

The
DAWN

UNIVERSALIST THEORY EXAMINED
ZIONISM FULFILLING PROPHECY
THE DEEP THINGS OF GOD

OCTOBER

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Are you looking for opportunities? If so, have you tried this one—sending names for sample copies or three months' subscriptions to THE DAWN? Please indicate whether or not the party is acquainted with "The Divine Plan."

CONVENTION ANNOUNCEMENTS

Chicago, Ill., October 6. All sessions will be held in the regular hall, 910 N. LaSalle St. First service begins at 10:30 a. m., and last meeting at 7:00 p. m. Lunch will be provided. The Chicago class hereafter will hold two conventions each year—the first Sunday in October and the first Sunday in May, instead of quarterly conventions; and will concentrate on these two dates with a view to having as large an attendance as possible and maximum blessings. Address Mr. Irving C. Foss, Sec'y., 5944 N. Knox Ave., Chicago, Ill.

Boston, Mass., October 12, 13. All sessions will be held in the Huntington Chambers Auditorium, 30 Huntington Ave., both Saturday and Sunday. A splendid two-day program has been arranged, and a goodly attendance is expected from the New England section. For further information address Mr. Gilbert E. Kemp, 319 Huntington Ave., Boston, Mass.

N. S. Pittsburgh, Pa., October 25, 26, 27. Further announcement concerning this Seventh Annual Reunion Convention will be found in "Talking Things Over" department in this issue of THE DAWN, which please see. Inquiries should be addressed to Mr. James C. Jordan, Sec'y., 247 Greenwood Ave., Elmsworth, Pittsburgh 2, Pa.

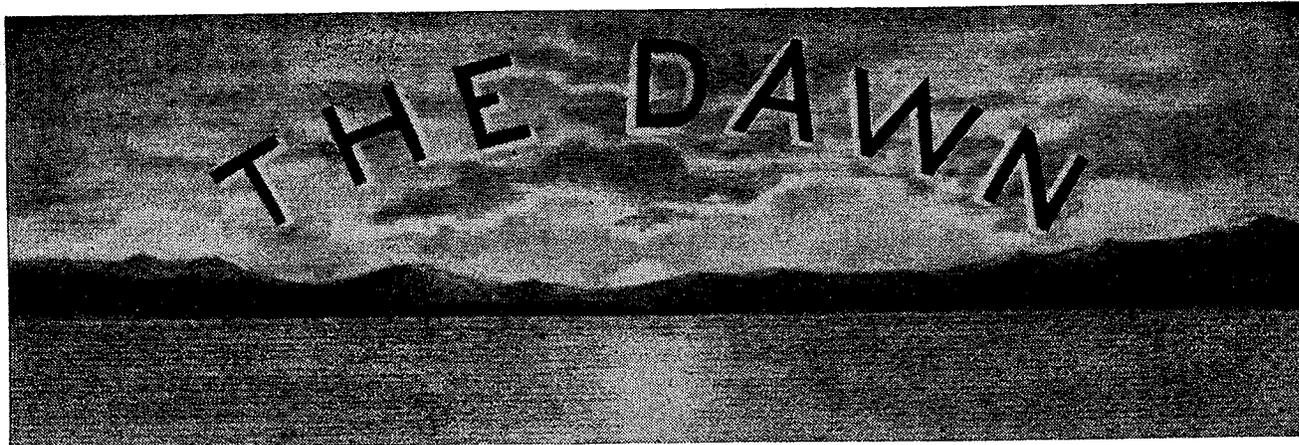
Hartford, Conn., November 3. Children's Convention. Held in Jewell Hall, Y. M. C. A. Building, Pearl and Jewell Streets. Children of Hartford class will present a play, "The Story of Ruth." For further information, address G. Boccaccio, 613 Capitol Ave., Hartford, Conn.

Post-Card Calendars for 1936—We have in an attractive Post Card Calendar for 1936, photographed in color with Hoffman head of Christ and verses beginning, "The Lord bless thee and keep thee." Price 5c. each.

Book Marks.—We have a good variety of colorful bookmarks, having The Lord's Prayer, The Ten Commandments, the Twenty-Third Psalm, the list of the Books of the Bible, or the Beatitudes printed upon them. Price, 10c. each.

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON	Hartford, Conn.	Oct. 31	BROTHER G. M. WILSON	Beaver, Pa.	Oct. 20
Penn Argy, Pa.	Springfield, Mass.	Nov. 1	BROTHER W. N. WOODWORTH	Brooklyn, N. Y.	Oct. 6
BROTHER C. P. BRIDGES	BROTHER W. F. HUDGINGS	Boston, Mass.	(Convention, see announcement)	Boston, Mass.	Oct. 12-13
Laurelton, N. Y.	(Convention, see announcement)	Oct. 12-13	BROTHER J. H. HOEVELER	(Convention, see announcement)	
Rutherford, N. J.	BROTHER J. H. HOEVELER	New Bedford, Conn.	Oct. 5	Baltimore, Md.	Oct. 20
Philadelphia, Pa.	Providence, R. I.	Oct. 6	Pittsburgh, Pa.	Oct. 25-26-27	
Wobury, N. J.	Pittsburgh, Pa.	Oct. 25-26-27	(Convention, see announcement)		
Vineland, N. J.	(Convention, see announcement)		BROTHER J. C. JORDAN	Duquesne, Pa.	Oct. 13
Wilmington, Del.	BROTHER J. C. JORDAN	Duquesne, Pa.	Oct. 13	BROTHER Wm. MacALISTER	Richmond, Ind.
Chester, Pa.	BROTHER Wm. MacALISTER	Duquesne, Pa.	Oct. 6	Dayton, Ohio	Oct. 22
Richardson Park, Del.	BROTHER ROY MITCHELL	Passaic, N. J.	Oct. 20	Cincinnati, Ohio	Oct. 23
Oct. 18	BROTHER J. I. VAN HORNE	East Liverpool, Ohio	Oct. 13	Columbus, Ohio	Oct. 24
Wilmington, Del.	Duquesne, Pa.	Oct. 20	Cleveland, Ohio	Oct. 31	
Oct. 20					
Lincoln University					
Oct. 21					
Pittsburgh, Pa.					
Oct. 25-26-27					
(Convention, see announcement)					
Pottstown, Pa.					
Oct. 28					
Allentown, Pa.					
Oct. 29					
Brooklyn, N. Y.					
Oct. 30					



News *and* Views

SEVENTEEN years after the close of the "war to end war", the world is confronted with what is probably the most menacing war cloud in its whole history. September's headlines indicate how grave the situation really is. At Geneva 21 nations backed a plan to insure world peace, but nobody seems to expect peace. We are forcibly reminded of the prophetic statement of the Bible concerning this time, which declares that they "shall say, Peace, peace, when there is no peace." The same headlines that tell us of these peace moves carry also the counter-information that "Il Duce Dares World to Test Italy's Strength."

A comparatively short time back in the world's history before the foretold increase of knowledge and invention had brought the nations of earth so close together, commercially and otherwise, it would have been a relatively unimportant matter for Italy to enter into a war with isolated Ethiopia. But now it is different. The commercial and other interests of all nations are so interwoven that one power cannot make a warlike move without the others being affected by it. Hence a general, free-for-all European conflict seems again in the offing.

Inasmuch as the center of attraction, at least at the outset, involves whites against blacks, the possibility of a life and death struggle between the two races looms up as something else to worry the crowned heads and dictators, as well as the so-called democratic rulers throughout the world. Daily it is becoming more evident that we have reached the time foretold by Jesus, who, when describing the signs that would mark His second presence, said that at that time there would be "upon the earth distress of nations with perplexity."

Yes, we undoubtedly are approaching the same time foretold by the prophet Isaiah, when he said: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations and His fury upon all their armies: He hath utterly destroyed them, He hath deliv-

ered them to the slaughter." (Isaiah 34: 1, 2). But that the final outcome of this day of God's vengeance will be not tragic but glorious, is assured by the prophetic statement of Psalm 46: 8-10, which reads: "Come, behold the works of the Lord, what desolations He hath made in the earth. *He maketh wars to cease* unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Relative to the thought suggested in the foregoing with respect to the racial problem that enters into the present Italo-Ethiopian situation, we quote from the pen of William Philip Simms, Foreign Editor for *Scripps-Howard*, as reported in the *New York World-Telegram*, under the heading, "Britain Fears Collapse of Her Empire Would Follow Italian Defeat." Mr. Simms says:

Behind Britain's desperate moves to avert war between Italy and Ethiopia is the fear that not only Europe but white civilization is in danger.

Britain is convinced Italy can win a war with Ethiopia provided all goes well, but Britain is not certain that all will go well. Should the war last much longer than Italian public opinion expects, and cost more than is calculated, Italy might crack up economically, or even politically.

Any! then, as the British see it, dark races around the globe—a billion and a quarter persons—would hail the defeat of Italy's aims in Ethiopia as symbolic of a progressive decadence of the white man. And a handful of white Britishers now rule 400,000,000 colored subjects.

The collapse of Italy today would have far greater repercussions throughout the colonial world than did her defeat by the Abyssinians at A'owa in 1896. White prestige at that time was at its peak. It was virtually unchallenged.

An Italian disaster, therefore, the British fear, would set off explosions throughout black Africa and yellow and brown Asia as well.

Britain fears, too, that Nazi Germany, facing a grave inter-

(Continued on Page 18)



Science and the Bible

SOME critics have contended that for sixteen centuries Christians have merely taken for granted that their Scriptures are authentic, but that we have no proof that the Gospels, or Acts, or Epistles, or Revelation were even in existence until long after all the apostles had fallen asleep; and that for all anyone knows, all these writings may be rank forgeries.

We challenge this argument, not merely on the ground that the contents of these sacred writings "ring true," are harmonious with each other and with the Old Testament, and agree in presenting the great divine plan of the ages which is the acme of sound logic; but we also challenge it specifically on historical grounds. History proves that all of the books of the New Testament not only were in existence but were actually accepted by the Christian congregations within the lifetime of the apostles.

In our last article of this series we presented testimony of secular historians of the first and second centuries, which proved that Christianity originated in the same period, same place and same manner that the New Testament writers attest; and we also showed that at least some of the incidents narrated in the Gospels and Acts are confirmed by pagan Roman writers of that time—such as Seutonius, Tacitus, Pliny and others, including also Pontius Pilate whose own report of the death and resurrection of Jesus was once in the official archives at Rome.

In this present installment we shall consider some equally convincing data, not merely from secular sources but from various Christian writers of that early period, exclusive of the writers of the New Testament itself. These early Christians quote from the various New

Testament books and thereby prove that such books were in existence and also were accepted as inspired as early as the latter half of the first century and while at least some of the apostles were still alive.

First Century Writers

Ignatius is probably the first such Christian writer to allude to the New Testament Scriptures. He was born in Palestine about 40 A. D., only a few years after Christ's death and resurrection, and became the bishop or leading elder of the church at Antioch in 69 A. D., having been installed into that office at the hands of the Apostle John. At least so says Eusebius (born 264 A. D.), in his carefully written *Ecclesiastical History* of those early centuries compiled from original data.

Ignatius wrote a number of letters, to various churches and individuals, which have come down to us, and portions of which are cited by Eusebius. We mention a few of his 60 or more quotations, merely to show that he was very familiar with the Gospels, the Acts, and the Pauline Epistles at that early date. Now the apostles were alive in his day; therefore, how could such works be forgeries?

The letters of Ignatius are replete with such quotations as these:

"Be ye perfect, as your Father in Heaven is perfect"; "For a spirit hath not flesh and bones as ye see Me have"; "thou shalt love the Lord thy God, and thy neighbor as thyself"; "I am the way and the life"; "the Word was made flesh"; "Father, forgive them; they know not what they do"; "Watch, ye, and be sober"; "the disciples were called Christians at Antioch"; "it is hard to kick against the pricks"; "this same Jesus who is taken from you into heaven shall so come in

like manner as ye have seen him go into heaven", etc. He also refers to Paul as "a chosen vessel."

Ignatius was an active Christian at Antioch. After the dispersion he continued his activities, and as a result he was cast to wild beasts in the Roman arena in 109 A. D., by order of the Emperor Trajan.

Barnabas, who was a companion of Paul, and who, according to Clement of Alexandria (187 A. D.) was one of the original 70 disciples sent forth by our Lord, wrote a letter which was found preserved in the rear of the Sinaitic Manuscript of the New Testament, as a sort of an uninspired appendix. In that letter, written before the end of the first century, Barnabas alludes reverently to Matthew's Gospel as sacred scripture, saying: "It is written, 'Many are called, but few are chosen.'" He also quotes, "He came not to call the righteous, but sinners to repentance."

Clement, possibly the one mentioned by Paul in Philippians 4:3, became the chief elder or bishop of the ecclesia in Rome toward the end of the first century. In one of his letters we find these familiar quotations: "Be merciful, that ye may obtain mercy"; "forgive, that it may be forgiven you"; "as ye judge, so shall ye be judged", etc. Clement makes at least 14 quotations from the New Testament writings.

Pupils of St. John

Polycarp, born about 80 A. D., became a pupil of St. John; and the latter before his death ordained this young man as chief elder of the church at Smyrna, according to Irenaeus, his pupil. Polycarp also became personally acquainted with Ignatius, before the latter was cast to the lions. After he became bishop at Smyrna he wrote a letter to the

brethren at Philippi, in which he quotes from the New Testament several times, of which the following are examples: "The spirit truly is willing, but the flesh is weak"; "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of God," etc. Polycarp also suffered martyrdom like his old friend Ignatius.

Papias, born near the close of the first century, was another young man who was tutored by the aged St. John, also by Polycarp, and who finally became bishop or chief elder at Hierapolis. Eusebius tells us that Papias wrote five books, entitled, "An Explication of the Oracles of the Lord", in which he set forth the Christian hopes, especially the coming thousand year reign of Christ, and claimed therein that the hope of the millennium had been taught to him by the Apostle John personally. Eusebius quotes the following interesting excerpt from the writings of Papias:

"Matthew composed his history in the Hebrew dialect, and everyone translated it as he was able. Mark, being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not however in the order in which it was spoken and done by the Lord, but, as before said, he was in company with Peter, who gave him instruction as was necessary."

Another quotation from Papias reads as follows:

"For I have never, like many, delighted to hear those that tell many things, but only those that teach the truth. Neither those that record foreign precepts, but those that are given by the Lord to our faith, and that came from the truth itself. If I met with anyone who had been a follower of the elders (apostles) anywhere, I made it a point to inquire what were the declarations of the elders (apostles)—what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other disciple of the Lord."

Papias, remember, lived at the turn of the first century; he knew St. John personally, and came into contact with many other Christians who had known and heard Peter, Andrew, Philip, James, Matthew, and other apostles. And he shows

that in his day not only was Matthew's Gospel in use, but also Mark's Gospel had been accepted—although Mark was not an apostle but had been a companion-secretary of the apostle Peter and "wrote with great accuracy."

Second Century Witnesses

Quadratus was bishop or chief elder at Athens. He was a little older than Papias. In A. D. 126 he wrote a letter to the Emperor Hadrian, fragments of which have been preserved, in which he mentioned that people were still living when he was born, who had been healed by our Lord in Palestine, and that His miracles were well established historically, even the raising of certain persons from the dead, "who were seen not only when they were healed or raised, but for a long time afterward."

Justin, the martyr, was born in Samaria about 103 A. D., and became a Christian in 133 A. D., exactly one hundred years after Christ's death and resurrection. He was an evangelist who preached in Ephesus, Alexandria and elsewhere, and finally in Rome where he met a martyr's death in 167 A. D. by order of Emperor Marcus Aurelius. Justin wrote two Apologies, the first in 147 A. D., addressed to Emperor Antoninus Pius, and the second in 164 A. D., to his successor Marcus Aurelius. He also wrote many other works, extracts of which have been preserved by Eusebius and others, and which contain about 200 citations from the New Testament Scriptures; thus showing their existence and acceptance in his day.

Theophilus, born 110 A. D., later became bishop or leader of the historic church at Antioch. He wrote a book entitled, "The Harmony of the Gospels," which is mentioned by Jerome.

Melito, who became bishop or leading elder of the church at Sardis about 160 A. D., wrote a number of books, mentioned by Eusebius and Jerome. He not only cited various New Testament Scriptures, but also wrote a "Commentary on the Revelation of St. John." Melito also gives us a list of all the Old Testament books, which agrees perfectly with our present Bible.

The First Christian Historian

Hegesippus, who lived during Melito's time, was perhaps the first Christian historian. He wrote five historical books (about 170 A. D.) which were available to Eusebius and Jerome, and which greatly aided them in their compilations of their own history for the first two centuries of the Christian era. Jerome says that Hegesippus "composed a history of the affairs of the Church from the passion of our Lord to his own time." Eusebius also quotes freely from this historian's works, which show that the various books of the New Testament were written and in use within the lifetime of the apostles.

Irenaeus, who was a disciple of Polycarp and Papias (both of whom had known St. John), was born in 130 A. D. in Asia Minor. He went west, and finally became leader of the church at Lyons, in Gaul (southeastern France). Pothinus was the leader in Lyons when the young man arrived; but good Pothinus was finally brought to Rome and fed to the wild beasts, in 177 A. D., and Irenaeus then succeeded him as chief elder—only to meet a similar fate in the arena twenty-five years later. But meanwhile Irenaeus wrote numerous works, in which he quotes from the four Gospels, the Acts of the Apostles, at least 12 of St. Paul's epistles, 1st Peter, 1st and 2d John, and Revelation; and he expressly states that the latter was written by John the apostle.

Irenaeus and Polycarp

In one of his letters, to a Christian named Florinus, Irenaeus gives this most interesting reminiscence:

"I can recall the very place where the blessed Polycarp used to sit and teach, his going out and his coming in, his mode of life, his appearance, the style of his address to the people, the relating of his familiar intercourse with the apostle John and with the rest of those who had seen the Lord, and how he remembered their sayings. Whatever he had heard from them concerning our Lord, His miracles and mode of teaching, Polycarp, being instructed by those who were eye-witnesses of the Word, recounted in strict

agreement with the Scriptures."—that is, in agreement with the New Testament writings which already were in existence and whose truthfulness is thus corroborated.

In another place Irenaeus also says:

"Polycarp not only was instructed by apostles, and conversed with many others who had seen Christ, but he also was appointed by apostles to be bishop of the church at Smyrna . . . and when a very old man he suffered martyrdom departing this life, having always taught the things he heard from the apostles, and which the church has handed down, and which alone are true."

Now Irenaeus, who was instructed by Polycarp, who in turn was taught by the apostles themselves, becomes a most valuable witness concerning the authenticity of the New Testament writings. And not only do we find among the fragments of his writings various quotations from practically every book in the New Testament, but we also find Irenaeus saying this concerning the authorship of each of the four Gospels and their respective por-

trays of Christ:

"John relates His original, effectual and glorious generation from the Father, thus declaring: 'In the beginning was the Word, and the Word was with God and the Word was (a) God.'

"Luke, taking up His *priestly* character, commenced with Zacharias the priest, offering sacrifice to God.

"Matthew again relates His generation as a man, saying, 'The book of the generation of Jesus, the son of David, the son of Abraham.'

"Mark, on the other hand, commences with the *prophetic* spirit from on high, saying, 'The beginning of the Gospel of Jesus Christ, as it is written in Esaias the prophet'."

Hippolytus, Pupil of Irenaeus

Of scarcely less value as a witness of this same period are the voluminous writings of the learned Hippolytus, who was a pupil of Irenaeus. He was born about 170 A.D. and suffered a martyr's death in 235 A.D. under the Emperor Maximus. He corroborates Irenaeus and the other witnesses of that

century, and shows clearly that the very books of the New Testament which we have in our English Version today were the same writings that had been accepted by the early church as sacred Scriptures since the days of Polycarp and the apostles; and that they were regarded then, even as now, as of equal authority with the Old Testament Scriptures. A manuscript was found on Mt. Athos (Greece) in 1842 which proved to be a long-lost work of Hippolytus, entitled "Against All Heresies." It has been translated and published at Oxford University.

With all this array of historical evidence concerning the very beginnings of Christianity and the authenticity of the New Testament writings, the casual carpings of the critics seem quite puerile. It is well, though, that such criticisms have been made, for it stimulates us to reexamine the foundation of our faith, with the result that we find it as secure as the rock of Gibraltar. Such a peek into the past is not only interesting but inspiring. We are convinced that He who fed the early church continues to feed us today, from the same blessed basket.

ZIONISM FULFILLING PROPHECY



HE World War of 1914-18 left Palestine economically in desperate straits. The Turkish armies had plundered and devastated the towns and rural districts as well. But this was nothing new; for throughout long centuries of political and religious strife her agricultural resources had been ravished by contending Turks and Arabs, and her forests also ruthlessly destroyed. Little or no effort ever had been made to maintain soil productivity or prevent soil erosion; and nothing had been done towards irrigation, outside the crude hand-made efforts of a few individual Arabs. Impoverished and depopulated by almost two millennia of misrule and inadequate cultivation, naturally the holy land's original endowments had become lost.

The World War completed the wreck, so that 1918 found Palestine almost destitute of plant and animal life, with 50 per cent of her land written off as barren. The census taken in 1920 revealed only 80,000 head of cattle, 4,000 mules, and a few camels in the whole country. It was a common sight there to see a man or a woman, instead of an animal, hitched to a plough. In 1922 the Director of Agriculture of Palestine reported the total of exploitable land surface to be not exceeding 7,000 square miles.

Then the "hunters" of Jer. 16:16 appeared, and

drove numerous Jews from Russia, Poland, Roumania and Germany, back to their homeland. These Jewish refugees started reclaiming the arid land, so that by 1930 the Commissioner of Lands gave in his report for Palestine 612,000 acres of farm land; 375,000 hill acres; and in the Beersheba area 1,025,500 acres. Obviously no figure can be accepted yet as final for the total of "cultivable" land there until the Jewish farmer has defined the word "cultivable". These figures did not include the swamps nor coastal marshes, the sand dunes, the rocky hills between Rafa and Acre, nor the Wilderness of Judea; these were considered as a cipher.

Since then what has this ancient people of the "shop" done about farming in Palestine? Well! within a few short years the Jew has drained and brought to a high state of cultivation 211,800 acres of swamps of Samaria. These malaria-infested miles of "no man's land", whose pools were the breeding beds of death-dealing insects, have become a garden, irrigated and planted in fruits—a land previously without an inhabitant and called "cursed" by the people, is now laden with the perfume of the orange and lemon tree. These cesspools of the coasts have changed into an Eden of citrus-bearing trees whose blossoms make a panorama of delight, and whose fruits have brought new hope to a long exiled and seemingly forgotten people.

Divine Providence Over Jewry

But the Jew should not forget that the battle has not been his; let him remember that the God of his fathers has begun to fulfil His ancient promise and "hath given the increase." The antitypical year of Jubilee has come, the "trumpet" is now sounding, calling every Jew to return to his possession; and all the captives are to be set free.

"Lo, the day has come, saith the Lord, the day when I said I will bring again the captivity of My people Israel and Judah; I will cause them to return to the land that I gave to their fathers and they shall possess it. Ye shall buy fields in this land, whereof ye say, It is desolate, without man or beast it is given into the hand of the Chaldeans; man shall buy fields for money, and subscribe evidences and seal them, and take witnesses, in the land of Benjamin, and in the places about Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the valleys, and in the cities of the south: for I will cause thy captivity to return, saith the Lord. Thou shalt build the waste cities and inhabit them; thou shalt plant vineyards and drink the wine thereof; thou shalt make gardens and eat the fruit of them.

"I will plant you upon the land, and thou shalt no more be pulled out of the land which I have given thee. I will call for the corn and I will increase it, and lay no famine upon you. I will multiply the fruit of thy trees and the increase of thy fields. I will open rivers in the high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. Thou shalt build houses and inhabit them; thou shalt plant vineyards and eat the fruit of them; thou shalt not build and another inhabit, thou shalt not plant and another eat; thou shalt not labor in vain nor bring forth for trouble; for thou art the seed of the Blessed of the Lord.

"In the day that I have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the wastes shall be builded, the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by; and they shall say, This land that was desolate is become like the Garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited; and thou shalt dwell in the land that I gave unto Jacob my servant, wherein your fathers have dwelt; and ye shall dwell therein, even thou and thy children and their children and their children's children forever.

"My servant David shall be thy Prince and I will be thy God forever. Ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, instead of the brier the myrtle; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. In the wilderness I will plant the cedar, the shittam tree, the myrtle and the olive. In the desert I will plant the fir and the pine and the box tree. All shall see, and know and consider and understand together that the hand of the Lord hath done this; the Holy One of Israel hath created it. Selah."

So, beloved of the Lord, beloved for thy father's sake, go up and possess the land, be of good courage and believe in Him who hath promised, for He will also do it!

Zionist Progress

While millions have been invested by the various Jewish organizations, created for the very purpose of making a national home of the land of their fathers, a place of refuge for the hunted and persecuted of their race; yet it is no part of the Zionist scheme to encourage pauperism or indiscriminate charity. The ideal is to create a self-respecting co-operative commonwealth in which every one shall pull his share of the weight, producing his own food, clothing, tools to carry on, and the necessities of life. One of the fundamental planks in the undertaking is that all land bought from the Gentiles is to remain forever in the hands of the Jews. It cannot be resold to an alien. Furthermore a lease or homestead can be for only 49 years; then in the 50th year it returns to the original Jewish Land Co. But the lessee can renew his lease if he so wishes. The amount of land each Jew may obtain under this arrangement is determined by how much he can work individually without hiring help. Here then are three death knells for the old order—to speculation, to capitalization, and to exploitation.

Zionism is thus proving to a doubting world that the Jewish race not only possesses the qualities essential to self-government, but that it knows how to make every man secure and of equal size. The Jewish bodies in Palestine have spent \$700,000,000 on drainage, irrigation, amelioration of soil, and afforestation. The Palestine Jewish Colonization Association is concerned with the colonization of Samaria, upper and lower Galilee and Judea. They already have reclaimed much land and established plantations throughout Judea; built roads and railroads; also water supply and irrigation systems. They have invested \$30,000,000 in these colonizations, and \$2,500,000 in the aromatic or perfume industry which is only in its infancy.

The Zionist scheme of electrification of Palestine, costing millions, has now become a fact; from this all of Palestine is to have power for her various commercial interests, as well as light and irrigation. The great vineyards of Pica have wine cellars costing \$1,000,000. The vineyards near Jaffa have the third largest wine cellars in the world. At Benjama is an experimental station of great importance to the other colonies. It conducts experiments in irrigation, crops, aromatic plants, breeding of pure-blooded stock, modern dairy methods, and on machines for ploughing and leveling of land. Hundreds of thousands of dollars are spent annually on this work of experimentation. More than half a million has been spent on Palestinian roadways recently. Camel paths have been succeeded by fast transportation on motor highways second to none. This was recognized as an essential asset to agricultural interests.

The deepening of the Jaffa harbor will now insure large vessels landing in all weather, and make Palestine a logical gateway between east and west. Palestine's gardens and fruit orchards send fresh produce to Cairo

THE EVERLASTING GOSPEL

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

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

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

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

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

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

Gal. 3:8

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

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

Acts 3:20, 21.

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

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

Gal. 3:26, 29

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

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

Heb. 11: 8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21: 2-5.

UNIVERSAL RECONCILIATION THEORY EXAMINED

"Prove all things: hold fast that which is good."—1 Thess. 5:21.

The following article, which will be published in three installments, was contributed by a careful Bible Student in the South, who has made a detailed and impartial study of the subject herein discussed. We believe it will be appreciated by Dawn readers everywhere.—Eds.

IN approaching this subject the reader should keep in mind the familiar fact that the Scriptures are full of the doctrine of progressive "ages" in God's scheme of things. In our Common Version the reference to "ages" or eons is often obscured, by being translated 'world' or 'worlds'; or else is hidden under the rather indefinite English term 'forever' or 'forever and ever'.

This last phrase, whenever it occurs in the New Testament, may be literally rendered, 'for the ages of the ages'; and it never implies less than eternity, as it signifies the full measure of God's own life; which, of course, is endless. One of Jehovah's titles is, "He that liveth for the ages of the ages". (Rev. 4:9). Christ, too, presents Himself as being "alive for the ages of the ages" (Rev. 1:18); and there were ascribed "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for the ages of the ages".—Rev. 5:13.

Sometimes the Scriptures speak of *an* age; that is a period rounded off from the rest of time and having certain distinctive characteristics of its own. At other times the definite article *the* is used—"the age"—to signify the sum of all ages, eternity which knows no beginning and no end. Thus there are ages past and "ages to come"—epochs that utterly lose themselves to our sight in that vast expanse of eternity which stretches forward in measureless infinity before us. The ages that are past, moreover, are distinguished from those that are to come; the former constituting a grand epoch which, in a certain sense at least, has come to an end, and which has comprised a series of progressive steps toward the fulfilment of a purpose now accomplished; and from the accomplishment of which important results are now to accrue.

Type and Antitype

Hence the apostle, speaking of certain things that happened to Israel of old, says, "Now all these things happened unto them for examples (*margin*, "types"),

and are written for our admonition, upon whom the ends of the ages are come." (1 Cor. 10:11). And since these ages have ended, the types of that past dispensation have begun to speak as never before. Thus, in another place, the apostle tells us that the veil which was over the Old Testament is now "done away in Christ."—2 Cor. 3:14.

Again, in Heb. 9:26, we are told precisely that "it was at the end of the ages" that Christ "appeared to put away sin by the sacrifice of Himself." His great sacrifice officially closed those prior ages; and thus in the New Testament, written on this side of the dividing line, we find the true key to the Old. In the advent of Christ, all that the past typically pointed to was fulfilled; the substance was reached of which the past was but a shadow; the heart of God was opened out to man, and in free and unrestrained speech it now declared itself.

But why not before? It is but natural to ask that. If, as is evident, this boundless grace was in Him from the beginning, why did He wait so long before He openly manifested it? Was it really necessary that through so many centuries of darkness and of deferred hope the coming of the great Deliverer and the good news of His deliverance should thus be delayed? Yes; the New Testament affirms this necessity when it speaks of the "due time" in which Christ died (Rom. 5:6): "When we were yet without strength, *in due time* Christ died for the ungodly."

We are also told by the apostle that "When, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 11:21). Aside from all questions of chronological parallels and symmetry, the wisdom of the world had to be proved at fault, and the world itself rendered helpless and hopeless in its own moral ruin, before the "due time" for man's deliverance could come. Humanity must get its blessing on the true ground of divine grace, and not as if it were something that man's own hand had wrought. The delay in the coming of the Deliverer was due to the fact that time was required to certify the need of the deliverance. Thus we see the importance of having in mind the correct meaning of these age-times in God's great plan of salvation.

"Concordant" Doctrine of Destiny

During the past few years there has been presented to some of the Lord's people a somewhat alluring philosophy called by universal reconciliationists "The Biblical Doctrine of Destiny." This doctrine commences with a discussion of the "ages" or eons, supposedly found only in the Pauline epistles, where it is claimed the apostle sets forth the "evolved and complete doctrine of the ages." These ages, we are told, denote certain aspects of God in His work; also that these aspects are necessitated by the very ages which define their continuance, and that the ages will cease when the universe is ripe for eternity. We are carefully warned by its proponents that we must start our inquiries with the unqualified acceptance of this evolved, or involved, doctrine of the ages, else all further Bible study will become confusing.

This concordant or reconciliationist idea is built upon the literal interpretation of the Bible by means of definite laws of language and by the use of accepted set standards. An inflexible standard English expression is used for every Greek element of the original, thus arriving at what is called "concord" (the opposite of "discord"), from which the movement gets its name. We are assured that once we have the correct English meaning of a stipulated Greek word, then that meaning is exactly the same in every instance of its occurrence in the New Testament, irrespective of its context or of inflection on the part of the speaker. Such an ironclad rule of translation cannot be applied in connection with any other language, and leading Greek translators insist that it is not true of the Greek language either. But this is the method that Concordantism must adopt to force the Scriptures to fit the universalist theories.

By this ingenious method they arrive at the conclusion that the ultimate punishment for sin is merely temporary or age-enduring, and thus at the great Consummation all death shall be abolished—including the second death. Then, say they, both believers and non-believers will gain endless life, simply because death will have been banished. But, we ask, if the mere banishing of death produces life as a result, wherein is faith in a ransom necessary? Why all the urgent appeals of the New Testament to "repent and believe" on the Lord Jesus Christ for salvation, if the above is correct?

Self-Evident Propositions

To use the language of another, certain things always stand or fall together. For example:

"To admit God's justice is to admit man's fair trial, and the justice of the penalty pronounced—destruction.

"To admit the justice of the penalty, and the unchangeableness of God's character, is to admit that the penalty cannot be set aside or remitted.

"To admit that the penalty cannot be remitted is to admit that either man will never be set free from it, or else that a ransom (a corresponding price) is his only hope.

"To admit that the ransom has been paid by Jesus' death is to admit that the penalty was *death*, and that restitution of man to his lost estate is thereby assured.

"To admit that God and His laws change not is to

admit that man, when fully restored, will be again subject to the same laws, with their same blessing for obedience (life), or the same penalty for disobedience (death), which penalty upon such would be *second* death.

"To admit that God's law was just, that man's trial in Eden was full and fair, that the divine law and its Author are the same forever and that man will return to his former estate, is to admit that the same unalterable law will test the restored man, and that his will shall be as free as at the first to choose obedience and life, or disobedience and the second death; and that the only difference will be the experiences undergone in the present existence."

The above propositions are self-evident, and will be dealt with at greater length in the course of this discussion.

Statement of the Question Involved

Those who hold the view there is to be an ultimate reconciliation of all, in heaven and earth, begin with the theory that Gen. 1:1 is a record of God's perfected creative work; and that at a subsequent period there was a disruption, producing the "void" conditions described in Gen. 1:2.

Adam, they say, was created and placed in the Garden of Eden without the moral quality of free-will, and through evil in his will sin originated in Eden, and then spread, not merely to Adam's posterity but also to the courts of heaven and affected the angelic hosts. Hence Adam's sin, they insist, was not the act of a free, intelligent, self-choosing creature; but rather, God had willed man's act of disobedience. This, they say, was because, back in earlier eons, God had willed to effect a final great reconciliation of the whole universe to Himself, and man's enforced "fall" was a divine step toward that end.

The death of Jesus on Calvary, then, was not as a ransom or corresponding price for Adam's race. The Bible, they say, does not teach a mere restitution of man to a former estate, but is concerned with a wonderful final restoration of the whole universe to God, that He may become "all in all". This means that instead of God guaranteeing an opportunity for life to Adam and his posterity because of Christ's sacrifice, He guarantees them life as a result of certain *purging experiences* through which they shall pass during various future "eons". Around these central ideas is built up a very complicated system of thought, the full significance of which is not perceived by the average reader when he begins the study of this philosophy.

The Argument

The basic text of the reconciliationists is found in 2 Tim. 2:15, where we read: "Give diligence to present thyself approved unto God, a workman having no cause to be ashamed, rightly partitioning the Word of truth." From this they assure us that the Bible cannot be understood unless we apply each verse, or portion thereof, in its proper place; and then they proceed to partition or divide the Bible in various ways:

First, as to its subject matter; they say it is addressed to (a) the Jews, (b) the Gentiles, and (c) the Church

of God; and that every part of the Bible is written concerning one or the other of these three divisions or classes of persons; and that whichever class is addressed in the context, that class has a prior claim to that Scripture. They admit, of course, that all may benefit from an application of any particular text; but such application, they insist, must be only so far as it agrees with the interpretation of other Scriptures which are specifically addressed to, or which relate to, that class.

Next they divide the Scriptures into seven dispensations, as follows:

1. Theocratic, or Edenic.—Test: The word of God.
2. Patriarchal.—Times of ignorance.
3. Legal.—Under law.
4. Grace, or Gospel.—Church of God (a parenthesis).
5. Judicial.—Day of the Lord.
6. Millennial.—Mankind as a whole.
7. Kingdom, or Ministration of Glory.—New heaven and new earth.

Following this they tell us that there are five Gospels taught in the New Testament, namely:

1. Gospel of the Kingdom. (Mark 15: 43). *Law* dispensation.
2. Gospel of God. (Rom. 1: 1).—*Grace* dispensation.
3. Gospel of the grace of God. (Rom. 5:15)—*Judicial* dispensation.
4. Gospel of the Glory. (2 Cor. 4: 4).—*Millennial* dispensation.
5. Everlasting Gospel. (Rev. 14: 6).—*Kingdom* dispensation.

Only Paul Wrote for the Church (?)

We are then informed that, in the last analysis all of the Old Testament writings, the Gospels of Matthew, Mark, Luke and John, all of the Acts up to Paul's activities, the epistles of Peter, James, Jude and John, also Hebrews, all belong strictly to the Jews, because all these Scriptures were written to or concerning *them* as members of the Kingdom and the Bride. The Bride, they tell us, is an earthly class of Natural Israel, and is by no means synonymous with the Church or Body of Christ. They also insist that Acts 3: 19-21 does not refer to the great times of restitution of the Millennial Kingdom, but is confined to that brief period between Pentecost and the day Paul cast off the Jews and turned to the Gentiles.

The thirteen epistles of Paul—Hebrews not being included—belong only to the Church class, and none of their teachings have any bearing on the Jews as such, they inform us. The Gospel dispensation is a parenthesis, they say, inserted between the casting off of the Jews and their re-gathering in the Millennial Kingdom.

The above in a general way describes the main trend of thought advocated by those who hold the theory of the final reconciliation of all. The reverent student of the Scriptures must pause on being informed that the Bible in its entirety does not belong to the Christian, but that only the writings of St. Paul are intended for him. Is it possible that Christianity can be separated

from the prophecies of the past any more than from the promises of the future? Surely the Christian Church was not an accident nor an afterthought, but foreknown of God before the foundation of the world. Indeed, when we regard the ultimate issues of life, it appears that all past history, as far as it has any permanent significance, was just so much preparation for that great secret or "mystery", and all subsequent history will be the gradual appropriation of its results.

It follows as a necessary consequence that the Old Testament is but the divine introduction to the New. In the record of the religious life of the Jews, in the settling of worship and the widening of hope, it is possible to see the foreshadowing of apostolic doctrine, while the vicissitudes of their national history exhibit most clearly the growing purpose of God, which is centered in Christ and His Body members. Unless these things are taken into account the very language and form of much of the apostolic writings remain unintelligible; yet every page of the New Testament bears witness to the depth and permanence of the effects which they were designed to produce.

The obvious purpose of the Scriptures is to record the origin of sin and death, and the steps which Jehovah would take to eradicate them from the earth. That purpose began to manifest itself in natural Israel when Jehovah became their constituted king; gave them a Law the basis of which was the Ten Commandments; a covenant conditioned upon obedience and faith in Him; a ritual through which worship found expression; and civil institutions, which formed the framework of the nation. The Jewish nation disclosed within itself an expectation of a coming Deliverer, and this hope was furthered by promises of Jehovah, which grew more positive and definite as the nation passed through its various stages of organization, development and decline.

Is This "Rightly Dividing the Word"?

As an illustration of confused reasoning, we cite the word "dispensation" as used by our reconciliationist friends, whose views are under discussion. We are told that "the present *eon*" is a period extending from the deluge to the day of judgment. This period is then subdivided by them into eight parts, or dispensations, because the apostle speaks of "the present *eon*", "the *eon* which now obtains", "this *eon*", "for the *eon*", "from the *eon*", "out of the *eon*", "of the *eon*", and "the conclusion of the *eon*". In other words, because Paul used these various expressions in his epistles, we are asked to believe that he intended that each such expression should represent a separate dispensation—each one differing from the other in some sense which he did not define. It would be quite as reasonable or as logical to say that because Paul speaks of the Church as "soldiers", as "living stones", as "a temple of the holy spirit" and as "athletes" that therefore the Church is made up of a heterogeneous mass some of which are soldiers, others being living stones, some temples, some athletes, etc., which, of course, is absurd.

In a similar vein we are told there are "five gospels", one for each main division, each having a special message only for the special period given. This overlooks,

in our opinion, the fact that the gospel of the New Testament, called by whatever name we please, is "glad tidings" to all the human race, of release from sin and death through faith in a ransom. Jesus Christ taught the laws of His Kingdom, the processes of its development, and its final accomplishments. The Church began as a union of believers in Christ, who through faith and consecration were members prospectively of the Kingdom of God. It is a development of natural Israel because its principles of righteousness were there first taught; its plan was there first revealed: and from it came the founder of the Christian Church.

The new church aroused the antagonism of Judaism, resulting in the martyrdom of Stephen and the dispersal of the remaining disciples throughout Palestine. Peter opened the door of the high calling to the Jews at Pentecost, and opened the same door to the Gentiles when he baptized Cornelius and his household; and in both instances there was a shedding forth of the holy spirit in visible form. About the time that Paul began his career as an apostle, Gentiles were first admitted to equal privileges with Jews in the Church, all of which goes to prove that instead of there being a special gospel for the Jews and a different one for the Gentiles, it is really only *one* Gospel; because it is God's provision for the satisfying of Justice on behalf of Adam and the opening of the way for humanity's return to God through faith in the shed blood of our Lord Jesus Christ.

It would make this treatise too long and laborious to multiply examples of confused reasoning of this sort, and to treat in detail the various hair-splitting methods of these friends in their effort to partition the Word of Truth in a manner that seeks to bolster the extreme views they hold. Hence we proceed now to a brief history of the universal reconciliation movement, after which the argument will be presented.

History of the Movement

The word "universalism" has been used in at least three distinct senses:

1. To designate a race or nation privileged to enjoy *special* favor and protection from God, and contemplating all other nations as standing in one and the same relationship to the same God.

2. To describe the theological question of the extent of the benefit wrought by the atoning death of Jesus. The term "universalist" appears to have been applied first to such believers by Obadiah Howe, whose work entitled "The Universalist Examined and Convicted", was published in 1648.

3. To denote the doctrine held by persons and churches called "Universalists". The opponents to this teaching have been called "Partialists" and "Limitarians".

After the death of the apostles, the Gnostics began to teach the mystic idea of a world process involving the evolution of a spiritual realm which supplants the material. Christian Platonism also set itself to combine the promises of the Gospel with the more "spiritual" elements of Greek philosophy.

Clement of Alexandria (A. D. 220) taught that death is the means whereby the soul is immediately made more subject to redeeming influences, and that

through correction and repentance it may rise to various stages of spiritual development, the highest of which is eternal communion with infinite goodness, love and truth. This, he said, was completion of that likeness of God wherein man was made in the beginning.

Origen (A. D. 254) extended this idea further in scope and detail. He conceived a chain of existences in which the human life of this world is but a link. Souls arrive here through birth from an infinite past, in which their experience and discipline have been carried on with varied results; and proceed to exercise here their privilege of freewill, rising or sinking accordingly as they accept or reject the spiritual influences that are perpetually striving for their redemption. Into future *eons* beyond this life Origen then carried the Divine work of leading souls toward the goal of all sentient being, which is attained in likeness to God, that in the end God shall be "all in all". Fallen angels and demons, he alleged, would finally be rescued to share with mankind the ultimate salvation.

Gregory of Nyssa (A. D. 394) arrived at the same result, saying: "If God will be 'all in all' existing things, evil, plainly, will not then be amongst them. The resurrection is nothing else than the reconstitution of our nature in its original form." He claimed that nothing that had its origin from God could fall out of His kingdom; and that when all evil, that now is intermingled with things that are, shall be melted out by cleansing fire, everything that originated from God will become such as it was from the beginning, before the evil entered into it.

Didymus of Alexandria (A. D. 395) took the same view, as did others in later times. Controversy was rife in Germany in the 16th to 18th centuries on these three points—eternity of punishment; the millennium; and the restitution of all things. A definite movement toward the universal reconciliation theory was led by F. D. E. Schleiermacher (1768-1834) in Germany. In England in the 17th and 18th centuries there were travelling evangelists preaching Universalism, and a great quantity of literature was produced in support thereof.

A noted work by Jeremiah White, of Cambridge, England, appeared in 112, entitled: "The Restoration of All Things; or, A Vindication of the Goodness and Grace of God, to be manifest at last in the recovery of His whole creation out of their fall." He approached the subject from the predestinarian side, showing God in the exercise of His will and the final recovery of all. In America the first advocates of universal salvation were probably the German Baptists, called Dunkers, who settled in Germantown, Pa., about 1719, and there established a church.

The Modern Reconciliationist Movement

In September, 1907, there was issued in Europe a book entitled, "How to Enjoy the Bible", by Rev. E. W. Bullinger, D.D., of London, England. In this work he embodied the finer points of the earlier writers on universal reconciliation and evoked considerable thought and discussion in the Christian world at that time. A few years thereafter the central ideas of Dr. Bullinger's work on universalism were embraced by a group of

educated people in America and formulated into a scheme or system of thought called "Universal Reconciliation".

These modern Reconciliationists warmly dispute any connection with Universalism as such, and maintain that they have independently evolved a series of ideas of their own from St. Paul's writings which, taken together, explicitly teach the final recovery of all the universe from the blight of evil, at which time God shall be "all in all." Their ideas are well presented; and according to their system of "dividing" the Scriptures, their arguments seem buttressed at every point by what appears to be sound logic and numerous Scripture texts.

But careful Bible Students from their knowledge of God's character and plan, must seriously question the deductions of these friends. Hence in the interest of

Truth, and with a desire to exemplify how solid and reasonable are the foundations of our faith in the great Divine Plan of the Ages, in our next installment we will offer a discussion of basic principles of truth as set forth in the Scriptures, with the expectation of showing that Universalism, or Universal Reconciliation, is a subtle philosophy built upon ingenious lines of human thought that contradict God, and the acceptance of which would destroy the Bible teaching on sin, atonement, the high calling, the Jew, restitution, etc., and rob the Christian of nearly all of the "exceeding great and precious promises" by which he may become a "partaker of the divine nature." (2 Pet. 1:3-4). We are interested in the Truth for its own sake, and not in merely supporting one theory as against another.

(To Be Continued)

THE SILVER LINING

"Strengthen ye the weak hands, and confirm the feeble knees. 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."—ISAIAH 35:3, 4.



EVER before in the history of mankind has the world been in such straits—financially, economically, politically, religiously, and every way—as it is today. And this world-wide distress and suffering seems to be steadily on the increase. International complications daily bring nearer the dread specter of another world war, which, when it breaks, will be even more devastating than the one which broke out so furiously in 1914. Internal economic chaos is daily weakening the individual nations of the earth, and the suffering masses are feeling less and less respect for governmental authority of any kind. Bankruptcy seems just around the corner for most of the nations, while starvation stares millions of families in the face.

Jesus foretold the coming of this very day of trouble, describing it as a time when there would be great "distress of nations with perplexity, men's hearts failing them for fear for looking forward to the things coming upon the earth." (Luke 21:25-26). In describing this time of distress and perplexity Jesus quoted from Daniel 12:1, which speaks of a "time of trouble such as never was since there was a nation." This same period of distress and perplexity is elsewhere described in the Bible as "the day of God's vengeance", and as "a time of recompense" during which the evil systems of the world shall be destroyed and a new government of justice and peace shall be established.

The Bible presents the great Creator as being a God of love, One who has provided blessings of everlasting life and happiness for all the willing and obedient of mankind—blessings that will be dispensed through the Christ during the thousand-year Kingdom period soon to be ushered in. But while God is love, and in His love He has provided for the blessing of all who will come into harmony with the laws of the New Kingdom, nevertheless His love never operates independently of His justice nor contrary thereto.

When God created our first parents more than six thousand years ago, He made every necessary provision

for their lasting blessing. Not only were they created perfect, but a perfect earthly home also was provided for them, "eastward in Eden." It was made plain to them that if they continued to obey the divine law their everlasting happiness would be assured. The prophet declares that in God's favor is life. (Psa. 30:5). But our first parents lost the divine favor, through disobedience to God's law; hence they lost the right to life and were driven out into the imperfect earth to die.

When sin entered into the world and all came under condemnation to death as a result of it, selfishness took control of the human race, and it has continued to be the motivating power back of nearly all human activity ever since that time. God has not interfered with the course of human selfishness, except where it was necessary to do so in order that His gracious designs might continue to go forward to completion. As human selfishness has increased, human suffering has increased as a result; and the distressing conditions we see in the earth today are the inevitable results of this long rule of unrighteousness in which Satan, the "god of this world", has been the director of the forces of evil.—2 Cor. 4:4.

But now that the climax of evil has been reached God takes a hand in the affairs of men in order to so direct the forces of passion that they may bring about the complete collapse of selfish human authority, and thus prepare the way for the establishment of His long-promised Kingdom of righteousness. It is for this reason that the impending cataclysm of human selfishness and debauchery is described in the Bible as "the day of vengeance of our God", as well as the "fire of His jealousy".—Zeph. 3:8.

He Comes with Vengeance

Our text is in the nature of a commission to God's people in this time of distress and fear, commanding them to make known the glad fact that what is going on in the world about us is but evidence of the fact

that God is now taking a hand in the world's affairs because the time has come for the establishment of His universal Kingdom, through which salvation from sin and death is to be effectively offered to all. Jesus said that because of this great time of trouble men's hearts would "fail them for *fear*"; and to us the prophet admonishes, "Say to them that are of a *fearful* heart, Be strong, *fear not*; behold, your God will come with vengeance (for it is the day of His vengeance), even God with a recompense, He will come and save you."

It is interesting to note the fact that in many instances where the Lord has caused His prophets to foretell the coming of this day of vengeance, He also has caused them to pen wonderfully comforting assurances of the blessings of life and happiness which are immediately to follow. Note this sequence of events, as described in our text. It says that we are to tell the world that the present time of distress is indeed the day of God's vengeance, but we are also to make clear the heart-cheering fact that while God "comes with vengeance", yet His ultimate purpose is to *save* them—to give them life.

And what is thus stated briefly in our text, is further emphasized in these two prophetic chapters from which our text is taken. (Isa. chs. 34, 35). The opening verses of chapter 34 declare, "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth from it. For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them. He hath delivered them to the slaughter. Their slain also shall be cast out and their stink shall come up out of their carcasses; and the mountains shall be melted with their blood." From this we get the thought that no nation or government of the earth can hope to come off victorious over the others in this great conflict already beginning, because the Lord expressly states that He intends to deliver all of them to the slaughter.

Throughout the entire 34th chapter of Isaiah this picture of distress continues, and is expressly declared to be due to the fact that the "indignation of the Lord is upon all nations, and His fury upon all His armies." Yes, the earth will indeed be in a wilderness and solitary condition when this great "time of trouble" shall have worked out its fury upon the proud and haughty nations and peoples. But then will come the glad time of blessing; and in the 35th chapter we have this brief description of the joys that will come to the people when the Kingdom of God is fully established:

Blessings Beyond the Trouble

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out and streams in the desert . . . And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: for the redeemed shall walk there. And the ransomed of the Lord shall

return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

How glad we are that "no lion shall be there". The apostle tells us that "your adversary the devil goeth about as a roaring lion, seeking whom he may devour." But when, following the present period of distress and trouble, the Messianic Kingdom is established, Satan no longer will be permitted to deceive and oppress mankind, because at the very beginning of that Kingdom period he is to be bound.—Rev. 20: 1.

Nor will any "ravenous beast go up thereon." The Prophet Daniel, and also the Revelator, as well as other writers in the Bible, tell us of various "beasts" that have plagued the fallen race from time to time, and some of which are sinking their vicious claws into defenceless man at the present time. These beasts, symbolic of selfish and corrupt governmental organizations of various kinds, are all to be destroyed during this day of the Lord's vengeance. No longer will combines of selfish men be permitted to prey upon and oppress the people—"They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 5.

Returning from Death

This "highway", mentioned in Isaiah 35: 8, is to be the return road from death. For more than six thousand years man has been travelling over the "broad road" that leads to destruction; but following the day of God's vengeance upon the evil systems of the world, when His Kingdom is established, the "highway" will be opened up; and over this road mankind will have the opportunity of returning from destruction. This has been made possible by virtue of the ransom sacrifice of Jesus Christ—"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all."—1 Tim. 2: 4-6.

From the statement just quoted it can be seen that all mankind can be properly looked upon as the "ransomed of the Lord", and the prophet assures us that these "shall return (from death), and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35: 10.

How wonderful that the Lord should thus give us a glimpse of the silver lining to the present dark clouds of trouble that are hovering over the world! Other prophecies of the Bible reveal this same silver lining. In Psalm 46: 6-8 we read, "The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted . . . Come, behold the works of the Lord, what desolations He hath made in the earth." Here again God is seen to assume the responsibility for the destruction of the present corrupt order of things. And again He reminds us of the blessings of peace and joy that are to follow this day of wrath. The following verses read, "He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

The dark cloud of trouble and its silver lining of hope is again brought to our attention in Zephaniah 3:8, 9. Here the Lord says, "Therefore, wait ye upon Me . . . until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." Yes, when it comes to the great principles of right and wrong, God is a jealous God. He knows that the everlasting happiness of man depends upon strict adherence to the right—to justice and love. The present order of things—civilization—is based upon the evil principle of selfishness, and therefore must be destroyed. In the text just quoted, the destructive forces that are preparing the earth for the new Kingdom are referred to as 'the fire of God's jealousy.'

But note the following verse. After the indignation of the Lord has been poured upon the nations, and the symbolic earth has been destroyed by the fire of His jealousy, He then will "turn to the people a pure language that they may all call upon the name of the Lord, to serve Him with one consent." No longer will the misleading sophistries of men and of devils continue to bewilder the world and hinder humanity from coming to an understanding of the truth concerning "the length and depth, and heights and breadth" of God's love. Jesus said that life eternal depends upon this true knowledge of God and of His Son, the Redeemer. Hence, one of the great Kingdom blessings will be the dissemination of the pure truth, the "pure language", which then will be turned to the people.

The New Heavens and New Earth

In the New Testament also we have the same divine assurance of the blessings that are to be made available for the people immediately following the present debacle of human selfishness. The Apostle Peter describes the present selfish order of things as "the heavens and earth which are now." He tells of the "fire" that is bringing about the melting of the selfish elements of society. He tells of the great "noise"—the confusion of conflicting claims as to what is the cause of the trouble, and the various human remedies that should be applied. All of this, Peter declares, is because "the day of the Lord" has come—"the days of the *presence* of the Son of man."

But the Apostle Peter, like the prophets of the Old Testament, is inspired by the Lord to tell us also of the glad new day to follow the present "fire" of the time of trouble. He says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." And what joy to the people when those "new heavens and new earth" actually come into control of men's affairs! The Revelator declares, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea (restless, discontented condition of the people) . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men (symbol of God's returned favor) and He will dwell with them, and they shall be His people; and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and

there shall be no more death neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:1, 3, 4.

Nor tongue nor pen can describe the unbounded joy that will come to the people when, through the administration of the coming universal divine Kingdom, "there shall be no more death." This means that all the concomitants of death shall be destroyed. Sickness and pain will be no more, for any who obey the laws of God's Kingdom—the "new heavens and new earth." Those who will not then obey will be "cut off from among the people." (Acts 3:23). This latter fact is brought clearly to our attention in the 65th chapter of Isaiah. In that chapter we are told of the same "new heavens and new earth" as described by the Apostles Peter and John. Then the prophet declares:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isa. 65:20). This would indicate that each one, during the Kingdom period, will have a hundred years opportunity to come into harmony with the Lord and to learn to serve Him. Concerning the wonderful blessings of that time, the prophet adds:

"And they shall build houses and inhabit them; and shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; but they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass in that day, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."—Isa. 65:21-25.

These wonderful blessings of restored life upon the earth are, of course, for the world of mankind in general. The Christian has a still higher and still more wonderful hope than this. The present footstep followers of the Master are promised the divine nature and a position of joint-heirship with Christ Jesus in that Kingdom, to reign with Him and to share in the work of dispensing the wonderful blessings of life that have been promised.

These footstep followers of the Master are admonished now to be faithful in bearing witness to the truth—including the truth concerning the "day of vengeance" as well as concerning the glad day of blessing to follow. And what a blessed privilege it is to be able, as admonished by the prophet, to "say unto them who are of a fearful heart. Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you." At no time in the history of the world have there been so many fearful hearts—"men's hearts failing them for fear." At no other time has the glorious prospect of the long-promised Kingdom of God been so bright. It will be through this Kingdom that God will save the people—"And all the ends of the earth shall see the salvation of our God."



The Christian Life

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your deliverance draweth nigh—

Luke 21: 25-28, 31

THE ARMOR OF TRUTH

(PART II—Conclusion)



In the first part of this article, published last month, we discussed the manner in which Satan, the great adversary of the Christian, is constantly seeking to turn us aside from our course of faithfulness to the Lord—by corrupting the pure *doctrines* of the Bible and thereby causing confusion, bewilderment and doubt within our ranks. We also learned that it is through “the gospel of Christ” that God is dealing with and blessing us, and that *it* is indeed “the power of God unto salvation.”—Rom. 1: 16.

In Ephesians 6: 10-17 the Apostle Paul calls our attention to the various individual parts of the armor of truth; and by studying the suggestions he has given us, we are able to realize more fully the manner in which the truth actually does now serve to protect us from the many “wiles of the devil.” Paul begins by saying, “Finally, my brethren, be strong in the Lord, and in the power of His might.”—Verse 10.

Here Paul evidently is reminding us of the reassuring fact of divine power so clearly emphasized in the first chapter of this same epistle, where he mentions the “exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenlies.” (Eph. 1: 19-20). The beloved apostle would have us remember that this “good fight of faith” cannot be successfully fought in our own strength, but that we must continue to realize the fact that our strength comes from the Lord, the One who is all-powerful. Our attitude should be—

“When I think of self I tremble.
When I look to Thee I'm strong.”

The Truth Our Shield

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” (Eph. 6: 11). This statement of the inspired apostle indicates clearly that God does not exercise His power on behalf of the Christian independent of the Word of truth, but through that blessed truth—“His truth shall be thy shield and buckler.” (Psa. 91: 4). This is a very important fact to keep in mind at the present time, otherwise we are liable to be misled by one of the very “wiles of the devil” to which the apostle here calls our attention. The spirit, or power, of God is the great enlighten-

ing influence which enables the Christian to comprehend the “deep things of God”; but its point of contact with the mind of the Christian is through the written Word.

God's spirit operated in a mechanical way upon the minds of the prophets of Old, enabling them to write the many glorious truths of the divine plan, the true meaning of which they were not able to understand. (1 Pet. 9: 1-12). But when Jesus began His ministry the true significance of the prophetic utterances were made plain to Him through the same holy spirit. To Jesus, therefore, the spirit's influence was a *revealing* one, enabling Him to comprehend the meaning of those things which were but mechanical expressions by the prophets.

Jesus promised that after His exaltation He would send the spirit to His disciples, and that it would enable them to understand the “dark sayings” that He had been uttering. At Pentecost that spirit did come upon the waiting disciples. Its operation upon the minds of the *apostles* was miraculous, enabling them not only to comprehend the true significance of the “gospel of Christ” but also to accurately explain it to others. Through this miraculous, revealing influence of the holy spirit upon the minds of the apostles their writings became inspired testimonies of truth. But this particular manner of operation of the holy spirit was limited to Jesus and the apostles—none others have been able to write under divine inspiration, as did they.

But even with these inspired explanations of Jesus and the apostles, the Christian still needs to be in an attitude of full consecration to God and to humbly look to God to guide Him in the understanding of the Word of truth. Thus it is that God's spirit helps us all to a better understanding of God's precious Word, but never does it operate independent of that Word. We need to be reminded of this fact again and again because of the many operations of a counterfeit holy spirit which are fascinating to many earnest but misguided Christians, today as in the past.

We sometimes hear the expression, “*garrisoned* by the holy spirit.” This is not an incorrect thought, provided we keep in mind the fact that the spirit operates through the divine Word. Frequently, however, a counterfeit “spirit of God” leads the one who possesses it directly contrary to His Word of truth. Thousands of

people in the world today who believe they have God's spirit working in them, are being told by that spirit or "inner voice" that God intends eternally and fiendishly to torture more than nine-tenths of the human family. Surely God's spirit does not bear this sort of testimony to anybody!

Doctrine Now Being Discounted

Others, who once rejoiced in the truth of the divine plan but who have permitted themselves to come under some occult influence, which they mistakenly suppose to be the power of God's holy spirit, are now losing their once keen appreciation of the truth and are actually advocating the subtle thought that the doctrines of present truth, while interesting to know, are really not so very important in the Christian life—that one can now be a good Christian and possess the spirit of God, and yet be opposed to the truth of His Word which He caused to be written for His people at this time! Obviously this is one of the "wiles of the devil", and one that right now is being covertly foisted upon the minds of many of God's people through the preaching of "some other gospel".

Satan knows that once a person comes to understand the divine plan it would be next to impossible to convince him directly that it is heresy. Our great adversary is more subtle than to try that with us. He is far more "cunning" in his "devices". When he finds one who already is convinced of the truth, he seeks to have him believe that while the truth was important a few years ago, yet *now* we do not need the divine plan in order to walk the narrow way—that these glorious truths, by which we know the Heavenly Father is guiding us, are at the best but the mere "milk" of the Word. Yes, Satan is able to quote Scriptures today, even as he did in Jesus' day; but now, even as then, he misapplies them; and by so doing he gradually leads the unsuspecting from one degree of darkness to another.

Satan realizes that if he is to succeed in robbing us of the truth, which he knows is our armor of protection against his wicked onslaughts, he must begin very cautiously—not by crudely telling us that the doctrines of present truth are error, but by subtly suggesting that they are not nearly so important as we thought them to be. He tells us that the operation of God's spirit is much more important to the Christian than the truth. And then, by producing a *counterfeit* operation of the holy spirit through the excitement of certain nerve centers and the causing of emotional ecstasy, he endeavors gradually to wean us away from the truth altogether. Thus we become exposed to all his vicious assaults by which he either causes us to lose all faith in God—as many have—or else to retreat into the seclusion of nominal churchianity, with our spiritual senses so shocked and deadened that we become measurably insensible to the blasphemous "doctrines of devils" which Satan's counterfeit "spirit of God" declares to be gospel truth!

Dear brethren, let us continue to be on our guard—and now as never before. We would prefer not to speak so plainly, especially against theories which on the surface appear so good and so spiritual, were it not for the disaster that such theories have wrought, even in recent months. When Satan thus raises his ugly head

among us, appearing as "an angel of light", it becomes the duty of every faithful follower of the Master to sound a solemn warning. Satan is our great enemy, and it is against his wiles that we are fighting. In fighting him let us have naught but love and sympathy for any whom he may seem to have temporarily deceived by his subtle attacks. Let us seek to shield and protect one another by continuing to emphasize the importance of keeping on "the *whole* armour of God."

The Helmet of Salvation

The soldier's *helmet*, being that part of the armour worn on the head, would seem to represent the truth from the standpoint of the intellect—the things that we need to know in order to be successful warriors. Had the apostle mentioned *only* the helmet, we might have gotten the thought that a mere intellectual appreciation of the divine plan was the all-important thing. On the other hand, had he told us of the other parts of the armour, and failed to mention the helmet, we would have been justified in concluding that we could be successful "soldiers of Jesus Christ" without any particular *knowledge* of His truth. But Paul shows us that the helmet is a necessary part of the armour, hence we know that knowledge of divine truth is necessary to the full equipment of the Christian.

When we thus speak of knowledge, however, we should keep in mind what constitutes true knowledge in God's sight. In Hosea 6:6 we read, "For I desired mercy (Hebrew, "lovingkindness") and not sacrifice, and the *knowledge of God* more than burnt offering." Again in Jeremiah 9:24, the Lord says, "But let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." These Scriptures show that the important purpose of knowledge of the truth is that we may *know Him*.

Many seem to get the wrong thought, and imagine that a true knowledge of God can be acquired without any understanding of His glorious plan of salvation. They fail to appreciate the vital fact that it is through the doctrines or truths of His Word that God reveals Himself to us. The Word tells us that "God is love," but we could not know how nor why God is love, unless the blessed Word also explained that "God *so loved* the world that He gave His only begotten Son" to be man's Redeemer. Redemption through Christ is the very center or foundation of the divine plan, and in the glorious provision of the ransom, through His Son, we have a practical illustration or demonstration of God's great love. In the ransom we also see the operation of God's justice. Thus we can see that every part of the truth of God's great plan helps to reveal to us a true knowledge of God Himself.

Not only does the truth reveal the glorious character of God, but it also outlines the pathway in which the Christian should walk. The doctrines, or teachings, of the Word are the true guides to what we should do and what we should be. Thus by giving earnest heed to the doctrines we not only learn *about* God, but we become *like* Him—in the sense that His plan becomes our plan, His will our will. In the doing of His will, as expressed through His plan, we also realize the fulfil-

ment of His precious promise of "grace to help in every time of need"; and thus we gain a more intimate and personal acquaintance with Him.

Paul mentions another important item of knowledge—an essential part of the true knowledge of God—which the truth reveals. He says, "We know that all things work together for good to them that love God, to them that are called according to His purpose." (Rom. 8:28). This is a blessed assurance, and one absolutely necessary to keep in mind if we are to be victorious in "the good fight of faith". How quickly would the adversary cause us to become discouraged and give up the fight if we did not know that God is causing all things to work together for our good as new creatures in Christ Jesus! And how could we know this apart from the Word of truth, apart from a knowledge of God's purpose as revealed in that Word? We could not know that we are "called according to His purpose" unless we knew about that purpose; neither could we understand and appreciate God's overruling providences in connection therewith. Blessed knowledge, indeed; described by the apostle as "the spirit of wisdom and revelation in the knowledge of Him."—Eph. 1:17, 18.

The Shield of Faith

"Above all," says the apostle, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the adversary." The word "faith" is used in the Bible to describe a condition of full confidence and trust in God—a full heart reliance upon Him—and also to describe the truth, or the system of doctrine, which has been committed to the church. In this latter sense it is spoken of as our "most holy faith", and the "faith once delivered unto the saints." It would be appropriate to think of the "shield of faith" as embracing both of these uses of the word. Certainly, in order to be successful Christian soldiers it is necessary to have more than mere faith or belief in the fact of God's existence—the devils have this much faith, says the apostle. (James 2:19). On the other hand, a knowledge of God's plan and of all the wonderful promises in connection with that plan would be of little avail to us unless we were able to exercise full faith and confidence in these wonderful things that the Lord has revealed to us.

Having full confidence in God's glorious truth, we hold it up as our first line of defense against Satan's fiery darts of error and misrepresentations, which are calculated to separate us from the love of God. The "shield" is a part of the armour which the soldier holds in his hands, and it can readily be seen that its effectiveness as a means of defense depends considerably upon the skill of the soldier in using it—in always having it in the proper position to protect especially his heart and his vitals. Because of lack of judgment and other imperfections, of course, we are not always able to use the truth in the most effective way, either for our own protection or for the blessing of others. But this "shield of faith" is not the only part of the armour that the Lord has provided.

The Breastplate of Righteousness

The "breastplate of righteousness" also represents the truth, and from even a more vital standpoint than

that symbolized by "the shield of faith". The breastplate was that part of the armour that was fastened securely to the soldier, and was used to protect essentially the same part of the body as did the shield of faith—the heart region. The principal difference in the symbolism of the two seems to be that the breastplate represents a more *personal* and constant application of the truth in our daily lives. Such a close application of truth, based upon faith in the shed blood, upon the basis of which we dedicate ourselves fully to the doing of the Heavenly Father's will, results in our justification. This evidently is why it is called the "breastplate of righteousness."

In 1 Thessalonians 5:8 the apostle calls this part of our armour "the breastplate of faith and love." Thus he separates the thought of full justification, or righteousness, into its component elements, namely, "faith", and "love"—faith in the glorious provision of God through the ransom and in the whole plan of God which is based upon that ransom; and a consuming, self-sacrificing *love* for God, begotten in us by His truth, and which results in the full dedication or consecration of ourselves to the doing of His blessed will.

Now when we have made this personal application of the truth in our own lives, and are seeking to have its principles worked out in us, it becomes our second and impenetrable line of defense against all of Satan's attacks. He may occasionally get his fiery darts past our "shield of faith"; but if we have actually made the truth our own, we will not suffer permanent injury but will continue to be protected and kept in the love of God.

The Sandals of Peace

"And," says the apostle you must have your "feet shod with the preparation of the gospel of peace." The "gospel of Christ" is the only true "gospel of peace", because He alone can bring lasting peace. His gospel has in it all the necessary elements to produce universal peace—between God and man and among all men. To have ones' "feet shod" with such a gospel means that his walk in life, his whole course as a Christian, will be consistent with the peace-making objective of the truth. He will be a peacemaker and not a strife breeder. By displaying the fruits of the spirit of the truth—love joy, peace, long-suffering, etc., his course in life will tend to produce peace and happiness wherever he goes.

But the Christian will not seek peace at any price. The "wisdom that cometh down from above" dictates that first there must be purity—"first pure and then peaceable." We cannot be satisfied with nor tolerate a peace that is based upon a compromise of the truth. May we all seek to be peacemakers in harmony with the methods and principles which we find to be consistent with the divine Word of truth. In so doing we will be taking our part in the Christian warfare in a way that will meet with divine approval.

The Girdle of Truth

The apostle declares that we should have our "loins girt about with truth." This girdle of truth would seem fittingly to represent our unselfish use of the truth for the blessing of others. The girdle was that part of

the armour that also held the "breastplate of righteousness" in position. Herein we have illustrated the importance of holding the truth in the love of it, and not selfishly. It is this unselfish use of the truth that enables us to hold it in its purity—that binds the armour on. True service is the outward expression of love, an evidence that the love of God which is revealed through the truth has become operative in our lives. If the truth does not produce this quality of Godlikeness in our lives then we have failed to use it as God intended and He will permit it to be taken away from us. Thus seen, it is the holding of the truth in love that really enables us to keep on the armour of God and to fight the "good fight of faith" vigorously.

Our unselfish use of the truth does not involve the doing of "great and wonderful works." It is not a matter of converting the multitudes, nor of making a good show in the flesh. It is largely a matter of viewpoint. Are we thinking of the truth as being something merely for our own enjoyment and satisfaction, or has it given us such a vision of God's love and all the other glorious attributes of His character, and such a burning desire to be like Him, that we are seeking every possible opportunity to tell others of His great love and of the marvelous beauties of His plan? Has the vision of world-wide blessings to come inspired us with a desire to scatter some of those blessings *now*, or at least to acquaint our fellowmen with the same heart-cheering knowledge of the future Kingdom joys which have so enraptured us? It is this unselfish viewpoint of the truth that constitutes the "girdle"; and, as we have seen, it is the girdle that helps to bind the armour to the soldier.

A practical application of the "girdle" viewpoint of the truth will soon convince us of its effectiveness in the way of enhancing our appreciation of the truth. Is there anything that makes the truth more blessed to us than to have the privilege of telling it to others? It is our appreciation of a thing that makes us determined to hold onto it. The moment we lose our keen appreciation for the truth, that very moment Satan is able to get by our armour with some of his "fiery darts"—subtle suggestions of "some other gospel", calculated to raise doubts in our minds concerning this or that feature of the glorious divine plan.

If our "first love" for the truth continues to be so all-absorbing that we truly "love to tell the story, because we know it's *true*," our experience also will be as further suggested by the poet, "It seems each time I tell it, more wonderfully sweet." If through our unselfish use of the truth for the blessing of others, it is daily becoming "more wonderfully sweet", then Satan will have very little opportunity to interest us with his cunning, and misleading sophistries—our armour will repel even his fiery darts.

The Sword of the Spirit

Paul tells us that the "sword of the spirit" is the "Word of God." Thus again is emphasized the fact that God's spirit operates through His written Word. The *sword* is that part of the armour that the soldier uses for aggressive warfare. But the true Christian will not use the "sword of the spirit" to smite his fellowman. No, far from it! Instead of smiting, he will wield

the sword for the blessing of others. While he will display the ruggedness and strength of a soldier, yet he will use the Word of God as a minister of reconciliation, and by imparting its lessons to others will endeavor to influence them in the ways of peace and righteousness.

The Christian will find also that he can use "the sword of the spirit" with profit upon *himself*. By its use he will endeavor to keep his own body, his sinful, fleshly desires, in subjection, that the spirit and will of God may be more and more operative in him. Indeed, the Christian will often find it necessary to bring his own thoughts and desires into "captivity to the will of God in Christ", by properly applying a "thus saith the Lord" to the various situations that arise in his daily life.

Dear brethren, let us continue to treasure this wonderful armour of truth—the means which the Lord has provided for our protection in this "evil day". Let us use every part of this indispensable armour exactly as the Lord has indicated we should. Yes, let us "study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth." It is His glorious Word of truth that has revealed the divine plan to us; and it is the divine plan that constitutes our guide, our defense. May we then "give more earnest heed" to those things, until, through the guidance of His truth, we shall reach the end of the way and hear His welcomed "well done". And will not that wonderful "song of Moses and the Lamb"—another fitting symbol of the "gospel of Christ"—be continued in glory, on the other side of the veil? Yea—

"And when in scenes of glory,
I sing the new, new song;
'Twill be the old, old story,
That I have loved so long!"

NEWS AND VIEWS

(Continued from Page 3)

nal crisis, may be plunged headlong into any sort of rash adventure by her rule-or-ruin dictator.

France, just across the Rhine, seems headed toward domestic difficulties. Factional strife threatens to grow as both right and left wingers plan to take advantage of the country's grave economic situation.

Austria, awaiting either the return of Otto or a Nazi coup, is ripe for an explosion. Meanwhile Italy, Yugoslavia, Czechoslovakia and Rumania are poised to send troops across the frontier whenever the coup comes off.

Hungary, bitter and sulking, is merely marking time until a new European crisis provides her with a chance to remedy some of her peace treaty wrongs. Greece, like Austria, is expecting the return of a monarch—the re-enthronement of George III. Civil war may follow.

Russo-Japanese relations are chronologically strained, Russia is convinced that Germany may attack, perhaps via Finland—whom the Soviet Union also suspects of territorial designs against her—and that Japan will attack in the Far East at the same time. Japan is on the move in the Orient. China faces her greatest crisis since she came near dismemberment forty years ago.

THE DEEP THINGS OF GOD

"The spirit searcheth all things, yea, the deep things of God."—1 Cor. 2: 10.



WHEN we say that a book, or a thought is "deep", we mean that its full significance does not appear on the surface; there are parts or phases of it that lie beyond the range of our ordinary vision or comprehension. This is the case with many of the narratives and statements found in the sacred Scriptures. Take for example the Garden of Eden story. It does not seem at first to be more than an ordinary narration of an ancient occurrence; yet there are things in this apparently simple narrative that do not appear to the casual reader at first glance—we must study it carefully and "read between the lines."

As we probe into the story we see inordinate ambition, the lure of increased knowledge and power, the subtle suggestion that "the end justifies the means", the desire for self-aggrandizement on the part of Lucifer, and other factors which since that time have found an integral place in the world and its affairs. We find this time-worn tale replete with information regarding the motives that commonly underlie human action; in fact, it is eminently true to human nature; so true indeed that it bears in itself the undeniable marks of veracity.

Another instance is the account of the birth of the Lord Jesus. Perhaps no story within the Bible seems more sweetly simple than that of the Babe of Bethlehem. To be sure, the announcement made to Mary, and the angel's message to the shepherds and the angelic chorus, introduce the element of the supernatural; yet outside of these things, all the rest of the story appears to be easily within the comprehension of any average person. But when we look more carefully we behold much greater depths.

We see in the heavens the mighty Logos before He took upon Himself the human nature. We try to understand the meaning of His leaving the heavenly courts and coming to this earth, humbling Himself to take on the human form, bearing human infirmities, and finally dying at Calvary. To some this is an impenetrable mystery, but enlightened Bible Students can solve and understand it, by means of the wonder-working alchemy of divine *love* revealed to them. Indeed it exemplifies the eternal love that underlies the whole plan of God, from beginning to end; and causes our thoughts and the imagination to become "lost in wonder, love and praise".

Love and Sacrifice

The death of Jesus may be regarded as one of the "deep things of God." It causes us to ask, Why should sacrifice find so large a place in the divine scheme of things? As the mighty monarch of the universe, could not God save people without involving suffering? The answer suggests the fact that there always has been what may be termed a divine "law of necessity" operating in connection with all divine affairs. In other words, God cannot do things that are out of alignment with the principles of His own character and constitutional "modus operandi".

God does not cause trees to grow with their roots

in the air and their leaves and branches in the ground. Such an anomaly would be entirely contrary to the divinely ordained law of nature that governs all vegetational growth. We cannot annul or reverse that law, and we have no reason to believe that God will ever do so. Behind everything is an intelligent controlling principle that emanated from the Creator. The student of natural science tries to find out what this is in connection with the affairs of the natural realm; and the student of God's Word endeavors to ascertain its function from the spiritual standpoint.

Many people say that the "law of sacrifice" simply means that it takes sacrifice to prove love and loyalty—that God requires it merely to set noble *examples* before others. It takes no intricate philosophy to elucidate this theory. It is not "deep", but appreciated by the worldly, and extolled in books and the public press. Recently a story appeared in the papers of a man and a woman who had started to cross the street. An unseen car came upon them. The man could have saved himself, but he thoughtfully and nobly pushed the woman to safety and in so doing lost his own life. Then there was the young boy who carefully placed his baby brother into the hands of the fireman at the upper story window, and then fell back into the house, overcome by the smoke and flames—though he might have saved himself at the cost of his little brother's life.

Once in a while we hear of noble "sacrifices" of this kind, and such stories tell us that the world is not all bad, but that there are some capable of extreme unselfishness in times of peril. Such examples manifest the fact that there still lingers in humanity some of the fine qualities which God placed in man in the act of creation, and also suggest what restored man will be like when his latent powers for good once more find development in the millennium. But Jesus' sacrifice was more than an *example*—it was vicarious. The greater the sacrifice, the greater is the degree of love revealed; and His was the greatest of all sacrifices. Therefore it is that the love of Jesus ranks so high in God's sight. There was no pride, there was no selfishness, in His love. Verily, it was the purest of the pure.

Hidden Springs of Faith

One of the things that reaches down to hidden depths, and up to wondrous heights, is Christian *faith*. The outsider does not see the source of its supply. We remember an apt story from Bunyan's "Pilgrim's Progress". While in the House of the Interpreter "Pilgrim" came to a grate where a fire was burning. A certain man was pouring water on the fire; but this in nowise diminished its strength, for it flamed forth with great intensity of heat. Inquiring why this was, Pilgrim was led in behind the fireplace where he discovered a man secretly feeding the fire with oil. Then the Interpreter explained that this showed the grace of God in the heart of the Christian, and revealed the fact that he was in contact with the deep things of God which no opposition could avail to destroy. Thus real faith is ever fed by

deep well-springs of truth; and at the time when it is needed it is always available.

The following story once appeared in the "New York Observer":

"In a place where we once had our home there was a spring, famous in all the country round from the fact that it was never known to fail, or even to vary to any perceptible degree, either in volume or temperature. It bubbled up at the base of a very high mountain. And there it may be found to this day, always the same, offering up to every passer-by a precious draft of clear cold water.

"Other springs dry up, and even the river becomes a poor, insignificant thing, crawling along in the middle of its wide channel, the very shadow of its former self. But this spring—THE spring—keeps up its steady flow in defiance of the sun's withering rays and the torrid atmosphere. It seems insensible to climatic changes; to it all seasons are alike . . . The neighbors have great faith in this spring. They would as soon expect the mountain to be removed as not to find it giving forth its bounteous stream. And when all other sources fail them, they feel sure that they know one which will not deny their thirst . . .

"What an illustration we have here of constancy—a spring that never fails. But so many professing Christians are like mere surface springs, that are but the mere drainings of the upper soil. They give much promise in rainy seasons, and gush and flow in copious streams when the air is full of moisture and the ground is soaked with water. It is easy enough to be a spring then. But where are they when the dry season comes, when the sun is high and the ground is baked with heat? We may seek them, but alas! they are not to be found. When springs are needed most they disappear, and where their waters once flowed there is now nothing but arid sand. It is not so hard for them to keep up appearances of spiritual strength in times of revival, but during the rest of the year under the scorn or influence of the world, under the burning heat of opposition, of fiery trial, of persecution, they dry up. How is it with us? Does love remain, giving out as before the gracious influences of truth, with a meek and lowly spirit, or does it disappear and fade away in sin and worldliness?

"Oh, how good a thing it is to be a *constant* Christian! A Christian in all times and seasons, in public and private, in all circumstances and conditions of life. Do you know such souls—sweet-tempered, gentle, gracious souls always near to God, always with their faces shining with truth as a light from heaven? You always know where to find them—at the foot of the cross—ready to give you, a weary, thirsty seeker, a precious draft of truth from the overflowing chalice of their own faith-filled loving hearts. And the reason why the temperature of the spring is always the same is because its sources are *deep*. It has its origin far down below the surface of the earth among the very foundations of the mountain (Kingdom) itself. It is not fed by the drainage of the surface, but by the ever-living rock-hewn reservoir down in the secret places of the Most High. All its constancy and sweetness and purity is owing to the fact that its sources are deep.

"Herein we have the explanation of a mystery in spiritual things. The faith that is firm and changes not to suit the fashion of the times, that soul that is ever full of grace and truth, the character that is Christ-like, conforming not to the ways of the world, must have its sources *deep*—deep down in the bosom of the mighty rock. It is no wonder that many fail to walk as He walked, after professing faith in Christ; because they are depending merely upon transitory emotions, upon shallow convictions and passing excitement. They cannot endure a spiritual drought, because they have no depth. They are not rooted and grounded in the truth. They have no real vital union with the only One who is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy."

Understanding the Deep Things

A thing is not necessarily hard to understand because it is "deep". A fifty-foot well of water is no harder to understand than a ten-foot well. It is no harder to understand the ocean where it is a mile deep than where it is a hundred feet deep. When a person is a Christian for a few months he is not likely to have the depth of character that he will have after years of walking in the strait and narrow way. In the latter case he has had a greater amount of experience. He can look farther down into the depths of divine love that has followed him. But it is no harder for him to understand the mystery of life, or to appreciate the divine guidance that has directed his way.

Just as there is more water where the ocean is a mile deep than where it is a hundred feet deep, so there should be more substance in the life of the Christian who has been serving the Master for years than in him who has been in the racecourse but a few months. For the former life has been deepened, broadened and enriched. The "deep things of God" have become practical realities to him, for he has come to look "not at the things that are seen, but at the things that are not seen", knowing that the "things that are seen are temporal, but the things that are not seen are eternal."

"The spirit searcheth all things, yea, the deep things of God", says the apostle. The meaning of these words is evident, viz., that he who has the spirit of the Lord will search into the deep things of God—the great vital things that God has set forth in His Word; things essential to salvation, and that reveal the plans, purposes and, above all, the character of God. Among these things are the divine attributes—wisdom, justice, love and power. These are all very deep. Some who are developed in love, would quickly change their conditions on the earth for heavenly conditions, if they had the power. Well, God has the power, yet He allows conditions to remain as they are. Why is that? Because He has a *wisdom* that is very deep. His wisdom looks to the grand outcome of human affairs. He wants all creatures, "whosoever will", to finally have the best.

God's *justice* is deep. A sage of Israel once said, "Because divine sentence against evil work is not executed immediately, therefore the hearts of the sons of men are set in them to do evil." Evil-doers do not recognize

the working of the principle of justice; but in the age to come they will know all about it, and will wonder that they had not known it before. "An eye for an eye, a tooth for a tooth, a life for a life." Thus is God's law of justice. It is mathematically exact, and it would go hard with the sinner if love had no place in the divine program. All who appreciate justice will practise it now, and will abhor its opposite.

God's *power* is "deep" in the sense that it is immeasurable. It cannot be computed in foot-pounds of energy, nor in any earthly unit of dynamic strength. It is so great that it will eject the systems of the world that have existed so long, yea, "break them in pieces like a potter's vessel." It will lift mankind out of the condition into which the race has fallen. It will clothe the earth in the garments of endless praise. It will break the power of sin and death, so that these shall not exist any more for ever.

Divine Love

God's *love*, manifested in His provision for the world and in His dealings with His children, is one of the deepest of all things.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

A poet tells of a little child from the Midwest who was playing on the shore of a beautiful bay along the Atlantic. He was much impressed by the white-crested waves as they rolled in toward him. When he returned to his distant inland home, he told his companions that he had seen the sea. Of course this was quite correct; he had indeed seen the *sea*. But how much of the ocean had he actually beheld? Only the small part that lay near the shore. The vast thousands of miles of the mighty Atlantic he had not seen, nor could he imagine its scope.

Then the poet goes on to say that in like manner we say we know the love of God; and so we do. But *how much* of that wondrous ocean of love do we know? Only the part that we see near the shore of our present life. The mighty ocean of redeeming love lies far and wide, filing eternity and heaven and earth with its vast tide. We know it now by a brief experience; but hereafter we shall be able to explore its heights, lengths, depths and breadths forever more.

Other Deep Things

While the parables of Jesus are simple stories told to teach truth, there is a *depth* to them that calls for thought and analysis. Without giving the matter due consideration many persons take the parable of "The Rich Man and Lazarus" as a literal statement; and by so doing they entirely miss its import. The parable of "The Sower and the Seed" also is a most comprehensive one; taking in, as it does, all those who hear the Word of truth during this age, and setting forth their response or lack of response to the voice of God. As for the parable of "The Ten Virgins", this too is a wonderful story; and its complete fulfilment evidently has not yet taken place. The "Eleventh Hour" parable seems

to apply to the past and present, and manifestly the last call for workers is now going forth.

The test that God applies to the Christian is full devotion to Him, and the possession of that love that "is not provoked to anger thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: hopeth all things, beareth all things, believeth all things, endureth all things." Those possessing such love are the ones with whom God is most highly pleased and who will win out in the end. He lets us know "the deep things of God" for the one great purpose of deepening and enriching our characters, so that we may become more God-like. If the truth fails to accomplish this in us, then we are not using the truth as it should be used. "Sanctify them by thy truth," prayed Jesus; "Thy word is truth." And Paul said, "Be ye transformed by the renewing of your minds, that ye may know what is that good and acceptable and perfect will of God."

The "deep things of God" always maintain their depth. They never become shallow pools by the wayside. As we gaze far down into them, we behold the reflected stars of hope and promise, and can behold the image of the church of Christ as it struggles on and upward toward the goal held out before it. Always we catch the vision of Jesus as the great exemplar of divine love. His cross is there too, and it glows with a celestial light as the world withdraws from us and we find ourselves more and more realizing the divine presence. Ere long the veil of the flesh will be passed, and then we shall enter into His house above, there to feed more fully on "the deep things of God", with enlarged capacities to receive and appreciate them.

And how we should long to be nearer to Him now, to be enriched with the heavenly treasure ever more abundantly! At times the partition that separates us from Him and His personal presence seems very thin. But in all things we know that He is leading us, dealing with us, loving us, though still invisible to human eyes. We are glad that He is faithful, and that "none can pluck us out of our Father's hand". We want to sink so completely into His will that in all circumstances of life we can say:

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee;
Nearer to Thee."

THE DIVINE PLAN. We regret to announce that our magazine edition of the Divine Plan of the Ages is for the time being out of stock. We are still able to supply the paper bound edition at 25 cents the single copy, and the keratol edition at 30 cents. Quantity prices upon request.

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International Sunday School Lessons



THE MESSAGE OF JEREMIAH Oct. 20—Jer. 7: 1-11

The word that came to Jeremiah from the Lord, saying,

Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord all ye of Judah, that enter in at these gates to worship the Lord.

Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings and I will cause you to dwell in this place.

Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

If ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

Then will cause you to dwell in this place in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words that cannot profit.

Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?

And come and stand before me in this house which is called by my name and say, Ye are delivered to do all these abominations?

Is this house, which is called by my name become a den of robbers in your eyes? Behold even I have seen it, saith the Lord.

For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices:

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

Golden Text: Harken unto My voice, and I will be your God, and ye shall be My people.—Jer. 7: 23.



ALL those who now look back and loudly condemn ancient Israel for not walking in the ways of the Lord, and for setting up idols in the place of the true worship of Jehovah, might do well to stop and consider certain similar conditions in "Christendom" today. But first let us note God's dealings with Israel of old.

Because Israel had fallen away from allegiance to the one true God, therefore the Lord had sent prophets to warn and admonish them; and Jeremiah was one of these. He faithfully performed his service, telling the people that it was not the sacrifice of animals that would secure God's favor, but the doing of His will. The prophet emphasized the fact that an outward show of religion does not count for anything with Lord; for He requires faith, loyalty of heart, justice and truth, in the inward parts. Those who fail to bring forth these qualities cannot meet with His approval, but must experience a change of heart before God can deal with them in the way that He desires to do.

In one of His parables Jesus told of a certain householder who planted a vineyard, and which he let out to husbandmen. He gave it every chance to bear fruit, and then sent his servants to reap the fruits as they were due. But the husbandmen beat the servants and sent them away. Then finally the householder sent his son; and the wicked custodians of the property said, "This is the heir, let us kill him that the inheritance may be ours." so they slew him.

The "vineyard" of this parable is the Jewish nation. God had hedged it about with the divine law and the prophecies, and special guardians. The husbandmen were the scribes and Pharisees, who boasted that they sat "in Moses' seat." The "fruits" that God expected from this vineyard were gratitude, justice, mercy, loyalty, faithfulness, and willing service for Him. These should have been developed for many centuries before Jesus came. But the nation became heady, contrary, proud, and insti-

tuted the worship of idols in defiance of the divine command. Eventually when their Messiah came, they were too proud to receive Him. They had an outward show of religion, but the real thing itself was not there.

History often repeats itself. The nominal *spiritual* house of Israel (Christendom) today makes a great outward profession of allegiance to God, but when the real substance of true worship is looked for it is not to be found in those systems which have mixed up the teachings of Jesus with the idolatries of men. The Master said, "Ye cannot serve God and Mammon." Yet that is precisely what millions today are endeavoring to do. They would hold on to God with one hand and to the world with the other.

Some would offer to God apparent sacrifices (some money for the poor, or for missions—because they have much wealth and can give it easily; philanthropy is sometimes good advertising); yet as the Bible says, they oppress the poor by unjust wages and are hard and unyielding in their opposition to proposed measures of reform which might better the condition of the working classes. Even as Jesus said of some in His time, such oppressors are "whited sepulchres outside, but inside are full of dead men's bones."

Because of all such abominations in the world today—even in the heart of Christendom, where churches abound—God has determined to destroy the present system of things where these evils exist. The Lord has given to humanity great blessings in the way of modern inventions and discoveries, and the earth today is capable of producing an abundance for all. Yet, because of the existence of prevailing selfishness and greed, millions are in dire want of the bare necessities of life.

The prophets have made it clear that God will not tolerate this state of things indefinitely. Ere long He will destroy the old world-system and make room for the new—His own glorious Kingdom, "wherein will dwell righteousness." That this great change is fast drawing near, Bible students now have ample proof.

QUESTIONS:

What kind of sacrifices does God appreciate?

Describe the condition that Israel was in at the time when Jeremiah prophesied.

Draw a comparison between God's condemnation of ancient Israel and His condemnation of Christendom today.

Is God trying to patch up the old world-system? What will He do with it?

How can we as Christians prove ourselves acceptable to the Lord at this time?

BELSHAZZAR'S FEAST**Oct. 27 — Dan. 5: 17-28.**

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet will I read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty and glory and honor:

And for the majesty that He gave him, all people, nations and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

But when his heart was lifted up and his mind hardened in pride he was deposed from his kingly throne and they took his glory from him:

And he was driven from the sons of men; and his heart was made like the beasts and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that He appointeth over it whomsoever He will.

And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this:

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou has praised the gods of silver and gold, of brass, iron, wood and stone, which see not nor hear nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

Then was the part of the hand sent from Him; and this writing was written.

And this is the writing that was written, Mene, Mene, Tekel, Upharsin.

This is the interpretation of the thing: MENE: God hath numbered thy kingdom and finished it.

TEKEL: Thou art weighed in the balances and art found wanting.

PERES: Thy kingdom is divided and given to the Medes and Persians.

Golden Text: Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—Prov. 20:1.



ABYLON was the kingdom that was represented by the head of the great image which King Nebuchadnezzar had seen in a dream, and which Daniel interpreted. Under King Nebuchadnezzar Babylon had attained great power and splendor. But the king gave not God the glory, but took it all to himself. Because of this he was deprived of his reason, and became as the beasts of the field for a time; but eventually he was restored to soundness of mind, and then he realized how frail he was and how very great is God.

Belshazzar should have learned a lesson from the Lord's treatment of his forefather; but it is extremely difficult to teach wicked and heady men anything that is good. The new king was a profligate and vainglorious young man. Historians tell us he was a co-regent with his father, Nabonidus, and ruled in the latter's absence. He used the sacred vessels of the sanctuary of God in which to drink wine; and praised the gold, silver, brass, iron, wood and stone as though these things were gods.

This took place at a great feast given to a thousand of his lords, a nocturnal scene of drunken revelry, even on the critical night when the enemies of Babylon were gathering at the gates of the capital. Cyrus the Persian had drained the sluices and was making a way right into the heart of the city. Belshazzar, believing the walls of the city were sufficient protection, vainly imagined himself secure; but he had never been so insecure; for on that very night he lost his life, and the kingdom fell to the enemy. It was as a warning of this that the mysterious handwriting appeared on the palace wall in full view of the revelers.

The Prophet Daniel interpreted

the writing by telling the monarch that God had numbered his kingdom and finished it, that he was weighed in the balances and found wanting and that his kingdom was passing away from him to be henceforth ruled by another sovereign. It must have been a great surprise to both the king and his lords to see and hear this amazing truth, which was confirmed before the night was over.

As God weighed Babylon in the great balances of divine justice, so He too weighed the kingdoms that followed Babylon—Medo-Persia, Greece and Rome. And so also He is weighing the kingdoms of this world today. The Bible makes it very clear that it is because of the great injustices committed on earth that God is about to bring its various selfish systems to an end. The book of Revelation speaks of modern Babylon, and says that her sins have reached to heaven and that God has remembered her iniquities.—See Rev. ch. 18.

In James, chapter 5, we find a prophecy of some of the unfair and unrighteous doings of men in "the last days". The writer says, "Be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and the latter rain." He then tells us that men will heap up treasures of wealth in "the last days", but will eventually find it "moth-eaten" and unable to protect them.

Our Golden Text warns against strong drink. Today also there is a kind of intoxication that is not caused by literal wine. In Isa. 56 we read, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine and we will fill ourselves with strong drink; and tomorrow shall be as this day and much more abundant."

Such careless custodians of the interests of modern Babylon are a poor lot. They evidently belong to the same class that Jesus addressed when He said, "Ye entered not in

yourselves, and them that would enter ye hindered." They are just as remiss as were the watchmen on the walls of literal Babylon of old—who either did not know what Cyrus was about, or else had been bought off.

This is a time that calls for sobriety, when men should not be drunk with the wine of sophistries and false theories but should seek to know the truth, and should look squarely in the face the serious facts that are now confronting all humanity. If leaders would honestly do this they would see that the old order is passing out, that all human systems have been "weighed in the balances and found wanting", and that the next thing in the divine program will be the long-promised universal Kingdom of God.

QUESTIONS:

Point out the cause of ancient Babylon's overthrow.

What great universal dynasties have come and gone? Show how these have all been weighed and found wanting.

What are the forms of intoxication that are now in evidence?

What measures should be taken so that we may be sober, vigilant, and fully alive to what is taking place on the earth?

—o—

JUDAH TAKEN CAPTIVE

Nov. 3—II Kings 25:1-10

And it came to pass, in the ninth year of his reign, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

And the city was besieged unto the eleventh year of king Zedekiah.

And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden: (Now the Chaldees were against the city round about:) and the king went the way toward the plain.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

So they took the king and brought him to the king of Babylon to Riblah, and they gave judgment upon him.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of

Zedekiah, and bound him with fetters of brass, and brought him to Babylon.

And in the fifth month, on the seventh day of the month (which is the nineteenth year of king Nebuchadnezzar king of Babylon), came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every man's house burnt he with fire.

And all the army of the Chaldees that were with the captain of the guard, brake down the walls of Jerusalem round about.

Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.



ZEDEKIAH was a wicked king of Judah. Concerning him we find this prophecy set forth in Ezek. 21:25-27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end: thus saith the Lord God. Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it to him."

True to this prophecy, the crown of Judah was removed from Zedekiah, and dominion over the Jews was given to Babylon, then to Medo-Persia, thence to Greece and Rome respectively—the latter being the last gentile "world empire." Judah, or Israel, was not to be recognized as an independent kingdom any more until the coming of the great Messiah, designated as He "whose right it is." At the hands of the Romans, in A. D. 70-73, Jerusalem was completely demolished: over a million Jews were slain, and the remainder were dispersed throughout the earth. And this has been their portion till the present time. But now we see them going back once more to Palestine, with the feeling that that is their homeland; as indeed God originally intended, and still intends that it shall be.

The gentile peoples of the world today might learn some valuable lessons from the Israelites and their experiences. We have in the Scrip-

tures a clearly prophetic account of what God's dealings would be with the Jewish nation and which has been accurately fulfilled. He had made an agreement with them to the effect that He would prosper them in basket and in store, that He would protect them from their enemies, and that He would maintain them in power as His people, *provided* they would obey His laws, put Him first, manifest their loyalty to Him in all things, and never stoop to worship idols or gods of the heathen nations around about them.

There was nothing unreasonable in what God required of the Jews, and nothing beyond their power to perform. God is not a tyrant, demanding that His people do the impossible. If He were to demand of us absolute perfection of thought, word and deed, how would any of us survive? But He demands nothing of the kind. "He knoweth our frame. He knoweth that we are dust."

But God does require loyalty of us. And do we not also expect that same quality of one another in this world? If one says he is our friend, do we not demand loyalty of him? And if he be found disloyal, do we not henceforth shun him? How much more then should God, the great Giver of every good thing, ask this same thing of His people! It is His first and greatest law that our chief allegiance must be to Him.

Disregard for God is what is making all the trouble on earth today. Natural law itself is enough to teach us that God is working according to fixed rules. "What doth the Lord thy God require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Ah, had the Jews only adhered to that, what a wonderful nation they would have become! If people would be governed by those principles today, what a world this would be to live in! But the very opposite of this prevails now. The world is full of graft and bribery; perversion of justice is in all the ways of human life. How we wish we might pull the old world out of its evil rut and bring all men to righteous ways of dealing with their fellow men!

But we realize the task is now hopeless.

Yet, what we cannot now do for the world God intends to do, and that shortly. Throughout the centuries His great plan for human salvation has been ever in His mind. While He will chastise the world for its corruption and wickedness, this punishment will be but incidental to the removal of an evil system of things which He desires shall be supplanted by a righteous order. When He restores the Jews to their rightful heritage, He also will set about restoring the entire human race to the possession of all that was lost through the fall of Adam into sin—with the ultimate design of blessing all the obedient with happiness and everlasting life.

QUESTIONS:

Quote Ezekiel's prophecy concerning King Zedekiah. How was this fulfilled?

What lessons might the peoples of earth today learn from the Jews and their experiences?

Explain the Golden Text. What is righteousness? Could it be put into practical use on earth at the present time?

Is the world bringing the approaching time of trouble upon itself, or is God sending it upon the world?

How can we assist God in what He is about to do? Or can we assist Him at all?

—o—

PERSONAL RESPONSIBILITY

Nov. 10—Ezek. 33:7-16

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how should we then live?

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your

evil ways; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

When I shall say to the righteous that he shall surely live: if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sin and do that which is lawful and right;

If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die.

None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Golden Text: Each one of us shall give account of himself to God.—Rom. 14:12.



VENTUALLY the time will come when the Lord will deal with the human race individually, and place upon each one the personal responsibility of doing that which is just and right. This is clearly taught in the divine Word. Such a condition of things necessitates that a clear knowledge of truth shall be on earth at that time; and this is exactly what God has designed. By a knowledge of truth we do not mean a little truth known to a few persons, such as is now the case; but we mean, a general, wide-spread, far-reaching knowledge of God's purposes, which shall be available to all people in the world—accurate dependable information about God, about His Kingdom, and about the terms and prospect of winning everlasting life on the earth!

When such knowledge, to which we have referred and of which the Bible speaks, covers the earth, it will dispel all misconceptions concerning the character of the Creator. All then will have a chance to know

that God is love. The preposterous idea of eternal torture will be forever swept away. Men and women will realize that they are on trial for life, and that God has given them a knowledge of Himself and His plans and purposes as a basis upon which to build righteous character acceptable to Him. They will not be condemned because of inherited weaknesses and sins; neither will they be justified by reason of inherited virtues.

In Ezek. 18 we read: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live saith the Lord God, ye shall not have occasion any more to use this proverb in Israel . . ."

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

This quotation from the Scriptures shows the great change that God will bring about during the incoming age of Christ. Today it is true that "The fathers have eaten sour grapes, and the children's teeth are set on edge." Through inherited blemishes and imperfections all are sinners. "All have sinned and come short of the glory of God." David wrote, "I was born in sin, shapen in iniquity, and in sin did my mother conceive me."

With what devastating power has this curse of sin swept the entire human race. To abolish or offset the great tide of heredity, is something that only God can do. Thus far He has not done it, but has permitted mankind to go on sinning, suffering and dying, so that in the denouement of His plan great and everlasting lessons must be learned for humanity's good.

All the world will stand before the judgment seat of Christ in the great Millennial age now at hand. The prophet Daniel saw all this in a vision. He said that he saw the Ancient of Days (the great God of heaven); and that a "Thousand

(Continued on Page 28)

CHILDREN'S HOUR



UNCLE EB DISCUSSES "THE JEWISH AGE"



ACOB'S name had been changed to Israel, and his descendants came to be called the children of Israel, explained Uncle Eb. These people increased very rapidly in the land of Goshen, just east of the River Nile. They became so numerous that one of the kings of Egypt feared that they might turn against his throne, so he put them in bondage; and as slaves he made them do the public work of the land. This went on for more than a hundred of years. Then God raised up a great deliverer for them in the person of Moses. Through this man the Lord sent great plagues to the land of Egypt. The last of the plagues was the death of the first-born ones. When this took place, the king or pharaoh of Egypt ordered the Israelites to go out of his kingdom. Then they went forth, traveling eastward and crossing the Red Sea into Sinai, which is in the northwestern part of Arabia.

The Israelites wandered in the wilderness for forty years. Moses, their great deliverer, is believed to be a type or picture of Christ, who will deliver all mankind from sin and death. The Lord performed many miracles for the Children of Israel. He had saved them from the army of Pharaoh by opening for them a passage across the Red Sea. And forty years later He led them across the River Jordan into the Promised Land of Canaan. He fed them with quails and with manna when they were hungry during their long journey, and gave them water out of the rock when they were parched with thirst. Then, after they crossed the Jordan River, He overthrew the walls of the great Canaanitish city of Jericho, and gave them possession of the land of Canaan.

While they were in the wilderness the Israelites were led to Mount Sinai. Here God called Moses up into the mountain and gave him ten commandments to write down for the people. You will find these commandments in the 5th chapter of Deuteronomy. At a later time Jesus said that all these laws of God simply meant that we should love God above all else, and should love our neighbor as ourselves. But it is well to learn by memory each of the commandments, just as God gave them to the Children of Israel.

While in the wilderness the Israelites carried with them a special tent, from place to place. It was called a tabernacle. When set up, it had a room that was called the Most Holy, another room called the Holy, and the ward around it was called the Court. The most sacred thing in the tabernacle was the Ark of the Covenant, kept in the Most Holy. Other sacred things were: an altar for the offering of incense, a table for holding bread, a golden candlestick with seven branching lamps,

a brazen altar, and a wash-stand called a laver. These two things last mentioned were placed out in the Court.

In the fall of the year the Israelites held the Day of Atonement, when various sacrifices were offered. In these offerings God chiefly pictured the great Sin-Offering of Jesus and His Church which was to take place many hundreds of years later. Another festival was held in the spring of the year, and this was called the Passover. At this time the Passover lamb was killed, and this lamb was another type or picture of Jesus, who is called "the lamb of God that taketh away the sin of the world."

Israel was at first governed by judges, but after a time they were ruled by kings. Their first king was named Saul. Then came David, then Solomon; and these were followed by other kings. Solomon was the greatest and richest of all the monarchs of Israel. He built a great temple to the Lord, employing many thousands of men in the work of construction. This took the place of the tabernacle. The Queen of Sheba came to visit Solomon, and she found him to be the greatest and wisest king that she had ever known.

What Isaiah Prophesied

During this period, and later, there appeared great prophets in Israel. Among these were Samuel, Esra, Isaiah, David, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Habakuk, Haggai, Zachariah, Nahum, Zephaniah, and Malachi. What did these write about? Chiefly about the coming of Christ. The Prophet Isaiah said something like this:

"The time will come when there will be no wilderness on the earth, for those places that are wild and uncultivated at the present time will become like a beautiful garden. The great deserts of the earth will blossom like the rose. In fact the whole world will be full of glory, for at that time the Lord's Kingdom will be here. There will be no blind people in the world in that age. Neither will any be deaf. There will be no cripples hobbling about on crutches. Those who are dumb will be able to sing. Every one will be happy in that blessed time.

"Then, too, the earth will yield her full increase. And there will be no injurious insects to harm or to blight the crops. In fact there will be nothing to injure anyone in that age of safety and peace. Then there will be a great highway of truth and holiness for the people to walk in. The people will all know what God will require of them, for the knowledge of God will be everywhere in the earth.—Isa. 35.

"In order to bring all these things to pass God will

send a great Deliverer, and He will take control of the government, and His name will be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. There will never be any end of His rule and of His kingdom; for He shall sit upon the throne of David, to give order and to establish truth, and to bless all mankind for evermore.

"In the last days the Lord's house shall be established in the earth, and shall be exalted above all kingdoms that have ever existed; and all nations shall flow into it. And many people shall say, Come and let us go up to the Kingdom, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations and rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

"The waters of truth and life will be here at that time. All who wish to do so may come to these waters and drink, and they will not have to pay any money for this privilege. But the wicked man will have to give up being wicked and return unto the Lord. Then the Lord will have mercy upon him and will forgive him. For the Lord's ways are higher than the ways of men, just as the heavens are higher than the earth. And as surely as the rain and the snows come down from the skies, just so surely will My Word go forth and accomplish its purpose. For the people will be full of joy in that day. It will just seem as though all the mountains and hills are dancing and singing, and the trees of the wood clapping their hands. There will be no thorn-bushes at that time, but beautiful shrubs and trees will spring forth in their place, and this condition of things is to last for ever."

What David Prophesied

These are only a few of the many things that the prophet Isaiah wrote. David also was a prophet of God. Let us hear some of his words. He said something like this:

"Do not worry about the people who are doing wrong today, for before long they shall cease to exist. Indeed it is not long till the wicked shall be completely cut off from the earth. But the meek and humble ones shall dwell here and shall be delighted with the peace that shall then prevail in all lands. I have seen the wicked very prosperous and spreading themselves like a green bay tree; but they cannot continue like that always, for the Lord will surely destroy them. But the Lord will help and bless the good and the upright when His Kingdom is established, and they shall dwell on earth without any pain or death throughout eternity."

Then in another place David said:

"The Lord will come and will judge the people in righteousness. The kingdoms and powers of the world will bring peace to the people. All those who are oppressing and injuring the people by means of cruelty and greed will be broken to pieces. Then all the people will come to know and reverence God. Indeed they will love and worship Him as long as the moon endures. You have seen a gentle rain falling refreshing the grass

and the trees, and all the crops of the fields. Well, that is the way that God's truth will be given to the people. It will be as kindly and as gentle as the rain. For in that glorious time Christ will reign from sea to sea, and from the rivers unto the ends of the earth.

"God is our refuge and strength; and for that reason we'll not be afraid of anything, even though the earth be moved and the mountains (that is the kingdoms) be carried into the midst of the sea of strife and trouble; and if the stormy waters (that is, the people) roar, and the kingdoms shake as the people rise up against them. There is a great river of truth, and the streams of this river make glad the place where God dwells. The fact is that God dwells in the midst of His people, His church; and this church shall not be moved, even during the time when all other things are being moved.

"The people of the earth will rage, and the kingdoms will all be overthrown. God will utter His voice and all human society will melt. The Lord of hosts is with us and will protect us. But God will cause great sorrow in the earth. Then, when the powers of men are overthrown, the Lord will cause all wars to cease. He will break the bow and destroy all the implements of war. Then He will speak to the world and say, "Be still and know that I am God. I will be known and exalted throughout the earth. The Lord of hosts is with us. The God of Jacob is our refuge."

The Prophet Elijah

Another of the great prophets of Israel was Elijah. He lived during the time of King Ahab. This king was very wicked, and encouraged the people to worship false gods. Elijah met the king and told him that he was doing wrong. He said, "King Ahab, the best thing we can do is to put this matter to a test. Go and gather the people to Mount Carmel and we'll find out who is the true God and who is the false god." So the king agreed and a time was appointed for the assembly to take place.

Up to Mount Carmel came the king, his courtiers, and a great crowd of people. Then there were hundreds of false prophets. The priests of the false god Baal called and cried out to their god all the morning and part of the afternoon, hoping that he would send down fire to consume their sacrifice. But he paid no heed to them. Do you know why? Because he actually did not exist at all. Then it came Elijah's turn, and he prayed to the true God Jehovah. But before he prayed he did something else; for God had told Elijah exactly what to do, and the prophet obeyed the Lord in every detail.

First he built an altar of 12 stones, for God's altar had been broken down by the Israelites who had gone into idolatry. Then he killed an animal and placed it on the altar. Then he had a trench dug all around about the altar, and this trench was large enough to contain two measures of seed. Then he commanded that four barrels of water be poured over the wood, over the slain animal, and into the trench; and this was done three times. Then Elijah prayed to God. Immediately fire came down and burned up the sacrifice, the wood, the water, and even the dust.

When the people saw such a wonderful thing as that

happen, they all shouted and fell on their faces and cried aloud, "The God of Elijah is the true God!" Then the prophet commanded that all the false prophets of Baal be put to death, and this was immediately done.

This story is important because Elijah is believed to be a type or picture of the Church of Christ. Do you know what the great test is that everyone must finally face? It is, "Who is the true God?" Perhaps you think that everyone should know that, but millions of people do not know it yet. You see, Satan has claimed to be god, and the Bible calls him the "god of this world." (2 Cor. 4:4.) Then he is called "the prince of the powers of the air," and Jesus referred to him as the "prince of this world."

It was Satan who deceived our first parents, and he also has been deceiving the whole world from that day to this. Jesus said that he was "a murderer from the beginning," and also a liar and "the father of lies." That was because he told the first great lie, when he said to Mother Eve that she would not die. Satan has been ruling in the world and has stirred up pride and selfishness in the hearts of men. He has also caused wars and murders and other terrible things to take place on the earth. It will be a great thing for all of us when he is destroyed by the Lord.

At one time Satan was called Lucifer, for he then was a bright angel in heaven. But he was not satisfied with power that God had given him. He wanted to be a king like God Himself. In fact he wanted to reign over the earth. So, you see, it was pride that caused Satan to be what he is today. He tempted our first parents, and sinned against God and fell from his high position. But many people actually worship him, and do not realize they are doing so; for he often appears to them "as an angel of light." But in time all his false practices will be exposed.

So, then, it must be revealed just who is the true God. God has told His people to set up the great altar of the sacrifice of Jesus. The trench about this altar perhaps is God's great promise and covenant in which He declared that some day He will "bless all the families of the earth". As Elijah's trench was large enough for "two measures of seed", so is God's promise; for the Lord told Abraham that He would make his seed "as the stars of heaven" and "as the sands of the seashore."

SUNDAY SCHOOL LESSON

(Continued from Page 25)

thousands ministered unto Him, and ten thousand times ten thousand stood before him; The judgment was set, and the books were opened."—Dan. 7:10.

A similar picture is presented in Rev. 20. Here John says that he saw "a great white throne", and One sat upon the throne—and he "saw

the dead, small and great, stand before God; and the books were opened"—and the dead were judged according to their works. This great judgment will be satisfactory to all. Its final outcome will be that the righteous will win eternal life, and the wilfully wicked will be finally destroyed—annihilated.

QUESTIONS:

Explain the proverb, "The fathers have eaten sour grapes and the children's teeth

He meant that there would be a natural seed and a spiritual seed of Abraham.

The water that is to be poured over everything is the *truth*, for truth is called "water" in the Bible. Then when all is done as God told us to do it, the fire will come down; and that fire will not be the kind of fire that we have in our stoves, but will be "a great time of trouble" on earth. The world is drawing near to that time of trouble today.

When the great fire of trouble comes, the people will realize what it means. They will know that God is behind it. They will see that Satan has been the false God of the world for many centuries and that he set up his own unrighteous, selfish laws for men to follow when he caused them to live wickedly and act cruelly toward their fellowmen. They will know that very few have been following the laws of the true God, and that Satan has hated the ones who have done so. Oh how glad they will be to know that the great, merciful, wise and loving God of heaven is the true God! It will be worth everything to the world to know that.

QUESTIONS:

Who was Moses?—Ex. 2:1-10. In what way did God use him?—Ex. ch. 3.

What miracles did God work for the Israelites?—Heb. 11:29, 30; Ex. 16:15; 12:29.

What law did God give to Israel?—Deut. 5:6-21.

What was the Tabernacle?—Ex. 26; Heb. 9:2-5.

Name two important festivals held by the Jews.—Lev. 23:5, 27.

What was chiefly pictured in the sacrifices offered by Israel?—Heb. 9:13, 14.

How was Israel governed?—Acts 13:20-22.

Name some of Israel's prophets. What did they prophesy?—Dan. 12; Jer. 25:20; Nah. 2:3, 4; Hos. 13:14.

Tell some of the things that David said.—Psa. chs. 37, 72.

Quote from the prophet Isaiah.—Isa. 35:9; 6:7; 2:2-4.

Tell about Elijah and what took place on Mount Carmel.—1 Kings 18:20-40.

Will the Lord ever prove who is the true God?—Isa. 11:9; Psa. 22:27; Heb. 8:11.

Were the Jews the natural or the spiritual seed of Abraham?—Heb. 11:21.

How many kinds of seed are there?—Gal. 3:29.

Why is it that Christians are called the seed of Abraham?

are set on edge."

Why did God institute the law of heredity? Has it accomplished anything for the human race?

Explain the judgment of the Millennial age. Will it be easy or hard on mankind?

How will the judgment of the world differ from the judgment of the church? Or is there any difference?

Has the world's judgment already begun? If so, in what sense?

Talking Things Over



The Pittsburgh Convention



ANY Bible Students throughout America and other parts of the world are again turning their minds toward Pittsburgh, Pa., where, on the 25th, 26th and 27th of this month, the Seventh Annual Reunion Convention will be held. Of course, not all who are thinking about the convention will be able to attend. This annual gathering has come to represent in the minds of Bible Students generally a definite return movement toward that old-time enthusiasm for the truth and of liberty in His service, such as was manifested when first the harvest message emanated from that same city—from the same building, in fact, in which these reunion conventions are now held.

The convention hall is located at 610 Arch Street, N. S. Pittsburgh Pa. Though now known as the O. of I. A. Temple, it was formerly called the Bible House Chapel; and it was in this chapel that Brother Russell carried on much of his early public ministry. This fact lends added interest to these reunion conventions, which are doing so much to renew the zeal of the brethren to carry on with the same glorious "Gospel of Christ" that brought comfort and cheer to the hearts of so many in days gone by.

The Pittsburgh convention is held wholly under the auspices of the Associated Bible Students Ecclesia of Pittsburgh. This arrangement exemplifies what we believe to be the true and only safe basis for Christian liberty and cooperation among God's people; namely, a recognition of the independence of each local ecclesia, and their inherent right to govern their own affairs. We understand that this year the Pittsburgh brethren have arranged the convention program with a view to giving recognition to as many local ecclesias as possible. This means that those in actual attendance at the convention will represent a large section of the country. This fact in itself will make the convention well worth attending, for all those who can possibly arrange to be present.

One of the prominent things in connection with present truth, as it was originally proclaimed in the old Bible House Chapel, was the spirit of evangelism which it engendered in all who heard and appreciated it. It was such a wonderful story—so grand, and so like the God that we wanted to worship—that "it satisfied our longings as nothing else could do." Brother Russell once said that if the truth "doesn't satisfy our longings, then there must be something the matter with our longings." And when the longings were satisfied with this

glad message it was but natural to want others to know about it. Realizing that the Lord has commanded His people to let their light shine out for the blessing of others, Brother Russell always encouraged the friends to be active in spreading the truth, pointing out that it would be pleasing to the Lord for us to continue such activity until the dark night of trouble settled down and prevented evangelistic effort.

The Pittsburgh Annual Convention continues to set us a wholesome example in this matter of giving public witness for the truth. This year the Carnegie Music Hall again has been secured for a large public meeting, and all who attend the convention will not only be able to rejoice in the blessings *they* have received, but they will also be conscious of the fact that at the same time others will have had an opportunity to hear the glad tidings and to be comforted thereby.

We urge all who possibly *can* to attend this year's convention at Pittsburgh; and let all others be there in spirit, and especially remember the convention in their prayers, that all who do attend may realize the Lord's richest blessing. Our own prayer is that the influence of this gathering, through the published reports and otherwise, may extend far and wide among the people of God, encouraging them to hold fast to the things which we have learned, and of which we have been assured; and to "stand fast in the liberty wherewith Christ hath made us free."

Beginning a New Year

THIS issue of *The Dawn* marks the beginning of the fourth year of its publication. We have every reason to believe that the Lord's blessing has been upon its ministry, not because of any particular persons who have been connected with its publication but because of the message of truth it has consistently sought to keep before its readers. The brethren, at *The Dawn* office are convinced that the glorious harvest truth that was brought to God's people through "Studies in the Scriptures", and which is so thoroughly in harmony with the sacred Word itself, is still the outstanding "message of the hour".

While we are not opposed to progress, yet, as one brother so aptly stated it recently, real progress in the truth is not represented by "blowing out one candle in order to light another one." To us, safe progress means not only a keener appreciation of the divine plan itself, but also a deeper appreciation of its importance in the Christian life. Paul says that the "gospel of Christ is the power of God unto salvation". To the extent that we surround this gospel with weird speculations and vain imaginations, it loses its power in the

Christian life; and ere long we become lukewarm in our zeal to know and serve the Lord.

The Dawn is as determined today as when it first started, to avoid everything akin to human channelism. It does not attempt to set itself up as being the "one and only" means which the Lord is now using to strengthen His people. Briefly speaking, we believe that the *harvest truth* is what the Lord is still using to bless and strengthen the saints; and to the extent that the Lord grants us the privilege of sponsoring this glorious message and passing it on to His people, we are glad.

Manifestations of human channelism are not limited to "organizations", nor to the printed page. The moment an individual conceives the thought that the Lord has *especially appointed him* to make known to the brethren some pet interpretation of some part or all of the Bible, invariably he comes under the influence of the channel complex. It is but natural then for him to reach the false conclusion that the few who agree with him are truly faithful children of the Lord, while all those who do not accept his interpretations are to that extent unfaithful servants. And, whether such an one is able to present his views by means of the printed page or is limited to merely oral presentations, the effect both upon himself and upon those who come under his influence is equally baneful, tending toward the carnal spirit of division and disruption.

Any message that really is God's truth, and which the Lord wishes His people generally to know about will be generally disseminated. Surely He will provide the facilities for placing it within reach of all; because any truth that is important for some of His people to know is equally important for all the church. In this connection we again remind our readers that the only message of truth today that is still available for the blessing of all the brethren the world over, is that glorious portion of "meat in due season" that has come to us through "Studies in the Scriptures". Happy are we if to any extent, either orally or by the printed page, we may have the opportunity of helping to keep this simple gospel of Christ prominently before the minds of the brethren. This is what *The Dawn* is endeavoring to do.

As time goes on, and world developments are seen more and more to fulfil the divine prophecies relating to the end of the age, we do indeed rejoice. Certainly in this regard we have every evidence of the truthfulness of the divine plan, and especially of that reassuring fact of the Lord's *parousia*, or presence. How glad we are that "Gentile times have ended", and that "the kings have had their day", and that "with them sin and sorrow shall forever pass away." It is the desire of *The Dawn* to keep this heart-cheering knowledge consistently before the friends throughout as wide a circle as we can reach; and at the same time to rejoice that the Lord is using others also in a similar happy service for Him.

As we have so often stated before, we here reiterate again, that it is not our view that anyone can earn a place in the Kingdom with the Master merely by means of "working" for Him. Yet we do hold that unless one appreciates the truth sufficiently to really make a sacrifice of time, strength, means or other talents, in an effort to make it known to others, he is not faithful to

the sacred trust that the Father has placed in him by giving him the knowledge of present truth. Paul said, "Woe unto me if I preach not the gospel." This great apostle evidently realized that one's keen appreciation for the truth can best be maintained through an effort to make it known to others. It is for this reason that we encourage those who desire to hold to this precious truth to continue their activities in spreading the glad message. If it is not our experience that "it seems each time we tell it, more wonderfully sweet," then there is something wrong—not with the truth but with us.

"One Is Your Master"

Regarding the matter of cooperation in the work of the ministry, *The Dawn* still holds to the principles outlined in an article entitled "One Is Your Master", which appeared in our very first issue, three years ago. We quote a paragraph from that article, as follows:

"This magazine holds that the only church organization which God recognizes as having special rights in its own territory is the local ecclesia organization. The New Testament reveals that such organizations alone were recognized in apostolic times, and they alone are honored in the Scriptures by being called the 'church of God'. Service organizations therefore must be recognized as, at the most, mere auxiliaries—business expedients, through which to make possible a more economical, effective and general dissemination of the gospel. But there is no Scriptural authority to sanction the thought that any such organizations should be considered an 'exclusive channel' of service for the church."

To us it has been very encouraging to note how the Lord is still blessing the ministry of His truth along these lines. Starting, as it did, in the midst of the greatest financial depression the world has ever known, the ministry represented in *The Dawn* has gone steadily forward, and here and there throughout the country are to be found some rejoicing in the light of present truth who three years ago did not know "the message of salvation from God's own holy Word."

Since the inception of this effort we have endeavored consistently to keep the great fundamentals of the truth before our readers; and reports from all parts of the field indicate that many have been assisted in this way to a firmer hold upon the precious truth—the message which Satan is so diligently striving to take from us at the present time.

In this time of increasing worldliness, when many even of the Lord's professed people have become "lovers of pleasure more than lovers of God," it has been a blessed privilege for *the Dawn* to help hold high the standard of righteousness and truth as we find it in the Bible. We realize, of course, that today, even as in the past, there is being promulgated by certain ones a very unscriptural view as to what constitutes true *holiness* in the sight of the Lord—a theory which in its very nature produces a "holier than thou" attitude of spiritual pride on the part of those who come under its baneful influence. Let us guard against any such attitude as this in our association with others of "like precious faith." Pride with respect to one's attainments along any line of Christian endeavor is a very dangerous thing. Just as it is unfitting for a Christian to boast about how much he has done for the Lord, it is also unwise to talk too much about one's own spiritual at-

tainments—"Let him that thinketh he standeth, take heed lest he fall."

The Dawn Is for All Who Want It

We want *The Dawn* to go to every individual who would enjoy the message which it contains, irrespective of whether he is able to pay for it. Those who, on account of the depression, sickness, old age, or otherwise cannot afford the subscription price of \$1 a year, are urged to send for it just the same. We will gladly put all such on the list for its regular visits. The only thing that we ask is that such requests be renewed each year, the same as though they were paid subscriptions. This is necessary in order to comply with postal regulations. We request that our regular subscribers pass this information on to those whom they have reason to believe would like to have *The Dawn* sent to them.

We take this occasion to express our heart-felt thanks and appreciation to the brethren everywhere who have so faithfully cooperated with us in this ministry—by their prayers, helpful suggestions, constructive criticisms, financial support, and otherwise. We want all of our readers to feel that the work is *theirs* as well as ours. Or, perhaps we might better say, The work is the *Lord's*, but we all have the joy of cooperating with Him—not only through *The Dawn*, but in every other Scriptural way, as ministers of reconciliation. May we all, by His grace and strength, continue faithful in this blessed ministry, and not become "weary in well doing; for in due time we shall reap, if we faint not."

We ask a continued interest in the prayers of all, that on our part we may stand firm, continuing to "contend earnestly for the faith once delivered to the saints", and that our efforts may be motivated more and more by the spirit of divine love, without which they would become as "sounding brass and tinkling cymbals". We pray for you, dear brethren, that you too may be filled with the spirit of God; and that its hallowed influence in your lives may continue to produce, in an increasingly abundant measure, all the "peaceable fruits of righteousness."

ZIONISM FULFILLING PROPHECY

(Continued from Page 7)

and elsewhere several days in advance of other markets.

Leading the World

The importance of all this lies in the fact that these Jews are the forerunners of nationalized agriculture. They are showing the way by which productive farms can be built out of waste land with accumulated cooperative experience. Traditional expensive methods of planting and cultivating have been replaced by cooperative systems similar to some in vogue in California. The Jewish experimental stations have introduced every modern improvement in their citrus groves, so that a whole family in Palestine can be maintained on a full-bearing citrus orchard of only two and a half acres. The olive oil industry of Palestine now has 500 mills turning out fine oils and soaps, also oil-cakes for cattle. The milk pasteurization industry has eight plants with a turnover of \$700,000 per year; and the Palestine Potash Co. is extracting chemicals of great value from the Dead Sea—a veritable "gold mine" in itself.

The Zionist experimental stations conduct studies in methods of cultivation, fertilization, systems of irrigation, tree culture and seeds. Hundreds of new varieties of plants and of live stock are studied and introduced—all under expert direction. This early colonization of Palestine, however, should not be appraised by old world standards, but by pioneering standards; it is but the vanguard of later achievements which shall become greater in scope in every field of endeavor as time goes on. But already this Zionist undertaking constitutes a practical modern entity, complete in all its organs. Already it has institutes of research equipped with laboratories, experimental farms, up-to-date educational institutions cooperative institutes, credit institutions, professional agricultural literature, deep harbors; fast transportation, and hydro-electric power for commercial and agricultural irrigation; hence the way to further colonization on a large scale therefore has been paved. Already its mills and factories are bringing to a waiting world products from 3,000 industries—all this from a land which but a few years ago was practically arid and desolate!

However, as values are only relative, to many Jews the Zionist scheme has had a brackish taste, appearing as a song without a soul, when viewed as a purely commercial venture. But when eye-witnesses told to Jews the world over the story of the breathless expectations, the pent-up longing of centuries, that broke loose when the foundation of Palestine's Hebrew University was laid in 1925, the fruitions of a Jewish national hope began to overleap all bounds since that epoch-making day.

Whether Jew or Gentile it is impossible not to recognize the Jewish reaction to fulfilled prophecy, the joyful heart-cry of this wandering exile of nineteen centuries, whose "double" is now accomplished; and who now is feeling for the first time the frenzied pulsing of hope of final emancipation.—Isa. 40:1, 2.

No Zionist ate nor slept, no one talked for days of anything else, when the cornerstone of that new University on Mt. Scopus was laid. As the impressive procession passed, headed by Lord Balfour, and followed by 12 stones borne in the hands of love from the Mount of Olives to form the dedicated foundation, "Never," said an eye-witness, "have I seen a crowd that so bared itself, its heart and its soul, as this Jewish congregation on that great day of hope realized. Men with hungry eyes, faces twitching, stood transfigured. Women tore their hair, tears streaming down their faces."

Thus has the Jew actually begun to respond to the "still small voice" that shall say to him, "Behold, the day has come that I will make a new covenant with the house of Judah and the house of Israel; not like the covenant I made with you when I took you by the hand and led you out of the land of Egypt, which covenant ye brake, although I was an husband to you. But this will be the covenant that I will make with you. I will put My laws in your inward parts, and will write them on your hearts. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee and curse them that curseth thee. And I will be thy God, and thou shalt be My people. . . . And thou shalt say, This is our God, we have waited for Him!"

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from
Gāl'lee to Jōr'dān unto Jōhn, to
be baptized of him.

14 But Jōhn forbad him, saying, I
have need to be baptized of thee,
and comest thou to me?

15 And Jē'sus answering said unto
him, Suffer it to be so now: for thus

A. D. 26.

CHAP. 5.

ch. 2. 22.

Mat. 9. 24.

Mark 1. 10.

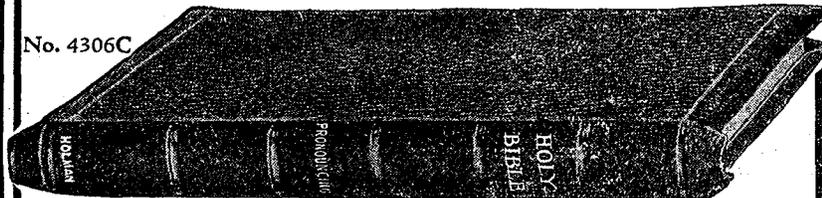
13 And leaving Nāz'a-rēth, he came
and dwelt in Cā-pēr'na-ūm, which is
upon the sea coast, in the borders of
Zāb'u-lon and Nēph'tha-līm:

14 That it might be fulfilled which
was spoken by E-ḡā'jas the prophet,
saying,

15 The land of Zāb'u-lon, and the

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