentlemen: Each Sunday A. M. I listen to your program, and would like to have the literature mentioned. Yours very truly—Rev. O. C. C., Tenn.

Dear Friends: I have decided to accept your kind offer for a free subscription to *The Dawn*. As I am not one hundred per cent with you in belief, I have hesitated in accepting this offer, thinking it might not be fair to you. I have spent sixteen years as Pastor and Pastor Evangelist in the Methodist and also United Brethren Churches, and have had some community church experience, but, I withdrew from all church connections in 1931, and have not connected myself with any other group since. . . . I have read and mostly accepted the first four volumes of "Studies in the Scriptures." . . . The issues of *The Dawn* that you have sent to me have been a real inspiration. If you think it fair to send me more copies, they will be carefully read and appreciated, and some of them passed on to others. The more I find out the truth about your teachings, the more I believe the way you people do. Such teachings seem the most reasonable of all I have come in contact with and read about in rather extensive library research. One point I am not clear on yet is the subject of "Christ Has Returned." Please send me your booklet on that subject. I hear your Frank and Ernest programs over WMBH in Joplin. They are good. Yours in Christ.—L. B. B., Mo.

Dear Sirs: I listened with interest to your radio program on last Sunday morning. I am to conduct a Bible study shortly, and would like to use this program. I am therefore asking you to send me ten copies for this purpose. I enclose twelve cents in stamps to help meet the expense of mailing. Thanking you, I am, very truly,—K. Z., Texas.

Dear Radio Friends: We would be unable to tell you how much we have enjoyed your Sunday morning talks. For several years we have been interested in Bible prophecy, and since so few preachers talk on this subject, your programs are an inspiration to our family. We spent the winter months in Florida, and down there we couldn't get you as often as we wished, so now that we are back home, we will hear you every Sunday.

We have done radio program work, and it encouraged us to know something about our regular listeners, and so with the thought in mind that you, too, may appreciate knowing some of your unseen friends, we enclose the print of our large family—mother, son, five daughters, three granddaughters. We each play instruments, such as the clarinet, saxophone, trumpet, trombone, etc. Our mother taught us not only music and singing, but a sincere love for God and His work. Our father, a minister, died twenty years ago. Our purpose in life is to carry on the good work he and mother began, and also to do our best to encourage all the good work we may see along life's way.

Will you please send us one of your books. We assure you we will all read and enjoy it. Your work and the subjects you discuss are very near our hearts, and this letter is our small effort to encourage its continuance. Very truly, Your friends, The Adams Family, Miss.

CONVENTION TIME IS HERE

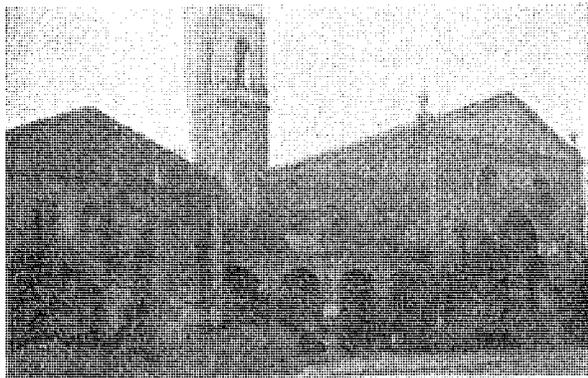
While most of the world is turned upsidedown by the cataclysmic struggle of these "last days," we here in America, in the providence of the Lord, are still blessed by freedom of action and assembly, hence can hold our conventions as usual. Realizing the uncertainty of the times as all the consecrated do, we should more than ever seek to avail ourselves of the opportunities that are still ours. Judging from the arrangements already made by many of the ecclesias, it seems assured that at least one convention, and perhaps more, will be brought within reach of the brethren in all parts of the country.

The committee in charge of the General Convention at Chautauqua, Ohio, haven't as yet given us any information about arrangements. We can assure the brethren, however, that this convention will be held, and doubtless full information concerning it will be available for the June and July issues of *The Dawn*. A number of other gatherings have been announced, as the following listing shows. The Los Angeles, Calif., brethren have sent us an enthusiastic announcement

of their convention plans, which we are glad to publish:

THE LOS ANGELES CONVENTION

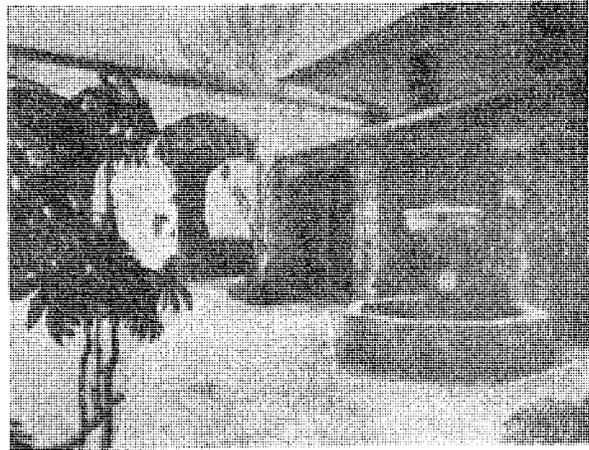
ANOTHER of those grand and glorious conventions is being planned for Los Angeles on July 4th, 5th, and 6th, by the brethren of that Ecclesia! It is with a great deal of enthusiasm that plans are being laid for a "better than ever" gathering of the Lord's people, and invitations are extended to all brethren who can at all entertain the possibility of making the trip to California, to join in another of those blessed seasons of joy and fellowship. Generous provision is being made for the spiritual needs that tend to strengthen and encourage the faithful as they strive to walk the narrow way. It is the prayer of the Los Angeles brethren that the Lord will generously help them in the fulfilment of their stewardship in making this convention one long to be remembered; that it may prove stimulating to every child of God, to the end that his zeal and faith and love for the Lord may be increased many fold. We are indeed nearer that "dark night" in which "no man can work," and we know not how much longer we will have the privilege of coming together to enjoy convention blessings. With the improved economic conditions that prevail this year, it is hoped that many will take this opportunity of gathering with the friends in beautiful California for another season of fellowship.



Convention Headquarters

The 1941 Los Angeles convention is to be held in the beautiful and spacious quarters of the Unitarian Community Centre, located at 2936 West 8th Street, near Vermont Avenue. The convention talks will be delivered in the commodious auditorium which is air-conditioned and well appointed for comfort. A public address system is available, in addition to many individual hearing aids for the use of those who do not hear so well. This auditorium is not only large enough for all convention sessions but will also accommodate the usual well advertised public meeting. The Los Angeles brethren are firmly convinced of the Lord's approval and blessing upon every effort to make known publicly, the glad tidings of great joy, therefore, always provide for such a service in connection with their conventions.

The convention quarters also provide facilities in the way of a well appointed kitchen and dining room where the usual convention lunches will be prepared



Patio—Another View of Convention Headquarters

and served. There is also a very comfortable lounge for relaxation and fellowship. All of these rooms are built in a "U" shape around the beautiful patio illustrated. Nearby facilities are also available for the immersion service for those desiring to symbolize their consecration.

Judging from letters received from Eastern brethren, indications are that many of them are making special effort to attend the Los Angeles convention this year and as a result, arrangements have been made to charter ultra-modern air-conditioned busses at substantially reduced fare, leaving Chicago on Saturday, June 28th, returning there on Sunday July 13th. These busses are built with every provision for comfort and safety, and one can imagine what a happy time the friends will have travelling together in this way. For further information, write Brother Casimir Lanowick, 4714 So. Harding Avenue, Chicago, Illinois, who is assisting the convention committee in this matter.

While the Los Angeles friends have been enthusiastic over their plans for this convention, nevertheless they humbly realize that these would be of no value without the Lord's help and provision for the spiritual needs of the convention. They sincerely desire and pray His help and guidance in every arrangement and hope that the brethren elsewhere will pray likewise so that a deep and lasting blessing may result; one that will prove strengthening and encouraging when the way becomes harder and trials and testings more frequent. With world conditions developing so rapidly the brethren, wherever they may be, should petition the Lord's comfort and blessing upon all those of like precious faith and should also heed the admonition of the Apostle Paul, to assemble together.—Heb. 10:25.

Additional information concerning the Los Angeles convention may be secured from the Convention Committee by writing the Secretary, A. W. Abrahamson, 8414, 2nd Avenue, Inglewood, California. Room reservations should be mailed early detailing as clearly as possible what is desired, how many in the party, and number per room, etc. Printed programs will be available early in June and anyone desiring a copy may secure same by writing the Secretary.

COMING CONVENTIONS

ONE DAY CONVENTIONS

ALBANY, N. Y., May 4. The friends in Albany, are planning for a one day convention to be held on May 4th, which will be in the Y. W. C. A., 5 Lodge Street. For further information, address Brother J. W. Davis, 5 Oakwood Street, Albany, N. Y.

NEW HAVEN, CONN., May 11. The brethren are planning a one-day convention, and extend a hearty invitation to as many brethren as can, to join with them on this occasion. All meetings will be held in the regular meeting place, Fraternal Hall, 19 Elm St.

NANTICOKE, PA., May 11. The friends in Wilkes Barre and vicinity are planning a one day convention to be held May 11th, in the P. O. S. of A. Hall, 48 Main Street, Nanticoke, Pa. A cordial invitation is extended to all. For further information, address the Class Secretary, Miss Gladys Folcik, 76 Brook Street, Wilkes Barre, Pa.

BLOOMFIELD, N. J., May 11. Masonic Temple, corner of Liberty and Broad Streets, opening at 9:30 A. M., and closing at 6 P. M.

NEWARK, OHIO, May 18. The Newark Ecclesia has planned their regular convention for this date, and a cordial welcome is extended to all to join them in this season of spiritual refreshment. There will be an address for the public at 3 P. M., in Labor Hall, Scott Bldg., corner Third and Church Streets.

BLOOMSBURG, PA., May 18. The combined Classes of Bloomsburg and Hazleton have arranged for a one day convention opening at 9:30 A. M. and closing at 3 P. M. with a public meeting. All sessions to be held in K. G. Eagles Hall, 125 West Main Street (upstairs).

WORCESTER, MASS., May 25. The friends are planning a one day convention to be held in the Y. W. C. A., 6 Chatham Street. For further information, address the Secretary, H. W. Nelson, 91 May St.

JACKSON, MICH., May 25. For information regarding this gathering, address the Class Secretary, Mrs. Arthur A. Lutz, 743 W. Morrell Street.

PITTSBURGH, PA., May 25. O of I. A. Temple, 610 Arch St., N. S. Begins at 10 A. M., and closes with public meeting in the evening. Lunch served noon and at night in the hall.

TACOMA, WASH., June 1. This one day convention will be held in Maccabee Hall, 12th Street and Pacific Avenue, opening at 9:30 A. M., with a Praise Service, and closing with a public discourse at 8 P. M. A cordial invitation is extended to all. For further information, address the Class Secretary, Mrs. Ethel Bentley, 1124 East 29th Street, Tacoma, Wash.

LEHIGHTON, PA., June 8. City Hall Auditorium. Sessions morning and afternoon.

TOPEKA, KANS., June 29. The brethren extend a hearty welcome to all to join with them in their convention to be held in the Y. M. C. A., 9th and Quincy Streets.

WEATHERFORD, TEXAS, June 29. This is the regular Fifth Sunday gathering of friends in this vicinity. Zion Hill Schoolhouse, near Weatherford. A cordial invitation is extended to all.

TEMPLE, PA., (R. F. D. 1, three miles from Reading) July 6. Residence of Wellington F. Redcay, on Pricetown Road (all concrete), running Northeast from Reading at 13th and Spring Streets, three miles beyond city limits, near Webber's Hotel. Sponsored by the Reading Ecclesia.

PEN ARGYL, PA., July 20th. Further information later.

GENERAL CONVENTIONS

GRAND RAPIDS, MICH., May 30-June 1. The Grand Rapids Ecclesia announces that they are changing their annual convention from Fall to Spring. The dates for this year's convention are May 30 (Decoration Day) May 31 and June 1. The program will include speakers from various localities. Due to the favorable season of the year and the holiday time, it is hoped that quite a number from Michigan and other States will find it profitable to attend.

The Convention will be held in the Grand Rapids Woman's Club, 1132 Cass Ave., S.E., Arrangements are being made to serve meals all three days. For accommodations and other details, write Miss Elva De Groot, Sec'y., 924 Ellsmere, N. E., Grand Rapids, Mich.

MINNEAPOLIS, MINN., May 30, 31, June 1. The Minneapolis Young People's Bible Class and the Polish Bible Class are arranging for a joint Convention to be held over the Decoration Day period. All meetings will be held in Dovre Hall, 2337 Central Ave., N. E., and arrangements have been made to hold joint and separate sessions. Accommodations will be had in homes of various friends. For further information address the Secretary, Miss Helen Lesney, 1120 University Avenue, N. E., Minneapolis, Minn.

CINCINNATI, OHIO, May 31, June 1. Arrangements are being made to hold a two-day Convention in Cincinnati, Ohio, in the Y. W. C. A., 9th and Walnut Streets, and the co-operation of the brethren in the area is requested.

For further information, address the Class Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Southgate, Newport, Kentucky.

PIQUA, OHIO, June 21, 22. The friends in Piqua, are planning a convention for these dates, which will be held in the Bennett Junior High School, South Main Street. For further information, address Brother W. J. Molhoek, R. F. D. 2, Piqua, Ohio.

SUMMER CONVENTIONS

We again remind the friends throughout the country of the approaching General Conventions for the summer season. Conventions already definitely decided upon, and of which we have received information, are Los Angeles, 4th of July week-end (see Talking Things Over); Detroit, Mich., 4th of July week-end; Chautauqua, Ohio, August 4-10; Seattle, Wash., and Brooklyn, N. Y., Labor Day week-end.

SPEAKERS' APPOINTMENTS

BROTHER T. E. BARKER

Lynn, Mass.	May 4
Worcester, Mass.	18
Boston, Mass.	25

BROTHER C. P. BRIDGES

Atascadero, Calif.	May 1
Oakland, Calif.	2
San Francisco, Calif.	3
Oakland, Calif.	4
Martinez, Calif.	5
Sacramento, Calif.	6
Stockton, Calif.	7.8
San Francisco, Calif.	9
Oakland, Calif. A. M.	11
San Francisco, Calif. P. M.	11
Fresno, Calif.	13
Tulare, Calif.	14
Porterville, Calif.	15
Taft, Calif.	16

BROTHER W. A. BUÑIL

Paterson, N. J.	May 25
-----------------	--------

BROTHER A. C. FREY

New Haven, Conn. (Convention*)	May 11
Worcester, Mass. (Convention*)	May 25

BROTHER W. J. HOLLISTER

Bloomsfield, N. J. (Convention*) A. M.	May 11
Paterson, N. J., 3 P. M.	11

BROTHER PETER KOLLIMAN

Philadelphia, Pa.	May 4
-------------------	-------

BROTHER M. C. MITCHELL

Philadelphia, Pa.	May 18
-------------------	--------

BROTHER A. L. MUIR

Connellsville, Pa.	May 5
Duquesne, Pa.	6
Pittsburgh, Pa.	7
Coshocton, Ohio	8
Eyesville, Ohio	9
Zanesville, Ohio	10
Crooksville, Ohio	11
Nelsonville, Ohio	12
Portsmouth, Ohio	13
Cincinnati, Ohio	14
Dayton, Ohio	15
Piqua, Ohio	16
Newark, Ohio (Convention*)	18
Richmond, Ind.	19
Muncie, Ind.	20
Indianapolis, Ind.	21
Kirklin, Ind.	22
Peru, Ind.	23

Jackson, Mich. (Convention*)	25
Adrian, Mich.	26
Ypsilanti, Mich.	27
Detroit, Mich.	28
Grand Rapids, Mich. (Convention*)	May 30-June 1
Port Huron, Mich.	2
Flint, Mich.	3
Saginaw, Mich.	4
Kalamazoo, Mich.	5
Covert, Mich.	6
South Bend, Ind.	7
Chicago, Ill.	8

BROTHER EDWIN PROCTER

North Brookfield, Mass.	May 2
Albany, N. Y. (Convention*)	3.4
Syracuse, N. Y.	5
Ithaca, N. Y.	6
Elmira, N. Y.	7
Scranton, Pa.	8
Wilkes Barre, Pa.	9
Nanticoke, Pa. (Convention*)	11
Hazleton, Pa.	12
Lehighton, Pa.	13
Allentown, Pa.	14
Easton, Pa.	15
Brooklyn, N. Y., 465 First St., 8 P. M.	16
Paterson, N. J.	18
Brooklyn, N. Y., 136 Fulton Street, 8 P. M.	19
Norristown, Pa.	20
Woodbury, N. J.	21
Wilmington, Del.	22
Chesapeake City, Md.	23
Newark, Del.	24
Baltimore, Md.	25
Lancaster, Pa.	26
Maytown, Pa.	27
Reading, Pa.	28
Lebanon, Pa.	29
Schuylkill Haven, Pa.	30
Bloomsburg, Pa.	31
Shamokin, Pa.	June 1

BROTHER J. I. VAN HORNE

Duquesne, Pa.	May 4
---------------	-------

BROTHER G. M. WILSON

Newark, Ohio (Convention*)	May 18
Bloomfield, N. J. (Convention*)	11
Cincinnati, Ohio (Convention*)	May 31, June 1

BROTHER W. N. WOODWORTH

Bloomfield, N. J. (Convention*)	May 11
Grand Rapids, Mich. (Convention*)	30,31
Cincinnati, Ohio (Convention*)	June 1

BROTHER E. G. WYLAM

Cincinnati, Ohio (Convention*)	May 31, June 1
--------------------------------	----------------

*See Convention Announcements on Page 32

VEST-POCKET BOOKLETS

In addition to booklets announced elsewhere in this issue, we have available in any quantity desired: "Christ Has Returned," 5 cents; "The Truth About Hell," 5 cents; "The Coming World Ruler," 2 cents; "Peace Assured," 1 cent; "God's Remedy for a World Gone Mad," 1 cent; "The Judgment Day," 1 cent; God's Restitution Project, 1 cent. Order what you can use.

KINGDOM CARDS

For Radio and General Use

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

Kingdom Cards are available for announcing the "Voice of Tomorrow" radio programs in all districts covered by these broadcasts. We suggest that friends living within the radius of stations broadcasting the truth use this particular type of card. They present the same brief message of truth as do the regular Kingdom Cards, and announce the broadcasts as well. Order freely.

GOD HAS A PLAN

THE DIVINE PLAN OF THE AGES is a 354-page book, bound in blue cloth, and will be sent to any address for 40 cents, postpaid.

This book has been truly called a "Key to the Bible." Send for a copy and let it help to brighten the dark hours of today with its inspiring portrait of God's world of tomorrow.

The Dawn 136 Fulton Street Brooklyn, N. Y.



To Us the Scriptures Clearly Teach

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

