



DAWN

*THE HOLY SPIRIT
ENLISTED FOR LIFE
THE QUEST FOR WISDOM*

SPEAKERS' APPOINTMENTS

<p>BROTHER H. E. ANDERSON Providence, R. I. July 5 Passaic, N. J. 19</p> <p>BROTHER W. T. BAKER Passaic, N. J. July 12 Hartford, Conn. 19</p> <p>BROTHER C. P. BRIDGES Boston, Mass. July 12</p> <p>BROTHER A. C. FREY Providence, R. I. July 19</p> <p>BROTHER C. F. GEORGE East Liverpool, Ohio July 26</p> <p>BROTHER W. F. HUDGINGS Wilmington, Del. July 5</p> <p>BROTHER ROBERT JOLLY Waukesha, Wis. July 4, 5</p> <p>BROTHER J. C. JORDAN Duquesne, Pa. July 19</p> <p>BROTHER G. S. KENDALL Perryopolis, Pa. July 5</p> <p>BROTHER J. G. KUEHN Detroit, Mich. July 3-5</p> <p>BROTHER WM. MacALISTER Duquesne, Pa. July 5</p> <p>BROTHER OSCAR MAGNUSON Hobbs, Md. July 19</p> <p>BROTHER C. W. McCOY Cheney, Wash. July 12</p>	<p>BROTHER A. L. MUIR Jackson, Mich. July 1 Ypsilanti, Mich. 2 Detroit, Mich. July 3-5 Muncie, Ind. July 6 Washington, Ind. 7 New Albany, Ind. 9 Donelson, Tenn. 10 Memphis, Tenn. 11, 12 Waynesboro, Miss. 13 Atlanta, Ga. 14 Ft. Gaines, Ga. 15 Thomasville, Ga. 16 Jacksonville, Fla. 17 Tampa, Fla. 18</p> <p>BROTHER RUSSELL POLLOCK San Bernardino, Calif. Aug. 9</p> <p>BROTHER GEORGE RIPPER San Bernardino, Calif. July 12</p> <p>BROTHER WALTER SARGEANT Brooklyn, N. Y. July 5 Baltimore, Md. 12 St. Johns, Newfoundland, and vicinity, July 19-Aug 16</p> <p>BROTHER C. A. SUNDBOM Indianapolis, Ind. July 17 St. Louis, Mo. 18 Kansas City, Kans. 19 Denver, Colo. 21 Pueblo, Colo. 22 Phoenix, Ariz. 26 Yuma, Ariz. 27 San Diego, Calif. 28 Los Angeles, Calif. and vicinity July, 29-Aug. 2</p>	<p>Roseburg, Ore. Aug 6 Portland, Ore. 9</p> <p>BROTHER J. I. VAN HORNE Duquesne, Pa. July 12</p> <p>BROTHER E. F. WILLIAMS Beaver, Pa. July 19</p> <p>BROTHER G. M. WILSON East Liverpool, Ohio July 12</p> <p>BROTHER W. N. WOODWORTH Detroit, Mich. July 3-5 South Bend, Ind. 8 Waukesha, Wis. 9 Milwaukee, Wis. 10 Minneapolis, Minn. 12 Colby, Wis. 13 Junction City, Wis. 14 Madison, Wis. 15 Beloit, Wis. 16 Rockford, Ill. 17 Batavia, Ill. 18 Chicago, Ill. 19 Peru, Ind. 20 Indianapolis, Ind. 21 Columbus, Ohio 22 Zanesville, Ohio 23 Pittsburgh, Pa. 25, 26</p> <p>BROTHER ERNEST WYLAM Kansas City, Kans. July 3 Denver, Colo. 5 Boulder, Colo. 8 Lincoln, Nebr. 12</p>
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COMING CONVENTIONS

Month of July

DETROIT, MICH., July 3-5. This General Convention will be held in the Highland Park High School Auditorium, one block off Woodward Ave., cor. of 2nd and Glendale Avenues, Highland Park, Detroit. This auditorium is cool, quiet and comfortable. Rich blessings are anticipated, and a cordial invitation is extended to all. For further information, address, H. N. Nelson, 216 Elmhurst Avenue, Highland Park, Mich.

JUNIOR BIBLE STUDENTS CONVENTION, Chicago, Ill., July 4, 5. This gathering will be held at 910 N. La Salle Street, Chicago. Services will be held throughout the first day, and until 4:30 P. M. the second day. For further information address the Junior Class Secretary, Miss Joy Foss, 5944 N. Knox Avenue, Chicago, Ill.

RUSSIAN—HUNGARIAN CONVENTION, Perryopolis, Pa., July 4, 5. This gathering will be held in the Perry Township High School Auditorium. Brother G. S. Kendall will give lectures in English on Sunday, July 5.

WAUKESHA, WIS., July 4, 5. Dr. C. L. Crossman, Room 18, Putney Block, Waukesha, Wis., class secretary, will be glad, upon request, to furnish full informa-

tion concerning location of convention, programs, etc.

BROOKLYN, N. Y. (Harvest Truth Ecclesia), July 5. This convention opens at 9:45 A. M., and the last discourse is at 6:30 P. M. All sessions will be held in the Y. M. C. A. building, 405 Carlton Avenue.

NORTH BROOKFIELD, MASS., July 19. All sessions will be held in the Grange Hall, Main Street. The opening rally will be at 10 A. M. For further information, address the class secretary, Mr. John Waytina, North Brookfield, Mass.

Month of August

LONDON, ENGLAND, Aug., 1-3. "A general convention for the British friends is being arranged in London during the August Bank Holiday season, Aug. 1-3, with the hope and expectation that a company of earnest and zealous believers in the Ransom for all will gather together for mutual encouragement and the consideration of things that are vital in our Christian life. The gathering will be upon similar lines as previously, i. e., neither the Bible Students Committee nor the London classes as such being responsible for the arrangements, the routine work being carried out by a

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The DAWN

A Herald of Christ's Presence

Vol 4, No. 10

JULY 1936

One Dollar a Year

THIS MONTH

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The Quest For Wisdom—A discussion of true wisdom in contrast to the foolishness of this world, which shows the Christian's need for and the proper method of attaining the wisdom which is from above.

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Prayer—An analysis of the subject which emphasizes the value of proper prayer to God and the folly of "vain repetitions."

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Enlisted For Life—Showing that the engagement of the consecrated is for all time. The good soldier must also expect to endure hardness.

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The Holy Spirit—A study of the true and the counterfeit spirit of God, and the method of operation of each. How the true may be detected from the false. The one is enlightening, the other confusing.

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NEXT MONTH

CONTENDING EARNESTLY FOR THE FAITH

This timely article calls attention afresh to the great responsibility resting upon every consecrated Christian, and especially upon teachers in the church, to valiantly uphold the "faith once delivered unto the saints." It shows that faithfulness in this matter does not imply a contentious spirit.

LOVE, THE PRINCIPAL THING

The inexhaustible subject of Love yields further treasures for the consecrated, in this very practical analysis of 1 Corinthians 13 appearing next month.

HOW GOD'S SPIRIT OPERATES

The second of the series of articles relating to the manner in which Christians contact the real holy spirit of God, and showing how they are guided and blessed thereby.

EYEWITNESSES OF HIS MAJESTY

This doctrinal discussion of the Vision of Transfiguration, which was promised for this month, was crowded out for want of space. Look for it next month.

HOW TO WORSHIP GOD

The answer to the question as to how Christians may worship God acceptably was promised for July but lack of space prevented its publication. It will positively appear in next month's issue.

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NEWS and VIEWS

More Futile Hopes

 HE two outstanding events of June, in the minds of many Americans, was the Republican National Convention at Cleveland, and the Democratic National Convention at Philadelphia. With the close of these two nominating conventions, another presidential campaign swings into action, with all the customary barnstorming and ballyhooing with which the American public must needs be pestered from now until the first week of November. And after it is all over the farmers will still have their distressing problems, there will still be millions of men and women out of work, the rich and the poor will continue to be burdened with terrific taxes, and the radicals will continue to claim that if we want a sane government we should give them a free hand to run the country.

Little, if anything, ever occurs at a political convention in which a consecrated follower of Jesus can be specially interested. Those who are acquainted with the plan of salvation as outlined in the Bible know that neither the Republicans nor the Democrats can bring lasting peace and prosperity to America—that only the Kingdom of Christ can do that. And although each session of these party conventions is opened with prayer, very few, if any, of those who take part in them have any serious idea of trusting God for guidance in their political efforts; and there is not much likelihood that God would help their campaign if they did. It will require more than formal prayers at political conventions or in congressional halls to transform the kingdoms of this world into the long-promised Kingdom of Christ. But it may be of interest to note a part of one of these convention prayers, offered at Cleveland by Dr. Ernest Lynn Waldorf, Resident Bishop of the Chicago area of the Methodist Episcopal Church. We quote:

“As we come before Thee with bowed heads, reverent minds and grateful hearts in worship, we pray that the streams of religious influence available for us through petition, praise, thanksgiving and meditation, may clarify our vision, cleanse our purposes, confirm our faith, control our actions, and create within us those high resolves and lofty aspirations which will make of this gathering a chief contributing cause in removing that confusion and those fears which distress and threaten us as individuals and as a nation.

“Wilt Thou, God, so speak here, and may those here listen, that the millions of our citizens eagerly waiting, may upon hearing the messages of these days, feel that Thou has spoken, and Thy Word has been heard and heeded.”

This may be extolled as a noble prayer, but it seems quite inappropriate at a political convention. His ex-

pression, “we come before Thee with reverent minds,” did not harmonize with a newspaper columnist’s report of the conventioners’ attitude toward these daily opening prayers. This reporter told of a very brief prayer offered by a colored minister at the opening of one of the sessions, and at the close of which there was enthusiastic applause. The columnist observed, however, that the applause was not because of anything the minister had said in his prayer, but in gratitude for its brevity. This same reporter further observed that the convention delegates generally appeared irritated by these daily opening prayers. “They seem to resent, he said, “the idea of being prayed over, although probably most of them need it badly enough.”

It is interesting to note that the Chicago Bishop recognized the “fear” and “distress” which the Bible says would prevail among the nations down here in this day of His second presence. “The confusion and those fears which distress and threaten us as individuals and as a nation,” is what the good bishop asked the Lord to remove through the Republicans. Others, at Philadelphia, asked Him to bless the Democrats in the same way. But the only manner in which the Lord will answer such prayers will be through the ultimate establishment of His coming Kingdom of peace and righteousness—and that won’t come about through the Republican or Democratic party machine.

An Old Delusion in New Dress

DR. FRANK N. D. BUCKMAN, founder of the Oxford Group Movement, and 55 of his disciples, visited Cleveland during the Republican Convention there. Dr. Buckman explained that his visit to Cleveland was not for political purposes, but said that the delegates “may come to us”—presumably for help if they felt they needed it. While in Cleveland he expressed his views on the subject of prayer. We quote from his statement as reported in the public press:

“In the old-style prayer you practically rang up God and told Him what you wanted. It is essential to God-control that God be allowed to do the talking. In our quiet time, God says hello to you, and you will find that if you open your heart He will give you as definite an order as you could get in a Western Union telegram. If America is to be safe, there must be a spiritual radiophone in every home through which God can express his will.”

This method of prayer and of receiving instructions from the Lord is not new, although one might get the thought that it is—by Dr. Buchman’s contrasting reference to the “old-style prayer.” Dr. Buchman’s method originated in the Orient, long before the first advent of Jesus. It was held by the

Jewish sect of the Essenes in Jesus' day, and after the death of the apostles was cunningly introduced into the church by heathen philosophers. In the church it was taken up by groups of melancholy men and women, who established the various orders of monks and nuns. It is the theory of this brand of mysticism that by meditation and quiet waiting before the Lord, divesting our minds of thoughts of every nature, God will miraculously impress upon our minds a knowledge of Himself, and of His will concerning us—as definitely, explains Dr. Buchman, as though we had received a Western Union telegram.

But what has been the nature of these definite answers to this particular kind of prayer? What kind of outstanding guidance has individuals or groups received in this manner? In the case of the dark-age mystics of the Catholic church, and the present-day ones as well, they all have either been told definitely that the doctrine of hell-fire, purgatory, the trinity, the mass, and all other false theories of that apostate institution are true, or else have been told nothing whatever to enlighten their minds on these matters.

Even in the case of Dr. Buchman himself, the results of this method of prayer do not seem to be so promising when viewed in the light of the Scriptures. It is reported that he advises his followers to maintain their places in the various churches with which they are affiliated. But the Scriptures say, "Come out from among them, and be ye clean, that bear the vessels of the Lord." But apparently Dr. Buchman has been definitely instructed that such Scriptures are all wrong, that there is nothing inconsistent in all the doctrinal confusion of the various denominations, hence that it is better to be a good fellow and close one's eyes to the God-dishonoring theories that are being taught around us, and say nothing about them.

Jesus' method of prayer is different from that of Dr. Buchman. Jesus said, "If ye abide in Me, and My words abide in you, ye may ask what ye will and it shall be done unto you." This puts the prayer of the Christian upon the basis of obedience to the written Word, which means that the answer will be in harmony with that Word. If it is a prayer for guidance, the Christian must look to the Word for the answer, else he will be in great danger of being deceived. There is entirely too much danger of deception in the direct method of receiving answers to prayers, for the Christian to trust himself to it. Too many conflicting messages have come through this method to inspire confidence in it on the part of thoughtful Bible Students.

"And Ye Shall Be Broken"

"EDEN SMASHES SANCTIONS," is the screaming headline that appeared in the daily papers recently; and as you read the news item following you learned that Britain's agreement to lift the economic sanctions against the aggressor nation of Italy includes a tacit admission that the League of Nations has definitely failed to accomplish the service to mankind for which it mainly was organized—to prevent war. Under England's leadership the League of Nations had branded Italy an aggressor in the Ethiopian

campaign, and undertook to prevent Mussolini's imperial ambitions from being realized. With the League's failure, therefore, is also a marked loss of British and French prestige in the eyes of the world.

Lloyd George, principal leader of the opposition forces in the British Parliament, declared that the collapse of League authority was bound to result in a condition of anarchy amongst the nations, and must ultimately lead to war. Sir Anthony Eden, British Foreign Secretary, in announcing the decision of His Majesty's government to advocate the lifting of the sanctions, said that the only alternative was immediate war. Thus it is seen that all parties realize that war must come, sooner or later, and that it is only a question of how long diplomatic bartering can stall it off.

As the selfish ambitions of the nations thus draw them nearer to the "battle of the great day of God Almighty," the student of prophecy sees being fulfilled the various forecasts of the Biblical prophets, who foretold the present frantic efforts of men to band themselves together into leagues and combines of one kind or another for self protection. Isaiah declares: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; seek the word, and it shall not stand."—Isaiah 8:9, 10.

The dismal failure of the League of Nations to prevent the Italo-Ethiopian war, is one of the marked fulfillments of the foregoing prophecy. But the League's failure in this crisis does not represent the only break-down of human authority that has occurred in the world since the end of the Gentile Times, in 1914. Since that prophetically marked date, every effort that has been made, nationally or internationally, to stabilize the old world order, has failed; and all the while the nations are being drawn nearer and nearer to the dreaded precipice of destructive anarchy.

How thankful we are as Christians, that to us the seething, raging waves of human passion have become transparent in the light of prophecy, and that we can see through and beyond them to the glad new day of the divine Kingdom, when there "shall be no more sea," and when, under the regulating influences of the new Messianic government love will become the basis of all human activity.

THE DIVINE PLAN OF THE AGES

This wonderful "Key to the Bible" is available in cloth binding at 30 cents a copy. The magazine edition is again out of stock.

EVOLUTIONISTS AT THE CROSSROADS

This is a timely and effective book to interest the modern thinker. It refutes the theory of human evolution by logic and facts, rather than ridicule. 128 pages, paper bound, 25 cents each, 6 copies for \$1.

THE DAWN 136 Fulton Street Brooklyn, N Y.

**THE
EVERLASTING GOSPEL**

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
Gen. 22:18

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
Lu. 2:10

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

20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3:20, 21

20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3:20, 21

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

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9 By faith Isaac received the promises, not knowing what he said, when he blessed Jacob, saying, Bless the Lord, O my son: for he 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.

Zionism in Prophecy

This is the Time of the End. Jacob's Trouble Must Precede Zion's Ultimate Triumph. Israel Receives "Double" for All Her Sins.

SYNOPSIS: The first two installments in this series of articles have traced the prophecies which relate to the regathering of Israel in Palestine. This third installment shows how these prophecies are now in course of fulfilment in this "time of the end."

Daniel Foresaw "The Time of the End"

In the last chapter of Daniel's prophecy he tells us that he was commanded to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.) He also says, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation: and at that time thy people shall be delivered." (vs. 1.)

Here are three things which the prophet thus described would be in evidence at "the time of the end"—the time when God's chastisement upon His people would end, and when they shall be delivered—namely: (1) "many shall run to and fro," (2) "knowledge shall be increased," and (3) "at that time . . . there shall be a time of trouble, such as never was since there was a nation." If the prophet was given a truly prophetic vision of "the time of the end," and if we are now living in that time of the end, then we should be able to behold the fulfilment of these three things which he saw back there in his vision. Do we today see anything that corresponds to these matters which Daniel thus cryptically describes? Let us see.

(1) There never has been a time in all human history when humanity could "run to and fro" as at the present time, because never before did they possess such means of transportation as we enjoy today. Quick and general travel is peculiar to our time. Our grandfathers walked, or rode horseback, or used ox carts; and thus it was throughout all past history—until the last century. Then, for the first time,

railway systems were built, speedy ocean liners were launched, electric cars came into use, then automobiles, bus lines, and now airplane travel. Daniel saw all this in vision, and declared that when "many shall run to and fro" it will be "the time of the end."

(2) Daniel also said that in the time of the end "knowledge shall be increased." But has not knowledge always been increasing? Not very much. Up until the last century we did not have free school systems; hence throughout all past ages the vast majority could not read or write. Nor did they have ready means of communicating knowledge even if they could have read. It is only within recent times that we have witnessed a general increase in knowledge. After the establishment of our modern free school systems came compulsory education laws, requiring children to go to school and be educated. Then came the development of telegraphy, the laying of trans-oceanic cables, the establishment of great news systems, the daily newspapers, an increase in magazines and books, the establishment of free libraries, the building of telephone lines, then wireless telegraphy, the motion picture, radio communication, the talking picture, and now television. Daniel saw in vision this great day when "knowledge shall be increased" phenomenally; and said that it would be evidence of "the time of the end."

The Time of Trouble

(3) "And at that time," says Daniel, "there shall be a time of trouble, such as never was since there was a nation." It cannot be denied that the World War, which broke out so suddenly in 1914, just at the end of the "seven times" heretofore mentioned, was a conflict such as never had been known since there was a nation. It was the first and only World War this earth has ever seen. Daniel does not explain just what kind of trouble he saw in "the time of the end"; but if he saw no more than what humanity has witnessed since 1914, it could well be said to have been "a time of trouble such as never was since there was a nation."

But it may be that more trouble still lies ahead, and that Daniel saw it all in vision. The trouble that is to accompany this day of transition may be as

"travail" (Isa. 66: 6-9); that is, in successive spasms, with periods of easement in between. If so, then matters today seem to be running true to form. Came the War, a worldwide spasm; then an easement. Then came the Depression, also worldwide; and maybe another easement is ahead. Then may there not be another severe birthpang, before nations learn that might does not make right and that disregard of the rights of others does not produce lasting happiness for anybody?

Yes, it seems that we are actually in "the time of the end," exactly as the prophet saw it in vision; and that beyond the troubles attending this day of adjustment, will come peace for Zion and for the whole world. Thus declares another prophet: "In the last days it shall come to pass that . . . many nations shall come and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up sword against nation, neither shall they learn war any more."—Micah 4: 1-3.

An Interesting Gentile Observation

As early as 1889, before even the Jewish world had heard much of Theodor Herzl and of the Zionist movement, the late C. T. Russell, a Gentile friend of Jewry and a deep student of the Hebrew prophecies, published a book entitled "The Time Is At Hand" (long since out of print), in which he predicted that 1914 would mark an important change in the affairs of all Gentile nations, and particularly for God's chosen people Israel; because he believed that God's "set time" to remember Zion had come. But evidently the "set time" for Israel to *hear* had not then arrived, for few Jews ever saw his book. But a few did read his interesting deductions; and in 1910, upon his return from Palestine where he had made friends with Dr. Levy of the Zionist organization and had addressed an interested audience of Jews in Jerusalem, some American Zionists, mainly on Dr. Levy's recommendations, consented to have him address a Jewish mass meeting at the New York Hippodrome.

More than 4,000 representative Jews attended this unusual gathering in New York, to hear a Gentile address them on their own Hebrew Scriptures relating to the restoration of Zion. It was a strangely impressive event. Many, as they entered the hall, obviously were suspicious and skeptical. No applause greeted the speaker as he arose to address this audience; they received him in absolute silence. But soon it became apparent that this Gentile really possessed a profound knowledge of the Hebrew Scriptures, and that he had no proselyting scheme. And his thorough familiarity with the subject of Zionism, and his kindly sympathy for the hopes and aspirations of Jewry soon broke down prejudice and penetrated the icy reserve of his hearers; and the aud-

ience that had come to debate or criticize, burst into such a storm of applause at the finish that it literally drowned out the music.

By a system of clever deductions based upon various Hebrew prophecies this expounder, back in 1910, declared to that New York audience his belief that Zionism was due to take on new life shortly after the year 1914. None at that time suspected the outbreak of a World War in that year, or at any other time, which would wrest Palestine from the terrible Turk and place it under the mandate of a friendly power that would give the Jews a free hand in establishing there a Jewish Homeland. But that is exactly what occurred, much as the speaker predicted. Among those who heard him on that occasion were many prominent Jewish rabbis, teachers, lawyers and editors—to mention a few by name: Dr. Jackos and S. Goldberg, of the American Hebrew; W. J. Solomon and J. Brodsky, of the Hebrew Standard; Louis Lipsky, of the Maccabean; A. B. Landau, of the Warheit; J. Pfeffer of the Jewish Weekly; Mr. Goldman, of the Jewish Daily; S. Diamont, of the Jewish Spirit; J. Barrondess, of the Jewish Big Stick; Leo Wolfson, President of the Roumanian Societies; and many others of prominence, who made it a representative audience of Jewish culture and scholarship.

Shortly thereafter another similar mass meeting was arranged at the Brooklyn Academy of Music, at which Pastor Russell again was the principal speaker. The place was packed, with 300 crowded onto the stage, and over 2,000 had to be turned away at the doors. From there he went abroad and addressed a meeting of Jews in Royal Albert Hall, London; following which 5,000 requests for printed copies of his deductions on Zionism were received within the next two weeks. Already, it seemed, Zionism was actually beginning to take on new life; and the movement, which had been purely political in its inception, was now finding strong confirmation from a religious point of view, and enlisting many new adherents who up to this time had taken slight notice of it.

Prophecy Vitalizes the "Dry Bones"

Dr. Herzl, whose name is a household word among all friends of Zionism, had quickened national aspirations and struck a popular chord in the hearts of Jewry the world over, by stressing the political and economic advantages of a Jewish state. The ancient prophecies which had predicted the ultimate restoration of Zion had been largely overlooked or forgotten in those early days of the movement. But Dr. Herzl himself, and many other leaders, came to recognize that the religious aspect of the movement also was to be a factor of great force in the establishment of a Jewish Homeland. It is to be regretted, however, that this phase of the Zionist movement has not been given greater prominence heretofore.

Dr. Nordau, the immediate successor of Dr. Herzl, although a man of great talent and patriotic zeal, met with much difficulty in his efforts to carry on. Zionism, as a patriotic movement, was admittedly languishing. The leaders saw it trembling in the bal-

ances, and were frankly afraid that it would come to naught. It seemed that it had spent its force along the purely political lines in which it had been conceived and inaugurated. But when Jews, possessed of faith in the ancient prophets, came to see that Zionism is fulfilling the destiny of God's chosen people Israel, they with renewed zeal swung their moral force back of the movement, giving life and sinew to that which had begun to resemble a valley of dry bones. It called to mind the words of the prophet Ezekiel:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down into the midst of the valley which was full of bones. . . . Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost. . . . Therefore prophesy and say unto them, Thus saith the Lord God . . . I shall put My spirit into you, and ye shall live, and I shall place you *in your own land*: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37: 1, 11, 14.

"Jacob's Trouble" Aids Zion's Rebuilding

Zionism cannot fail, for it has the backing of almighty God. He has committed Himself, through His holy prophets, to see to it that the faithful of Israel and of Judah who desire to repossess their homeland shall be permitted to do so. Although further Jewish persecutions may be anticipated in certain quarters, nevertheless "Jacob's trouble" will not dismay true Zionists; they should expect God to permit "hunters" as well as "fishers" to be instrumental in Zion's restoration. (Jer. 16: 14-17.) The prophet elsewhere says:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and they shall possess it. . . . Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of *Jacob's trouble*; but he shall be saved, out of it. . . .

"Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. . . . Why criest thou for thine affliction? . . . For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after . . . in the *latter days* ye shall consider it."—Jer. 30: 3-24.

Evidently the "hunters" of Germany, Poland, Roumania and elsewhere have not yet succeeded in driving to Palestine all the Jews whom the Lord would have return there for the rehabilitation of the homeland. It is equally evident that many of Jewry in

friendly lands must yet be aroused by the "fishers" who are being sent to attract them into the Zionist fold. It is confidently expected that many other Jews of wealth or of a pioneering spirit—especially those having an abiding faith in the foregoing promises—will either join with the Mizrahi World Organization or otherwise assist in forwarding the work of Zionism as soon as they come to realize that this movement is of God and is clearly foretold through the ancient prophets of Israel. In this day of turmoil, coincident with the termination of the Gentile lease of power and the great "time of trouble" heretofore mentioned, great financial upheavals may be expected; and those of Israel who have the means, but who hold back from supporting this movement which is ordained of God, may find themselves in the condition of those mentioned by the prophet Ezekiel: "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."—Ezek. 7: 19.

Who Has the Faith of Abraham?

The great "Messenger of the Covenant whom ye delight in" shall test and prove all Israel as a people chosen of God. (Malachi 3: 1, 3.) Those who worship idols of gold, silver, stocks, bonds or other material things, and forget their privileges and duties as the chosen of the Lord, will not only miss the opportunity of sharing in the present rebuilding of Zion in fulfilment of prophecy, but will receive severe chastisement at His hands in this day of transition—that they may be taught some much needed lessons ere He can use them as channels of blessing in fulfilment of the ancient promise to Abraham: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."—Gen. 22: 18.

Those of Israel who are unwilling to obey God's voice at this time in helping to rebuild Zion, do not have the faith of Abraham; they do not possess Jacob's appreciation of God's promises; but, like Esau, they prefer the things of momentary comfort and pleasure rather than claim their divinely intended birthright. But chastisements from God are blessings in disguise; and harsh experiences during the days of "Jacob's trouble" may open the eyes and ears of many to appreciate and heed the voice of Israel's prophets. If that be so, then these providences of God can accomplish far more in rebuilding Zion than can mere economic advantages in the homeland, or purely Jewish pride or popular patriotism.

After Zion is rebuilt, then, according to the prophets, Israel's future work of extending blessings to all humanity is due to begin. God will then make a new covenant with His chosen people, even as Jeremiah has foretold: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers [whose mediator Moses could not give them lasting blessings] in the day I took them by the hand and led them out of Egypt, which covenant they brake . . . but I will put My law in their inward parts, and

write it in their hearts; and will be their God, and they shall be My people."—Jer. 31:31-33.

Moses declared that a greater than he would ultimately lead the people. (Deut. 18:15.) Moses, of course, referred to the coming Messiah of Israel. Similarly David declared, "The Lord shall send the rod of thy strength out of Zion. . . . The Lord hath sworn and will not repent, Thou art a priest forever, after the order of Melchizedek . . . He shall judge among the Gentiles . . . He shall wound the heads over many countries." (Psalms 110.) May it not be that this great Messiah, "the King of glory," is a heavenly Lord, who even now is overruling the work of rebuilding Zion, preparatory to re-establishing the throne of David, and ultimately exercising spiritual dominion worldwide?

Israel's Double

In an earlier part of this treatise we discussed the prophecies relating to the "seven times" of national chastisement upon Jewry, and offered the suggestion that we have now reached the end of that long period, and that this accounts for the origin and present impetus of the Zionist movement. Another prophecy of interest to God's chosen people is the hitherto obscure utterance of Zechariah, who wrote these words a few years after the Babylonian captivity: "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass . . . turn ye to the strong hold, ye prisoners of hope: even today do I declare, I will render *double* unto thee."—Zech. 9:9-12.

Another equally strange prophecy which evidently refers to the same matter, is the following passage from Isaiah: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand *double* for all her sins." (Isaiah 40:2.) Although the word *mishneh* was used in the Zechariah prophecy, and *kephel* is the word employed by Isaiah, yet the meaning undoubtedly is the same—each text referring to a period or to an experience, or both, which would be a *duplication* or repetition of something that had gone before. Zechariah foretells this "double" before it happens, while Isaiah prophesied of the time when the "double" would be ended and when Zion would again come into her own.

Zechariah does not say, in his prophecy, when the "double" is to begin; he merely quotes the Lord as saying, "even today do I declare, I *will* [future from the prophet's day] render *double* unto thee"—he does not say, "Today the double begins." Nor does Isaiah say when this "double" would end—he merely declares that when it does end Jerusalem shall be "comforted," because the "set time" would then have arrived when God shall return His kind favor to Zion. What then does this "double" refer to, and when does it begin and terminate? Inasmuch as Isaiah shows that divine favor was to be withheld from Jerusalem during this "double," therefore this period of punishment must coincide, at least in part, with the full period of the "seven times" of disfavor heretofore mentioned. But this "double" of disfavor

could not have begun at the same date that the "seven times" began; that is, at the time when the Jewish kingdom ended, at the Babylonian captivity. Why? Because Zechariah was a *post-exile* prophet, writing several years after the Babylonian captivity had ended; and he says that this "double" had not yet begun, that it would be declared upon Jewry at some date in the future. If the "double" had begun at the time of the captivity and the destruction of Jerusalem, then undoubtedly the prophecy would have said, "I have rendered," instead of, "I *will* render double unto thee."

The Dispersion

Evidently, therefore, this "double" of disfavor has reference to some additional national punishment that was to come upon the Jews as a people at some time subsequent to the Babylonian captivity. But what could it signify? What chastisement ever came upon Jewry that was greater than that suffered in 606 B. C., when her children were taken captive to Babylon, her kingdom overthrown, and her temple and capital city destroyed? We answer: The Dispersion, of A. D. 70-73, was far more terrible than the captivity of 606 B. C. After that Babylonian captivity the Jews were permitted to return to Palestine; and while they were not allowed to restore the kingdom, yet they did maintain a tributary national existence in their own land for the next six hundred years—until they were ruthlessly dispersed into all the world by the Roman legions under Titus. This dispersion began in 70 A. D., but the last Jewish fortification did not surrender until the morning of the Passover, 73 A. D.

Was this, then, the ultimate practical beginning of the "double" of disfavor? It would seem so. While divine disfavor clearly began prior to this time, yet this was the date when its actual and terrible manifestation became pronounced. Like certain other epochs in Biblical history, this "double" may be regarded as having two or three beginnings and two or three endings, like overlapping cycles. But it seems clear that the ultimate beginning of this "double" of disfavor was when the Jewish fort of Masada surrendered in 73 A. D., and the Jews were absolutely uprooted from their land of promise and finally dispersed to other lands afar. Since that date the Jews have never had even a semblance of national existence as a people—until the beginning of the present rehabilitation of the Jewish Homeland under the Zionists, within the last few years.

National Existence—National Eclipse

But why is this period of complete national annihilation of Jewry, from the time of the Dispersion until now, called a "double"? A double, or duplication, of what? Since this is seen to have been a period of total absence of national existence for Jewry, it would then seem that it is called a "double" simply because it is a duplication, in point of time, of the period during which Israel enjoyed a national existence. And how long did she exist as a nation?

(Continued on page 27)

The Christian Life

The Quest for Wisdom

Wisdom of This World versus Wisdom From Above. The "Beginning of Wisdom" Is Not the End Thereof. The Difference Between Knowledge and Wisdom, and How the Latter May Be Attained



"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways."—James 1:5-8.

W ANY things pass for wisdom in this world which are but foolishness with God. The Lord's consecrated people, as a class, have gotten over much of their former foolishness, because they can look at things from God's viewpoint by reason of their knowledge of His great plan of salvation. But this does not mean that Christians are not in need of further wisdom. On the contrary, we all need more wisdom; and the more we learn about God's infinite wisdom the more we realize our own lack of wisdom and knowledge.

It is also a fact that the majority of the Lord's people are relatively uneducated. They are not the most "brilliant" among the intellectuals of earth. This was true of the disciples in Jesus' day, and it has been true throughout the age until now. Jesus did not select for His apostles the great ones of His day, nor those who were noted for their educational accomplishments. Rather, he chose chiefly those who were deemed by the public to be ignorant and unlearned; and to these He revealed His message. And on one occasion we are told that He prayed to His Father in Heaven, and said, "I thank Thee therefore Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Knowledge Often Causes Pride

Yes, "not many wise" hath He called. God has seen fit to generally pass by the "wise and prudent" of this world, and to reveal His plan to those of rather immature intellect. Why is this? The reason evidently is that the vast majority of humanity become puffed up when they attain knowledge; and the personal pride thereby engendered tends to blind most individuals to the simple truths of the gospel of Christ. On the other hand, the man or woman who realizes his, or her, shortcomings and mental limitations, is more likely to be humble and teachable. "God resisteth the proud, but giveth grace unto the humble."

But it is not always true that an intellectual person is puffed up with pride. Some intellectuals are quite humble and willing to learn from others, even from God. It is also true that some who are quite lacking in intellect are quite vain, proud and boastful. The

apostle did not say that *only ignorant* people are called, nor that God does not call *any* who possess worldly wisdom. He merely says that "*not many wise* hath He called," and that He invites chiefly the "foolish" things of this world to confound the wise. But He has invited some wise ones of earth, even as He has passed by many of the "foolish" or unwise ones of humanity.

The Apostle Paul himself was wise in this world's wisdom; he was highly educated. Yet he had sufficient humility to receive the truth and to expound it boldly, while other intellectuals looked down upon him and his associates with disdain. Paul never paraded his worldly wisdom before the Lord's people, but used his intellect in clarifying for them the gospel in simple language. He wrote to the Corinthian brethren and reminded them that when he was teaching them he determined to know nothing among them except "Jesus Christ and Him crucified." He could have made a grand display of knowledge along other lines as well; but he did not. He knew his calling, his mission in life, and he acted according.

What a contrast between Paul's attitude along this line, and that of the great clergy of Christendom today. Many of the latter like to display their intellect on worldly subjects, and they talk about those things to the exclusion of God's Word. Such prefer to talk about politics, or travel, or human progress, or history, rather than about Jesus Christ and Him crucified. They may mention the name of Christ in their discourses, but they seldom explain to the people the true significance of His crucifixion—His ransom sacrifice, and what it means, or will yet mean, to humanity.

"The Beginning of Wisdom"

We must admit the fact that we, ourselves, are quite lacking in wisdom, and very unprofitable servants of the Lord. But there is one way in which we all are truly wise. Indeed, it is not egotistical to say that in one sense Bible Students are the only wise ones on earth today. But that does not mean that we should discontinue our quest for greater wisdom of the right sort. God's people are "wise" today, in the sense that they have the "beginning" of true wisdom.

And what is that? The Word tells us that "reverence for the Lord is the beginning of wisdom." So we at least have some wisdom, even though it is only the *beginning* of that to which we may hope eventually to attain.

How few on this earth today really have attained even the "beginning of wisdom"; that is, the beginning of true wisdom! What does the expression "beginning of wisdom" mean? And what does the word "reverence" signify? Take Catholics, for example. They bend the knee, bow down, and make the sign of the cross every time they enter church; and some even do so every time they hear the name of the Lord mentioned. Is that not reverence? No, not necessarily. It is formalism. They do it instinctively because they have been trained to do so, from childhood; just as you may teach a child table manners, and he will instinctively act in obedience to his early training, if that training was sufficiently thorough.

There is just one way in which true reverence for the Lord may be manifested, and that is by making a consecration of oneself to God. Nobody, on any plane of existence, will ever gain eternal life unless he first comes to the point where he appreciates his Maker sufficiently to realize that all he is and has and hopes to be, is due to His goodness and grace. All must recognize that they owe to Him their all, their very existence, and be willing to do His will—recognizing that that is the least that they can do to show Him their appreciation of all that He has done for them. That is true reverence. That is consecration. And until one comes to that attitude of mind he hasn't even attained the "beginning of wisdom."

Knowledge versus Wisdom

So long as a man thinks he can get somewhere without God, believing that he has enough personal ability to attain great things while ignoring God altogether, that man, though he may have great knowledge of many things, does not have even the start of true wisdom. That is why we say that the only ones on earth today who have even the beginning of wisdom, the only ones who have real reverence for God, are those few who have made a consecration to Him. These, and these only, are "wise"—at least to this extent. And it is to these, and only these, that God has revealed His plans and purposes at this time.

Thus God says, through the Prophet Daniel, "the wise shall understand," but, "none of the wicked shall understand." Here, note, He divides everybody on earth in these last days into just two classes, namely, the "wise" and the "wicked." It is evident that the Lord here uses the term "wise" to refer to those who have made a consecration and who have escaped the corruption of the world. The "wise" are those who are on the Lord's side; whereas all the rest of the world continue to lie in the wicked one, and thus are here designated by the term "wicked." Some, of course, are more wicked than others; but all mankind are under condemnation; as "wicked." Only the "wise" have escaped that condemnation; and they did that by making an acceptable consecration to God. Hence the consecrated have at least

the beginning of (true) wisdom."—Psalms 111:10.

Many of the "wicked world" have great knowledge, but they do not have true wisdom. Knowledge and wisdom are by no means synonymous terms. *Knowledge* means "to know," that is, to possess facts. But *wisdom* means, to make proper use of those facts. A man may walk across the street against traffic, and know that cars are coming from both directions. He possesses knowledge that the cars are coming, and coming rapidly, but he may not have enough wisdom to keep from getting run over.

Even some of the Lord's consecrated people, though they do possess the "beginning of wisdom," sometimes do not show very much wisdom beyond that point. They have knowledge, yes. They know the truth. They know that we are living in the dawn of the millennium. They know that ere long the last of the saints will be glorified and the Kingdom will come in power and great glory. They have knowledge of the signs of the times. Yet they continue using their time, talent and wealth (if they have it) in ways which they must know, as consecrated new creatures, that God would not approve.

We all know that we have been called and have been commissioned to "preach the good tidings unto the meek, to proclaim liberty to the captives, and the opening of the prison for them that are bound; to declare the acceptable year of the Lord, and the day of vengeance of our God." But are we all complying with that divine commission? Many are not doing so, but are bending all their energies to build up a business and some material wealth in the hope that their children may live in comfort—and all this at a time when they know, or should know, that neither gold nor silver nor stocks nor bonds, nor houses nor lands, will be able to help anybody in "the day of the Lord's anger"—the day of vengeance, which they now should be proclaiming, as true ambassadors of the incoming Kingdom of Christ. Yes, they lack wisdom. They may have the "beginning of wisdom," but that is all; and if they persist in their unappreciative course they are liable to lose even that.

Are We Wisely Using Our Knowledge?

But we need not criticize others unduly, especially when there is so much to be criticised in ourselves. We all lack wisdom. We know the truth; we have knowledge, but we lack wisdom to properly apply the knowledge which we possess. In Him we find a perfect example, both of wisdom and of knowledge. Says the apostle, "O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!" Yes, He has all knowledge, and He knows how to use that knowledge. We do not have all knowledge, but we do have some—more, in fact, than any other people on the face of the earth; because we know what God is now doing, and what He is about to do, in the earth; and others do not.

Perhaps the Lord will give us even more knowledge as time goes on. But our concern need not be so much about additional *knowledge*. Our quest is not particularly for "new light." Rather, our quest

is for *wisdom* to apply the knowledge we already possess. When we learn how to use our present knowledge of the truth properly, and to make a proper use of our time and strength and means to His glory, then that is time enough to think about acquiring more knowledge. We do not mean that we should close our eyes to any newfound facts. But we do say that rather than let our ears itch for new light, we should redouble our efforts to attain more true wisdom in respect to our use of the truth which we already possess.

How to Gain Wisdom

Well, how shall we pursue our quest for wisdom? What can be done to rectify our present lack of wisdom? The Apostle James answers that question quite clearly in our text.—James 1:5-8:

“If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.”

This text shows the necessity, first, of recognizing our own lack of wisdom; and second, that we must go only to the original source to acquire it. No human channel need be looked to. If we do so, we will likely be led into a bypath of human theory or sophistry. Our text also shows that merely asking God for wisdom is insufficient. We must ask in the proper

manner, with the proper attitude of mind and heart. “Let him ask *in faith*, nothing wavering.” After once seeing the truth of the plan, then if we begin to waver, and are unwilling to take God at His word, then “let not that man think that he shall receive anything of the Lord.”

Some, in these last days, after being in possession of the truth for many years, have now assumed an “ultra-liberal” attitude, in which they feel that Christian liberty requires them to keep such an open mind that they will not know from one day to the next what the truth really is. They take up with one new theory after another, being blown about by every wind of doctrine. Such should note the apostle’s further warning in our text: “A double minded man is unstable in all his ways,” and is certainly lacking in wisdom. But the sad part of it is that he knows not how to attain it, for he is unable to “ask in faith, nothing wavering.”

Happy are we if we are maintaining the same blessed attitude we assumed when first we made our consecration to the Lord. Let us hold the beginning of our confidence in Him, firmly unto the end; let us go to Him daily for additional wisdom in the use of our time, strength and all, to His praise and glory. Blessed is the man who finds such wisdom, and maintains it.

PRAYER

(Installment 3 of “Spiritual Balance”)

Four General Classifications of Prayer. Vain Repetitions Should be Avoided. Long Prayers Seldom Necessary, But Habitual Prayer is Essential to the Christian

* * *



PRAYER is a vital necessity in the Christian life, the neglect of which inevitably leads to spiritual leanness, and in time to spiritual death. By means of prayer the Christian is privileged to commune with the eternal God of the universe; and he has the divine assurance that despite his inherent weaknesses and imperfections he is accepted into the divine presence, through the covering robe of the righteousness of Christ. Hence every Christian is invited to come *boldly* to the throne of grace, there to obtain mercy and find grace to help in time of need.—Heb. 4:16.

Any follower of the Master who is alert to his privileges with respect to prayer will find that it enters into and affects every phase of his Christian life. Every joy and every sorrow; every victory and every defeat; every success and every failure; become opportunities for entering into the divine presence in prayer. The Christian who does not take the Heavenly Father into his confidence with respect to all of

his experiences is living beneath his privileges, and correspondingly must suffer spiritual loss. The poet has well said:

“I tell Him all my sorrows,
I tell Him all my joys;
I tell Him all that pleases Me,
I tell Him what annoys.

“He tells me what I ought to do,
He tells me what to try;
And so, we talk together,
My Lord and I.”

God, of course, does not talk to us audibly and directly; but only through His Word, supplemented by His providences. The Christian who is faithful and sincere in prayer will experience sweet communion with the Heavenly Father through the Scriptures, and will find therein “wonderful words of life” to gladden and refresh his soul in every time of need. It is a blessed thing to realize that God has employed this most practical and definite method of revealing His will to His people of this Gospel age—through His written Word. While enemies of the truth have endeavored to tamper with that Word, through mistranslations and interpolations, yet the Lord has not permitted the adversary to succeed to the extent of concealing His will from His consecrated children.

nor obscuring it in the minds of any who have sincerely endeavored to know and perform it.

Prayer in the abstract may properly be divided into four general classifications: (1) Prayers of *thanksgiving* for blessings already received; (2) *Requests* for additional needed blessings; (3) petitions for divine *forgiveness* of sins; and (4) prayers of adoration or worship. All four of these elements may be, and usually are, embodied in a single prayer. Or, one may approach the throne of grace for the one specific purpose of rendering heartfelt thanks to God for His manifold blessing; or, to seek from Him some much-needed spiritual boon; or, to implore divine forgiveness; or else simply to express heartfelt adoration and worship. One who has surrendered himself fully to the Heavenly Father will always present his petitions subject to the Lord's good pleasure—such an one will never presume to dictate to God with respect to matters that affect either his own life or the lives of others.

Prayer, like all other divinely intended aids for God's people, frequently has been abused, and its proper place in the Christian life often misrepresented. This misunderstanding and misuse of the privilege of prayer has come about through a failure to take into consideration all that the Bible has to say upon the subject. By over-emphasizing certain isolated passages, and at the same time erroneously interpreting them, some have advocated spending many hours a day in formal prayer, in monastic or ascetic fashion. Others, by calling attention to a different group of Scripture texts, have justified an equally false position in which prayer is generally neglected.

"Men Ought Always to Pray"

In 1 Thessalonians 5:17 the Apostle Paul advises us to "pray without ceasing"; and in the 18th verse he adds, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Then we have the parable of the importunate widow—given, as the Scriptures say, to teach the lesson that "men ought always to pray and not to faint." (Luke 18:1.) Furthermore, we have the example of Jacob, who wrestled all night in prayer; and in the morning received the blessing for which he was seeking. The Prophet Daniel, and others, also occasionally spent long sessions in prayer. From these and many other important object lessons in the Bible, the thought is clearly conveyed that the man who is living near to God will be a man of prayer. Not only will he go often to the throne of grace; but also, whenever occasion demands, he will not hesitate to remain as long as necessary in intimate communion with the Heavenly Father.

By using these and similar Scriptures, without taking into consideration other passages of the Bible, many have become extremists in the matter of prolonged prayers. These have so over-emphasized the importance of prayer that they let it eclipse almost every other divinely intended activity in their lives. Thus is brought about an emotional condition of spiritual unbalance bordering onto fanaticism. These misguided Christians not only habitually spend many hours a day in prayer themselves, but generally con-

clude that those who do not follow their example cannot be living as near to the Lord, nor on so high a spiritual plane, as they should be. Thus they become victims of spiritual pride.

This fanaticism regarding long prayers is quite common in certain nominal church circles. Many of these zealous people use the expression "praying through," to describe certain long sessions of prayer in which they suppose they have finally convinced the Heavenly Father that He should save certain ones from eternal torment. They accept every sudden emotional "conversion" of sinners for whom they have been praying as a divine answer to their long and agonizing pleadings—and they say the convert has gotten "the power" of the holy ghost. While these good people doubtless are sincere, yet if the full truth were known they probably would find that in most cases the Lord does not really pay any attention to their prayers; that these apparently miraculous "conversions" are manifestations mainly of over-stimulated emotions.

Avoid Vain Repetitions

That the Lord did not intend that His people, in order to be pleasing to Him, should become fanatics, either as to prayer or otherwise, is clearly shown by Jesus' own instructions to His disciples in His sermon on the mount. He said, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him." (Matt. 6:7, 8.) Jesus does not say that because the Heavenly Father knows our needs before we ask Him, that we should not pray at all; He simply mentions this fact as a reason why it is not necessary, *habitually*, to indulge in long prayers, either privately or in public.

And note how apt is the illustration the Master uses in His instructions against the propriety of long prayers: He says, "Use not vain repetitions *as the heathen do.*" How wise was Jesus! He knew that it would be practically impossible for an imperfect human being to spend long hours in formal prayer without resorting to "vain repetitions." How many of us would be able to pray for even half an hour without repeating ourselves many times? Now Jesus makes it plain that such habitually long prayers are not at all an evidence of special nearness to the Lord. On the contrary, it is so often noted that such an extreme attitude in the matter of prayer leads to a deceptive form of spiritual pride in which the individual feels that he is on a higher level spiritually than are his brethren who pray less but do more.

In order to make clear what He meant by short prayers, the Master, in continuing His lesson, sets forth a model prayer—one that has been offered up many millions of times and familiarly known as the "Lord's Prayer." In this prayer He illustrates, first, the Christian's proper approach to the Creator—"Our Father, which art in heaven." Then follows a brief statement of adoration and worship, intended to remind one of the sacredness of the God whom we worship—"Hallowed be Thy name."

Then follows a statement which emphasizes a most fundamental element which must permeate all our prayers if they are to be acceptable to God, namely, a genuine longing for the Messianic reign—"Thy Kingdom come." A prayer for the coming of God's Kingdom is an unselfish prayer. All our prayers to Him must be unselfish, or they will never reach higher than our heads. Hence in this model prayer Jesus brings this point squarely home to us. By praying for the coming of the Kingdom we are demonstrating our interest in God's great plan of salvation which He is now working out in behalf of man. We thus demonstrate that we are more interested in that plan, and the blessings of the world that will result therefrom, than we are in the gratification of our own personal desires.

Asking Amiss

The Apostle James says, "Ye ask, and receive not, because ye ask amiss." (James 4:3.) How often this has been the disappointing experience of Christians! But why? And how may we be sure that we are not asking amiss? James answers in the same verse—"that ye may consume it upon your lusts." In other words, to the extent that our prayers are *selfish* they are "amiss" and will go unanswered. But Jesus' model prayer guards us against this error in prayer, by turning the mind of the petitioner at the very outset in the direction of *others* and away from self. A prayer for the Kingdom is a prayer for all mankind. When one offers this prayer sincerely he displays his interest in fallen man for whom Christ died, all those who are to be blessed by His Kingdom in which we hope to share. To the extent then that our petitions are based upon the principle of unselfishness, as set forth in these simple words of our Lord's model prayer, they are sure to be answered in due time.

Then follows those meaningful words, "Thy will be done, in earth as it is done in heaven." Even our unselfish interest in the blessing of mankind must be prompted by an earnest desire to have God's will done on the earth. How inconsistent it would be to offer a petition of this kind while neglecting to see to it at all times that our own wills are fully surrendered to the Lord, and failing to allow Him, even now, to reign supreme in our hearts. From this it can be seen that acceptable prayer is not only a means of obtaining blessings from the Lord but is also an aid to the Christian in bringing himself more fully into harmony with the Lord's will. After all, there is no richer blessing that can come into any Christian's life than that which results from full and absolute obedience to the will of God.

Nor did Jesus ignore the daily needs of the Christian, in His model prayer. He realized that even though the Heavenly Father knows what we need before we ask Him, yet our appreciation of His daily provision is certain to be enhanced by making them a matter of earnest prayer. "Give us this day our daily bread" is not a petition for material prosperity for the future, but a simple request for such blessings as we need just for *today*:

"Just for today, Lord,
For tomorrow and its needs I do not pray.
Help me, bless me, keep me:
Just for today."

He Requires Our Cooperation

"Forgive us our trespasses as we forgive those who trespass against us." These words place upon the Christian the responsibility of cooperating with God insofar as possible in bringing about the answers to his own prayers, especially his petitions for forgiveness for sins. And how very practical this procedure is! Why should we expect God to forgive our trespasses against His law while we refuse to extend the same concession to those who have transgressed against us?

"Abandon us not in temptation, but deliver us from the evil one," is a preferred translation of the closing words of this model prayer. (See *Diaglott.*) How simple and direct is this supplication for assistance and deliverance in time of need! Indeed, the strength and beauty of this entire prayer is due largely to its simplicity and brevity. As Christians we know that unseen forces of evil, under Satan, are arrayed against us; and God knows this also. Hence, it is quite unnecessary that we extensively plead or preach a sermon to the Heavenly Father each time we seek His protection from our foes. In most cases the blessings we pray for already have been provided, if we but look around to discover them. For example, when we pray for protection against Satan and his wiles, our prayers are answered already in a general sense, through the Word of truth—for God has provided it for an "armour," to protect us from all the "wiles of the devil." But we must know how to put on, and keep on, that armour.

So it is in the case of many other things for which we pray—not only does God know what we have need of before we ask Him, but He has also made provision for us to meet that need; and sincere prayer helps to bring us into the proper heart condition to appreciate and appropriate the blessings which He provides.

It is unnecessary, unexpected, and would not be pleasing to the Lord, for the Christian habitually to spend several hours a day in formal prayer, to the exclusion of other Christian activities. Yet we must not ignore the fact that there may be occasional times during a spiritual crisis, when a somewhat prolonged season of prayer would be both appropriate and effective. We have already mentioned the case of faithful Jacob, who once prayed all night. But there were exceptional circumstances which prompted that particular prayer. There is no indication in the Bible that Jacob spent every night in prayer. So far as we know this was the only time in Jacob's whole life that he thus "wrestled" all night in prayer. We believe that a careful check-up of the various accounts in the Bible which record the offering of long prayers by God's faithful people will reveal that such long prayers were the exception rather than the rule in their lives.

Those mystics who hold that a Christian should

spend several hours a day in prayer usually insist that in doing this they are but following the example of Jesus—and they proceed to create the erroneous impression that Jesus spent many of His nights in prayer. Probably many Christians take it for granted that Jesus spent at least some whole nights in prayer. Possibly He did, but certainly there is nothing in the Bible that says He did. Those who assume this should guard against the human failing of allowing “the wish to become father to the thought.” Jesus was far too active throughout each day, traveling about, or instructing His apostles, or performing miracles, or otherwise bearing witness to the truth, to permit of His spending many whole nights in formal prayer.

Did Jesus Pray Whole Nights?

That Jesus was a man of prayer there can be no doubt. The Gospel record of His earthly ministry shows that He communed much with His Heavenly Father; but there is nothing to suggest that He ever spent entire nights in formal prayer. Luke 6:12 is frequently quoted by the advocates of long prayers, in an effort to prove that it was Jesus' custom to pray all night long. We quote the passage as recorded in the King James Version: “And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.” Even though we should grant that this translation of the passage is correct, it would not prove that Jesus was in the *habit* of spending entire nights in prayer, nor that He spent any other night than this one, in constant prayer. But is this the correct translation of the text?

Prof. Wilson, in the *Emphatic Diaglott*, translates this passage as follows: “And it came to pass in those days that He went out to the mountain to pray; and He remained through the night, in the oratory of God.” The Greek word here translated “prayer” in the Common Version is *prosyookhay*. It is the same Greek word that is rendered “prayer” in Acts 16:13, which reads: “And on the Sabbath we went out of the city by a river side, where *prayer* was wont to be made.” But Dr. Wilson, in a *Diaglott* footnote, says that nearly all scholars translate *prosyookhay* in Acts 16:13, and Luke 6:12, as a “*place of prayer to God*,” or, “the oratory of God,” and explains that the word thus used means an uncovered building, with seats, such as an amphitheatre, and that such places were used for worship where there were no synagogues.

With these facts before us we can readily understand what happened on this occasion when Jesus went out into the mountain to pray. He found such an open-air stadium, one used by the Jews as a “place of prayer,” and it afforded a secluded, quiet retreat, where He could spend the night undisturbed. He went to this place to pray, and of course He did pray, and doubtless prayed long and fervently; but, in view of the proper translation of the passage, there is no proof that He actually prayed all night, without cessation, even though He did spend the night in that quiet retreat, rather than returning during the night to join His disciples.

But, as already noted, there may be times when prayer, longer than usual, would be justified. The parable of the importunate widow may indicate this to some minds, yet the entire parable would hardly bear out this conclusion either. This parable is recorded in Luke 18:1-8. Verses 7 and 8 read, “And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you He will avenge them speedily. Nevertheless, when the Son of man cometh, shall He find faith on the earth?”

Thus does the Master clearly indicate that the Father's answer to the continual prayers of His elect is something which is to take place “when the Son of man cometh.” Thus seen, there is no reason to suppose that the expression, “His own elect, which cry day and night unto Him,” contains any other thought than that faithful Christians, the world over, and throughout the age, would continue to pray, upon every suitable occasion, day or night, “Thy Kingdom come, Thy will be done, on earth, as it is done in heaven.” And will it not be in the overthrow of Satan's empire, and during the establishment of God's Kingdom, that His enemies, who are the enemies also of the Christian, will be dealt with and properly punished? In this parable Jesus sought to encourage the “elect” to be persistent in this prayer; and also indicated that its long-deferred answer would result in a loss of faith on the part of many, especially as century after century went by and sin and death continued to reign. So long was the answer to this universal prayer of God's elect to be deferred, that even when “the Son of man cometh,” the enemies of God and righteousness would still be rampant, and faith in prayer would well nigh die out in the earth.

Work and Pray

God wants us, as Christians, to be a people of prayer. He wants us to “pray without ceasing,” in the sense that we will continually seek to be in an attitude of prayer before Him, and of communion with Him. And while there may be exceptional occasions when long formal prayers would be found beneficial, yet the *life* of prayer, with blessed but short seasons of communion, seems to be the ideal set before us in the Bible. While regular periods of prayer, such as at night and in the morning, seem advisable, the Christian will also find a blessing in lifting up his heart to God in prayer almost any time, as circumstances indicate the need and appropriateness of so doing.

We must remember, if we are to maintain spiritual balance on this point, that prayer is not all there is to the Christian life. God did not call us into the narrow way merely in order that we might have the privilege of communing with Him. We need prayer as a proper background, or a part of the background, for other privileges and responsibilities that belong to us as Christians. There is a proper time for prayer, and also time when God expects something other than prayer. We have a noteworthy example of this in His dealings with Moses and the children of Israel.

Against the wishes of many of the Israelites, as it afterward was revealed, Moses had brought them up

out of the land of Egypt; but the Egyptian host had pursued them, and had overtaken them at the Red Sea. There was no apparent means for the Israelites to escape. The Red Sea was before them, and the Egyptian army was behind them, ready for the attack and capture. So they "cried unto the Lord." Was this a time for prayer? Most of us perhaps would have thought so; but the Lord Himself decided otherwise.

To Moses God said, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." (Exo. 14:15.) In this brief account, therefore, we have an illustration of the fact that sometimes *action* is more acceptable to the Lord than *prayer*. God had made known to Israel that He would deliver them from the Egyptians. They had already received abundant evidence of the Lord's ability to do what He proposed to do; so this was a time to continue cooperating with the Lord, rather than to seek a reassurance of what He intended to do?

So it is today. The Lord has made known to us what He is now doing in the earth, and has invited us to cooperate in that work; which means that this

too is a time for action, a time to "go forward." While we should not neglect our proper privileges of prayer, yet it would not seem to be pleasing to the Lord for us meanwhile to neglect the faithful carrying out of His will in connection with other things He has given us to do. We should not imagine that He would be more pleased to have us spend most of our waking hours lying prostrate at His feet, in view of His definite instructions relative to serving the brethren, and bearing witness to the truth.

Let us continue faithful in prayer, in all of its phases—in thankfulness, in seeking forgiveness of sins, in imploring divine blessings, and in adoring and worshipping our Heavenly Father. But let us also continue to enjoy all the other privileges that belong to us as Christians, such as studying His Word, fellowshiping with His people and serving them, and of faithfully bearing witness to His truth. Thus may we seek to exercise "the spirit of a sound mind," in *prayer* as well as in all other things that pertain to life and godliness, and thereby show forth His praises still more abundantly.

(To be continued)

Enlisted For Life



IN ANCIENT days, when a British subject took the king's shilling and signed up to serve in his sovereign's army or navy he was enlisted until such time as the crown saw fit to discharge him; and if meanwhile he sought to repudiate his responsibilities or run away, he was recognized to be a deserter and was treated as such when caught, regardless of any extenuating circumstances that may have prompted his act.

Even today, whether in the United States, in Great Britain, or in any other country, when one enlists for military service, he knows the exact moment when he becomes a soldier, and the duration of his enlistment. There is no guess work about it. He does not imagine himself a soldier one day and entertain doubts about it the next. Nor does he keep wondering what army he is in—whether the American, the British, the French, or some other. And the matter of becoming a soldier is exceedingly simple. One day a person is a private citizen, with utmost freedom, and the very next day he may belong not to himself but to his country, in a very special sense, by the simple procedure of signing his name. He is no longer his own, but must now take orders constantly from a superior.

To enlist as a soldier in the army of the great King of kings is likewise a quite simple matter—but it must be accomplished in just one way, and in no other. While the Christian candidate for enlistment is not given a literal shilling when he joins this most im-

Christians Are Warriors in the Greatest of all Conflicts, Enlisted Under a Captain Who is a Prince of Peace. They Must Fight as He Fought, Not with Carnal Weapons.

* * *

portant of all armies, yet there is something which he does receive. The apostle Paul speaks of this, saying, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that *holy spirit* of promise, which is the *earnest* of our inheritance, until the redemption of the purchased possession, unto the praise of His glory."

Hence, even as the bright shilling from the English sovereign was a token of the fact that the recipient thereof was now a British soldier, so the holy spirit now is a token or proof of the fact that he who receives it from the Lord has joined His army, and is willing to come under the rules and regulations that are an essential part of the army discipline. This proof or "earnest of our inheritance" is such that it should leave no doubt whatever in one's mind as to the service to which he is now called.

Belief in Our Cause

A man of integrity and honor is not very likely to voluntarily enlist in any army if he believes that that army is engaged in an unjust cause. Before seeking to fight for his country, he should make sure that his country is in the right. When Abraham Lincoln called for volunteers there was a spontaneous response. Those who rallied to the standard had faith not only in their President but also believed in their cause. Some armies have to be recruited by employing mercenary soldiers, persons willing to

fight simply for the money or loot they are promised. Perhaps they have been out of employment for some time, and gladly seize on anything that offers them a living. But such is not the state of mind of the real patriot, the man who feels activated to fight for some worthwhile cause, wherein vital issues are at stake. For him enlistment means willing sacrifice; and a new bent to his energies, exerted gladly for some definite and worthy goal.

And so it is with him who would do his duty in the army of the Lord. He does not neglect to first count the cost; he consecrates himself, knowing what it means. With him it is not merely a matter of walking up a "sawdust trail" or to a "mourner's bench" in a moment of emotional excitement. He has come to realize that if he enters God's service, it will be a life-long enlistment. Before taking any step, he finds out all he can about it; and among other things he considers the words of the great Captain of the army, who has said: "Whosoever, therefore, does not bear his own cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and counteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? . . . So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be My disciple."

"Fight the Good Fight of Faith"

It is upon such persons—those who have satisfied themselves as to the justice of their cause and have counted the cost—that the apostle calls, saying, "Fight the good fight of faith; lay hold on eternal life." He does not call upon all men to do this; nor upon sinners, nominal church goers, nor the "tare" class; but only upon true soldiers of the cross, those who have come under the direction of the great Commander-in-chief of the forces of righteousness and truth. He knows that these are satisfied with their Lord's service, that they realize it is worthy of their every effort, that they know it will eventually mean their exaltation to reign with Christ and participate with Him in the blessing of mankind. He knows that these are real soldiers duly enlisted to fight, and so he exhorts them to fight the battle of truth.

Does it seem inconsistent that those who elsewhere are called "peacemakers" should be encouraged to fight? Jesus did say, "Blessed are the peacemakers, for they shall be called the children of God." He also said, "Peace I leave with you, My peace I give unto you." Then the apostle declares that we are to have our feet shod with peace. Yet it is a fact that the most peaceful of all people on the face of the earth have to be real fighters, the greatest and best of all fighters, enlisted in the greatest conflict that the world has ever known.

And just what is the cause for which they fight? Is it not the cause of truth? But is it really a fact

that truth needs to be fought for, lest it become completely destroyed? Yes, it is the cause of truth for which we fight; yet ultimate truth is in no danger of destruction; for God is its Author, and He is quite able to preserve it. What the Christian fights for, therefore, is not to preserve truth as an abstract entity in the world, but mainly to preserve its power *in himself*. He knows that the bitterest enemies of truth are engaged in a constant warfare against him, and that it is their purpose to rob him of the truth if it is possible to do so.

Concerning this warfare the apostle says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Well do we know the source of this "spiritual wickedness in high places," and that Satan and the fallen spirits have no love for the things of God nor for any of those who have covenanted to do His will.

We Must Endure Hardness

Yes, to preserve and maintain his standing with the Lord means a real fight for the Christian. Let no one vainly imagine this is not so. There are giants abroad, all hostile to those whose feet are planted on the strait and narrow way. In the midst of these the Christian may seem somewhat like Lilliput among the Brobdingnagians. He may feel like one of the Spartans at Thermopylae, or as one of the "noble six hundred" in the Balakava charge—with overwhelming odds against him. But his spirit is strong, as in that desperate charge of the "light brigade," whose participants were immortalized by the poet Tennyson: "Theirs not to reason why, theirs not to make reply, theirs but to *do* and *die!*" There is something very admirable about such courage, even when exerted in a misguided cause. It speaks of perfect obedience, even at the cost of life. The six hundred charged a battery in position, and in so doing and by their reckless bravery gave an example of military heroism since heralded to all the world.

The Christian's fortitude is like that, and his cause transcendantly glorious. There is a battery set in position against every Christian. Satan knows that the followers of Jesus represent the triumphant cause of righteousness, which he himself desperately hates. He is aware that the establishment of Christ's Kingdom will mean the end of his own evil empire. In the very beginning of the Gospel age the evil one tried to thwart the high purpose of the great Head of the church. Failing to tempt Him to evil, Satan then raised up wicked men who slew the founder of Christianity on Calvary's mount. The resurrection of Jesus must have appalled Satan and his agents of darkness. Ever since that time the adversary has kept after the followers of the Son of God, with despicable intent to down them if he can, to swerve them aside from the righteous course they have chosen to follow, to tempt them to drop out of the noble fight even in the last hour of conflict, when final victory is about to perch upon their truth-spangled banners.

Our battle is not against our fellow mortals, nor is it with carnal weapons. The Christian soldier

dare not employ the selfish tactics of the world. The disciple of Jesus is like his Master, in that he has "compassion on the multitude, for they are as sheep not having a shepherd." He realizes that millions of humanity are dragged through a sordid existence without ever having had a fair show. Others have gained positions of power, and have become hard, selfish and cruel. Many Christians, of course, suffer contacts with these. The Lord's true people are "sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life." Insofar as possible these live peaceably with all men, and in return for hatred they render forbearance and love.

What the Christian Must Fight

But while the Christian does not fight with the world, in the sense of fighting against his fellow human beings as such, yet he must fight the world in the sense of combatting the SPIRIT of the world. This indeed he must resist at all times; for the spirit of the world is not the spirit of God, but is strongly opposed thereto. Christians must look askance at the methods of the world, which tend toward pride and selfishness; also at the vanities of the world, the motives that underlie the actions of worldly men, the riches of the world, and the multifarious things in which people put their trust. All these are to be avoided by God's people, for those who are animated by His spirit know that the spirit of the world is incompatible, false and wrong. They fully realize that "if any man love the world, the love of the Father is not in him."

As members of that select group who have been called to the new life in Christ, we also must fight the *flesh*; that is, we must keep it down, and see that the new creature mind remains in control. The great Apostle Paul said, "So fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest having preached to others, I myself should be a castaway." An athlete may exercise himself by pounding a punching-bag filled with air. Or he may direct his punches at an imaginary bag, simply striking the thin air. But Paul's blows of faith were not directed at a wind-bag. He did not beat the air.

Paul realized that to keep his body under called for well-directed mental efforts and utmost perseverance. Not that his natural propensities were what the world would call bad. On the contrary, as regards good morals and uprightness, it seems that Paul was exemplary. But the apostle knew his own fleshly tendencies, to do the things that were not helpful and expedient for him as a new creature. He realized that the flesh exercised a downward pulling power, and he fought this with all the spiritual strength at his command. He knew that if the flesh won the day, then he must lose out as a new creature; and he was determined not to lose the prize of the high calling.

Writing to Christians this faithful soldier of Christ said, "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.

... Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God." The apostle here makes the simple statement that the Christian must not live for the things of the flesh, as do the people of the world, but must live for the things of the spirit, being led by the divine spirit, keeping the body sacrificed on the altar of divine service.

Examples of Faithful Service

We knew one who kept the flesh sacrificed so faithfully that after his day's work he would sit up half the night to answer letters from persons seeking spiritual guidance and help. Also we remember a typical instance of one who went on a long journey to render brotherly assistance of this kind. A pilgrim brother once arrived in a certain city on a Friday afternoon. He was scheduled for a meeting that night, and for as many more on Sunday as the friends could arrange. That particular Saturday was left open for him, for correspondence and other necessary business, for which he was grateful. But a brother living ten miles away, kept home with a sick wife, was very desirous of seeing this traveling brother. He had written to him, saying that he would invite in his friends and neighbors to hear the gospel message in the event of the pilgrim's arrival. So the brother had written to him, saying, "I'll be there."

But on Friday night there arose a fierce blizzard, sweeping down from the north. All night the wind howled and the snow swirled and drifted. And all next day the storm continued unabated. It was a terrible day, but it was the traveling brother's only opportunity to visit the man with the sick wife; so he decided to go. A courageous resident promised he would try to get him through the drifts in a bob-sleigh, but advised against attempting it. He said that nobody would expect him or come out to a meeting in such a blizzard and such bitter cold. The brethren all advised, "Don't think of going; you may never get there, and it is not reasonable to attempt it." But somehow the brother felt he ought to go, and so he started out in the open bob-sleigh.

Two powerful horses pulled the sleigh through the drifts, and finally the brother arrived at his destination. What a welcome he received! His host said, "I never dreamed that you would come in such a storm. But I have been told that you pilgrims will stop at nothing when it comes to helping others; and now you have proved it. I cannot adequately express my appreciation. My sick wife wanted to see you so much, as well as I; and so did my neighbors, for they have been reading some of the tracts which tell about God's plan of salvation. Five of them are here now, having come in spite of the storm; and I'm so glad, for they'll know now that it's true, this power of the truth about which they've read and heard; for it brought you away out here to us on such a day as this."

So the brother had a blessed time at that home. Even if the people had not listened, he still could

rejoice that he had at least dealt a blow at his flesh, which had said to him, "Don't be such a fool as to travel ten miles in this terrible storm with the thermometer down below zero. If you do, people will think you crazy. Stay where you are, in this nice warm home." But the brother didn't fight as one who beats the air, that day. He fought his flesh, he fought it into subjection, he made it suffer some cold and inconvenience for Christ's sake. It was not long thereafter when he learned that the sick woman had died in perfect peace because of his visit, and that the husband had fully consecrated his life to the Lord—having been encouraged thereto by the example of this traveling brother.

It is easy to talk about such experiences, but it is not so easy to put them into practice. It still is true that "the spirit is willing, but the flesh is weak." It gives us a struggle all along the way. The flesh says, "Don't be hard on yourself; take things as easy as possible. There's a by-path running almost parallel to the strait and narrow way; it will land you at the very same goal; and it has more things to cheer you as you travel along." Christian and Hopeful, in Pilgrim's Progress, gave heed to this voice, and it landed them in the castle of the terrible giant, who beat them almost to death. That allegory carries a lesson worth remembering.

Other Things to Fight

The Christian also has to fight for liberty, for the freedom of Christ. There are so many things that seek to rob him of this sacred heritage. All about us are selfish systems which have enslaved the minds of men. How few there are who dare to think for themselves. Yet the Christian should realize that no one else can make decisions for him. Each of us must personally decide what is right and what is wrong; using the Bible as the touchstone. Each must be convinced in his own mind, else he cannot develop a Christian character. Each one must be free to do God's will and not yield to the will of some one else. It is a glorious thing to realize such Christian freedom as this, to know that God is dealing with us as sons, and not as slaves who dare not call even their thoughts their own.

And when a true Christian hears the honor of God being assailed, he will embrace any opportunity to fight to uphold His name and plan, using the "sword of the spirit, which is the Word of God." Being God's ambassador in this world, he rejoices to let people know to the fullest possible extent that God is wise, merciful, mighty, and the very embodiment of love. It pains him to hear the Lord's character maligned by false teachings that make Him out to be a monster of hardness and cruelty. He ever bears the motto, "God is love"; and he acts on the assumption that honest hearts want to hear about this, even though they may have been led into disbelief by unreasonable misconceptions of the past. By constant use of the Word the true Bible student becomes expert in its use, and the more beautiful and real it becomes to him.

A Life Engagement

Every soldier in Christ is enlisted for life. He has become convinced that there is nothing else worth living for but to serve in the army of the living God. He has taken unto him the whole armor of God. The helmet of salvation protects his head against the shafts of error, so much used by the adversary; and also keeps him from becoming "heady." Nor is he ever without the strong girdle of truth. The breastplate of righteousness also is a principal part of his defensive armor. And he has the shield of faith, which is a sure protection against Satan's fiery darts. Finally, he has a dependable weapon that can be used effectively both for offense and defense, namely, "the sword of the spirit"; and he should always keep it ready for instant use.

Enlisted for life! Yes, that is the bounden position of the warrior of God. For him there will be long marches. There will be cold snows and stormy winds. There will be victories and also seeming defeats. There will be times when flesh will weary of the continuance of the campaign. There will be many a hard battle. There will be the thrilling call of the trumpet of truth and the martial music of the band. There will be the challenge of the enemy. And there will be wounds and bodily pain. But with all this there will be the assurance of ultimate triumph. There will be the cheering words of the great Commander, "It is your Father's good pleasure to give you the Kingdom." And so the good soldier faithfully fights and struggles on to final victory, knowing that he serves the cause of Him who is King of kings, and Lord of lords—one who finally will subdue all things unto Himself. If He be for us, why fear we all those who may be arrayed against us!

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The Holy Spirit

A Study of the True Spirit of God in Contrast with its Counterfeit, which Satan Seeks to Foist Upon God's People Today Even as in the Past. Both the True and the False Spirit May Be Detected by the Fruitage.



UST what is the holy spirit? And exactly how does it operate in the Christian life? These are important questions, for which every follower of the Master should seek earnestly to find the true answer. It is not our purpose in this article to attempt an exhaustive analysis, nor even to cite all that the Bible has to say on this intricate subject. For a detailed and comprehensive study of the matter we would refer the reader to Volume 5 of *Studies in the Scriptures*.

This present discussion of the holy spirit and its operation we believe is timely, in view of the fact that some brethren who once had an apparently clear understanding of the subject now are manifesting a tendency to revert to various unscriptural Babylonish theories relative thereto—even to the ancient mystical view of the “holy ghost” which was introduced into the nominal church soon after the death of the apostles and which originated among oriental heathen worshippers centuries before Christ’s first advent.

This mystical theory of the holy spirit and its operation in the Christian life—briefly stated and stripped of all its trimmings of high-sounding, ambiguous phrases in which it is usually garbed—insists that a miraculous or “occult” power instantaneously enters into the “spiritual” Christian at a certain point in his experience, floods his being with an exhilarating joy, cleanses him from sin, and thereafter abides in him as a protection from evil and constitutes an ever-present source of indescribable peace and happiness.

Where it Comes From

In the writings of the various nominal church fathers who have sponsored this unscriptural theory, the holy spirit or “holy ghost” is usually described as a personality, the third part of a trinity of Gods; and its miraculous entrance into converted human beings is spoken of variously as a “definite experience,” the “baptism of the spirit,” “sanctification by faith,” “getting the power,” “being born of the spirit,” “receiving the second blessing,” etc. This theory was embraced and promulgated by many of the so-called Christian mystics in the Catholic Church from about the third century onward. With the rise of Protestantism in the sixteenth century, it was taken up by various individuals in the different denominations, and in some of these it became an essential doctrine.

Quakerism is based upon it. The Quakers thus “wait for the spirit to move” them in their meetings. The Pentecostals subscribe to a more boisterous form of the same delusion; and those sincere people of the Christian and Missionary Alliance hold the same fundamental idea, though in a somewhat subdued or conservative form. The so-called “Holy Rollers” are perhaps the most radical of all the professed

Christian sects in respect to this alleged “definite experience” of the “holy ghost.”

It is not our purpose in this article to go into the historical aspects of the subject, or relate in detail how this theory was first introduced into the nominal church, or trace its original source. We simply mention the fact that careful historians, such as Mosheim, present evidence to show that it originated in the Orient. India even today is infested with ascetics, called “holy men,” who, after long years of repeated fastings and other self-punishments, claim to be able to do miraculous things as a result of being filled with a supernatural or occult power. This same practice of austerities was brought over into the nominal Christian church, and the “power” thus obtained was erroneously called the “holy ghost.” This “power” perhaps is due largely to an over-stimulation of the emotions; but in many cases it is evidently supplemented by an occult influence emanating from fallen angels.

But what we are mainly interested in at the moment is how this theory squares with the teachings of the Bible relative to the manner in which the holy spirit should operate and the effects it should have in the Christian life.

“It Will Guide You Into All Truth”

According to the Bible one of the offices of the holy spirit is that of *teacher*. It is through the enlightening influences of the holy spirit that Christians are enabled to understand the “deep things of God.” This being true, it is but reasonable to expect, that those Christians who possess the largest measure of the holy spirit should be the ones to have the clearest understanding of the truths of the divine plan.

Hence, if the “definite experience” of our nominal church friends, as well as some Bible Students, in receiving what they suppose to be the holy spirit, is really of God—if it is actually the holy spirit of God that floods the souls of those who enjoy this “experience”—then all such should receive an instantaneous or rapid enlightenment of mind which would enable them to see in their true light all the gross errors of the nominal church, and to readily grasp the glorious simplicity of the divine plan. Particularly should this be so down here in the harvest time of the Gospel age, when it is God’s due time for ‘the wise to understand.’ But *is* this the experience of those who “get the power” or are “born of the spirit,” in the regulation, nominal church fashion?

In this connection we have in mind the experience of one who now, and for many years past, has enjoyed the light of present truth. Before receiving a knowledge of the truth, this sister was closely associated with the Christian and Missionary Alliance, whose

members claim they have received the baptism of the holy spirit, or the "second blessing." Not being satisfied with her own attainments along this line, this sister prayed and labored earnestly for the "definite experience" by which she might know that she had been "sanctified" and "born of the spirit." Fortunately her earnest endeavors proved futile for a sufficient space of time to permit her to come into possession of and read *The Divine Plan of the Ages*. Later she read Volume 5 of *Studies in the Scriptures*, and was able to see what really constitutes the holy spirit, and just how it operates in the Christian life.

Thinking that her friends and relatives within the Christian and Missionary Alliance, who seemed to be possessed of so large a measure of what they claimed was the holy spirit, would be the first to welcome the truth—since the spirit of God surely should help one to see the beauties of the divine plan—this sister faithfully witnessed to them. And what were the results? Did these good people, through the power of the holy spirit with which they claimed to be filled, discern the truth when it was presented to them? They did not! On the contrary, they promptly told her that it would "grieve" the spirit for them to accept such "heresies." And to this day these "spirit-filled" religionists are still in darkness, bitterly opposed to God's truth. While these people claim to possess a high degree of spirituality—and are, indeed, fervent in their blind devotion—yet they insist that present truth is rank heresy, and that they would be unfaithful to God to accept it.

"Ye Shall Know the Truth"

What is true in the case of these friends and relatives of the sister above mentioned, is also true of practically all who claim to have received the "second blessing," or a "definite experience." The bitterest enemies of present truth today are those professed Christian groups of so-called "holiness" people who make such enormous claims concerning the sanctifying power of the "holy ghost" in their lives. One may discuss the truth with almost any reasonable person, if it be done in a kindly manner, and will receive a thoughtful, courteous hearing; but in the case of those who have been "baptized of the spirit" there seems to be a barrier to all reason, which prevents their gaining a knowledge of the simple gospel of the divine plan.

Now, in view of this, we are forced to one of two conclusions: (1) Either that which Bible Students for more than half a century have supposed to be the truth is not really the truth; or else (2) the spirit that is in these sincere "holiness" people which causes them to oppose present truth, is not God's holy spirit of truth, but a confusing influence that emanates from Satan the prince of darkness. Here is a clear-cut issue of truth and error which should not be side-stepped by sincere Christians and Bible Students.

Today much so-called "devotional" literature is being circulated more or less widely among truth brethren—writings of men and women who for the most part advocate the foregoing false theory of the "holy ghost." Those circulating this literature usually sug-

gest, of course, that Bible Students when reading it should "overlook the doctrinal errors" which it contains. But is it wise to mix error in our spiritual diet? If we do, can we expect not to be contaminated by it? Experience and observation prove that it is most unwise to attempt it. Evidently the Lord had good reason for urging His people not to touch the unclean things of Babylon, because there is constant danger that our spiritual lives may become infected thereby.

Such Results are Not of God

It is a noticeable and lamentable fact that in many cases those who once rejoiced in present truth, and who have taken up a study of these so-called "deeply spiritual" writings of hellfire and trinity advocates, soon begin to discount the importance of the divine plan doctrines. The devil knows full well that he could scarcely hope to induce one who is enlightened with present truth to again accept and preach eternal torture for the wicked; but he has been able, through this false operation of the alleged holy spirit, to lead some to the conclusion that after all the glorious truths of the divine plan are but elementary, or secondary in importance, and that since we learned them years ago there is no value in continuing to talk about them now. So these brethren who once loved to "tell the story o'er and o'er," are scarcely ever heard to mention the doctrines of the divine plan any more—except to disparage enthusiastic interest in them.

Thus it is seen that this pseudo holy spirit runs true to form. In the minds of those not enlightened by present truth, it crystalizes belief in eternal torture, and all the other God-dishonoring doctrines of the Babylonian creeds; while with those who are safely beyond such absurdities, it gradually obscures the blessed vision of present truth so that it ceases to be talked about; and those who remain enthusiastic about it are looked upon as mere babes in Christ, on a much lower spiritual plane than the brethren who advocate the joys of the "definite experience."

And not only so, but frequently those who insist on remaining loyal to present truth, and evince opposition to the spread of these and other false theories, are classified as being "narrow minded," "sectarian," "Babylonish," etc.; and in some cases those who have come under the influence of this "deep spiritual experience" have ceased to associate with their brethren who remain loyal to present truth—and either remain home alone, form little groups by themselves, or go back to the nominal church. In one case a sister in whose home truth meetings were regularly held, became filled with this counterfeit holy spirit; and after failing to "convert" the remainder of the class, requested them not to meet in her home any more—the excuse being that they were too "Babylonish"; yet they did nothing to warrant this charge except to remain loyal to the divine plan as it is taught in the Bible. Is this the result of being filled with the real spirit of God?

We are not mentioning these matters for the purpose of stirring up controversy, nor to criticize those

who do not agree with us. We are simply presenting evidence that the nominal church conception of the "holy ghost" and its operation in the Christian life is false, for the reason that it is opposed to the truth of the written Word of God. Wherever possible it prevents one from accepting the truth, in the first place; and when it is admitted into the heart and mind of one who already has accepted the truth, it tends to undermine faith in the importance of that truth; and in some cases has actually led brethren back into much of the doctrinal corruption from which they were once glad to escape—like the sow that "returns to her wallowing in the mire."

The Alarm Should Be Sounded

In other cases, where there has not been a complete return to nominal churchianity, nevertheless one or more of the important features of present truth have been given up. Some are reading the works of Rev. McIntosh, for example, in which is presented an entirely different conception of the typical teachings of Israel's tabernacle services. These erroneous teachings, when accepted, undermine many of the fundamental truths of "Tabernacle Shadows," particularly those truths concerning the sin-offering; yet some brethren who have come under the subtle and baneful influence of the so-called "second blessing" are now accepting these teachings and discarding their "Tabernacle Shadows," which all Bible Students have long recognized to be the very foundation of the divine plan.

It is not by choice that we here call attention to these matters; we would much prefer not to do so. But, brethren, present truth is at stake; and those who are determined to be loyal to that truth cannot simply stand on the sidelines and say nothing, while they watch various subtle efforts that are stealthily being made to take that truth away from the Lord's people—not if they expect to receive the approval of the Lord. Love for the brethren dictates that when we see danger lurking in their pathway, a warning should be sounded. It is our hope that those responsible for the circulation of this false conception of the holy spirit among the brethren, are themselves but temporarily deceived; and that their own sadly changed attitude toward the glorious truth, when it is thus called to their attention, may be sufficient to arouse them to the gravity of the situation, both in respect to themselves and as regards those under their influence. Let us pray that this may be so, if it is the Lord's will.

How the True Spirit Operates

Having called attention briefly to the counterfeit holy spirit now in operation in the lives of millions in "Christendom" and in heathendom, and noting the effect it has with respect to one's attitude toward present truth, let us now also note briefly how gloriously different is the result of the real holy spirit of God, in its operation in the life of the Christian. When Jesus promised His disciples to send them the holy spirit. He referred to it as the "spirit of truth," which would "guide . . . into all truth." In harmony with

this, we find that when the holy spirit did come it opened their minds to a clearer understanding of the Old Testament Scriptures and also energized them to self-sacrificing efforts in proclaiming the truths they had thus been taught.

In brief, the effect of the holy spirit in the lives of the apostles and the early church was to lead them to a clear understanding of the fundamentals of the divine plan then due, and to zeal in witnessing thereto. It did not hinder them from grasping the truth, as the counterfeit holy spirit has always done. It did not induce them to stop talking about the doctrines, but urged them on to faithfulness in declaring the "whole counsel of God." It was a holy influence in their lives, always encouraging purity of heart, mind and body, but never indicating that these were the sole considerations of the Christian, and that he need not be overly concerned about the doctrines of the divine plan, nor feel any special responsibility for bearing witness to them among the brethren or to the world in general.

These then, are the contrasting effects of the real, and the counterfeit, holy spirit. The *counterfeit* holy spirit, in the minds of most people who possess it, is deemed to be a personality—a personal God, the third part of a trinity of Gods. But the *real* holy spirit of God, is not another god; it is the power or influence of Jehovah operating through His Word of truth, and always in harmony with that truth.

What It Is

We have already referred the reader to Volume 5 of *Studies in the Scriptures*, for a detailed discussion of the subject of the holy spirit; and we heartily recommend that all the brethren take occasion to make a fresh study of this entire subject. We now quote briefly from page 183 of that valuable treatise, as to what constitutes the holy spirit of God—not that we consider this to be an inspired definition, but because we have proven it to be thoroughly Scriptural:

"In the light of the Scriptures we may understand the holy spirit to mean:

"(a) God's power exercised in any manner, but always according to lines of justice and love, and hence always a holy power.

"(b) This may be an energy of life, a physically creative power, or a power of thought, creating and inspiring thoughts and words, or a quickening or life-giving power, as it was manifested in the resurrection of our Lord, and will again be manifested in the resurrection of the church, His body.

"(c) The begetting or transforming power or influence of the knowledge of the truth. In this respect it is designated the 'spirit of the truth.' God rules His own course according to truth and righteousness; hence, God's Word, the revelation of His course, is called truth—"Thy Word is truth." Similarly, all who come under the influence of God's plan of truth and righteousness are properly said to be under the influence of the spirit or disposition of the truth; they are properly described as begotten by the truth to newness of life."

Definition (a) describes the operation of God's spirit as it is manifested in the work of creation, and other miraculous demonstrations of His mighty power. Definition (b) suggests the manner in which God's spirit inspired the ancient prophets to set forth facts concerning the future which they themselves did not comprehend; also the miraculous operation of God's spirit in the work of recreation, or resurrection from the dead.

Definition (c) is the one which particularly concerns us in connection with this discussion, as it relates to the manner in which God's spirit operates in the hearts and lives of Christians. The Scriptures bear abundant testimony to the fact that this particular operation of the holy spirit is through the written Word of truth. Later in this discussion we will examine the various passages of Scripture relating to this point, but for the present we are endeavoring merely to present the general outline of truth pertaining to the subject, that may have the picture in mind as we proceed to examine Scriptural testimony bearing thereon.

What It Does

Through the operation of the "spirit of truth" in the Christian life various results are accomplished. We are said to be "anointed," "begotten," "sealed," "sanctified," etc. And then there is a "baptism" of the spirit, which also has its proper place in the general picture. So far as the church in general is concerned, all of these various operations of the truth are through the Word of truth. The Old Testament, as we know, is a product of the direct and miraculous operation of God's holy spirit. Likewise, the New Testament comes to us through the inspiring power of God's spirit as it operated in the lives of Jesus and His apostles. This means that when we come under the influence of the written Word we are actually in contact with the influence and power of God. Appropo to this thought, we are indebted to a brother in the Northwest for the following helpful illustration:

"If a man wishes his son, who is attending college in a distant city, to come home, he directs his energy in taking up pen and paper, writing a letter and mailing it to his son. He does this because his son is a creature of mentality, capable of understanding a letter and of responding to his father's wishes. The son, in obeying his father, is actually placing himself under his father's influence or power—the power that was directed through that letter.

"With this thought in mind," continues the brother, "can we not see that if we are under the influence of God's truth, we are really under the influence of His power, His energy? . . . Is it not apparent therefore that a mysterious something operating in our lives—as taught by some brethren today—is unnecessary?"

The objection will be raised, that if the operation of the holy spirit in the lives of Christians is as simple as suggested foregoing, then everybody could be filled with the spirit simply by reading the Bible. This is an objection which cannot be ignored if we are to arrive at an understanding of the pure truth on this

important subject. It is in the proper answer to this seemingly plausible objection that the truth on the subject is really clinched and caused to shine resplendently clear and understandable.

Questions That Call for an Answer

Why are some "begotten" of the spirit through a study of the Bible, while others are not? Why do some come under the "anointing" of the spirit as a result of the truth, while others, just as enthusiastic in their devotion to the Bible, are never anointed of the spirit? While there have been millions who have professed to follow the Bible, and large numbers of these have actually been faithful to the point of laying down their lives for it, yet in all the centuries of the Gospel age, only a "little flock" have actually enjoyed the blessings of the real spirit-filled life, as did the Master. Why is this so? These are some of the points that will be considered in the concluding section of this article, which will appear in *The Dawn* for next month.

(To be continued)

A BLESSED EFFORT

Early this year *The Dawn* suggested that its subscribers send in names and addresses of **Bible Students**, regardless of their present affiliation, and that we would gladly send them this magazine for three months, free—paid for from a special fund for this purpose.

The response of the friends was most generous—beyond our expectations—but now we have the extra work involved in this effort well in hand, and are ready for more names. It is a glorious privilege of service, both for you and for us; and in the Lord's providence this worthy effort should be extended. We are sure that many of our readers know the addresses of other Bible Students which they have not yet sent to us.

Through the "Good Hopes" plan we have been able to enter every name thus far received, for a free trial subscription; and already many of these are now sending their own renewal subscriptions—with remittance, or on credit, or asking to be placed on the free list. Many of these new friends are themselves now sending us names and addresses of other brethren whom they desire should receive *The Dawn* magazine.

Thus we are able, by your kind cooperation, to comfort many that "mourn in Zion," and to help them into the clear light of present truth; while many who are standing firm in the faith rejoice to learn that others are standing with them. It is a joy to receive letters from all these, and to see the blessed results of this cooperative effort to extend the witness of truth.

The Dawn now invites all brethren to send in additional names of Bible Students for the three months' trial subscription, and we will do the rest. Where it seems advisable, it might be well to call on some of those whose names you send to us, explaining that it is by your invitation that they are receiving *The Dawn*. This may also give you many blessed experiences.

THE DAWN 136 Fulton Street Brooklyn, N. Y.



International Sunday School Lessons



WITNESSING UNDER PERSECUTION

JULY 12—Acts 4:1-12

And as they spake unto the people, the priests and the captain of the temple, and the Sadducees, came upon them,

Being grieved that they taught the people, and preached through Jesus the resurrection of the dead.

And they laid hands on them, and put them in hold until the next day: for it was now eventide.

Howbeit, many of them which heard the word believed; and the number of them was about five thousand.

And it came to pass on the morrow, that their rulers, and elders and scribes,

And Annas the high priest, and Caiaphas, and John, and Alexander, and as many of them as were of the kindred of the high priest, were gathered together at Jerusalem.

And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the holy spirit, said unto them, Ye rulers of the people, and elders of Israel,

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole.

This is the stone which was set at naught of you builders, which is become the head of the corner.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.

GOLDEN TEXT: We must obey God rather than men.—Acts 5:29.



PETER had embraced a golden opportunity for preaching the Gospel. The healing of the lame man had caused quite a sensation, and consequently a large crowd had gathered around Peter and John in Solomon's Porch. Then it was that Peter had told the people how the marvellous cure of the impotent man had been effected, that it had been done by divine power and in the name of Jesus Christ.

Then he told them plainly that they had crucified the Son of God; and yet he said, "But now, brethren, I wot that through ignorance ye did it, as did also your rulers. . . . Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens 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."

And while Peter was preaching this great sermon, the priests, Sadducees, and others, came upon the two apostles, and were very much annoyed because the people were being instructed in the truth. The claim that Jesus was alive was most odious to them, and they decided to investigate the healing of the impotent man.

There could be no question about the fact that the man was cured, for there he was as lively as could be; but there was in their minds a big question concerning the source of the healing power that had done the work, and this they determined to look into and expose this resurrection fraud that was being preached. So they arrested the apostles and put them in custody till the next day.

It was before Annas the high priest and other ecclesiastical dignitaries and friends of the high priest that the apostles were brought, and asked by what authority they had healed the lame man. And Peter was not long in telling

them. He was "filled with the holy spirit," and seems to have been utterly fearless. He told them that they had put Christ to death, and yet there was no other name given for salvation but the name of Jesus.

This stone, set at naught by the builders, had become the head of the corner. Peter did not mince matters in talking to these men before him. He told the straight, unvarnished truth, and drove it home with power. And when they saw the boldness and courage of Peter and his companion, they "took knowledge of them that they had been with Jesus."

Then the high priest and others commanded the apostles that they should not preach any more in the name of Jesus, but the ambassadors of Christ replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

God's faithful witnesses have acted in like manner all through the Gospel age. They simply cannot hold back from proclaiming the things that God has revealed to them. Just as the two disciples at Emmaus went away back to Jerusalem that very night to make known the glorious tidings that their Lord was alive, so do the true heralds of the cross and its ransoming power now go forth to tell of divine love and of God's preparation for the approaching deliverance of the world from the thralldom of sin and death.

Our message is not a popular one. The ecclesiastics have made it unpopular. If the opponents of the truth would but stand out of the way, the good news of Christ's coming Kingdom of righteousness on earth would spread much more rapidly—but his is not God's design for the truth at the present time. The great majority of men do not really want to go to heaven, but would prefer to live right here, under proper conditions. Thank God, the time is not far away when the truth will be made known to all.

Satan then will be bound, and neither he nor his minions will have further power to deceive.

Meanwhile God does not want things to be too easy for His own people, hence He desires them now to preach the Gospel of the Kingdom under difficulties, oppositions and persecutions. But He has promised to be with them, and has said, "Blessed are you. . . Great is your reward in heaven, for so persecuted they the prophets, which were before you."

QUESTIONS:

Did Peter use a direct or round-about method of preaching the truth on this occasion? What were the strong points in his discourse?

Why was Peter's opportunity especially good? Do we have good opportunities today? If so, what are they likely to be?

In speaking to the people was the apostle really harsh, or did he sound a note of kindness and mercy? Is it appropriate that we do likewise?

Why is the truth unpopular today? What is this unpopularity accomplishing for God's people? What will make the truth popular in due time?

What promises has God made to those who are faithful in doing His service?

SERVICE IN THE EARLY CHURCH

JULY 19—Acts 4:32-35; 2 Cor. 8:1-9

And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold,

And laid them at the apostle's feet: and distribution was made unto every man according as he had need.

* * *

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction the abundance of their joy and

their deep poverty abounded unto the riches of their liberality.

For to their power I bear record, yea, and beyond their power they were willing of themselves;

Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Therefore, as ye abound in everything, in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich.

GOLDEN TEXT: It is more blessed to give than to receive.—Acts 20:35.



WHILE the first century communistic arrangement of the Christians at Jerusalem began favorably, it was not long till "there arose a murmuring" among the brethren—"because their widows were neglected in the daily ministrations." Finding that the supervision of a community would keep them back from their vital work—the preaching of the gospel—the apostles left such business matters as distribution of food, etc., to others.

Nor did the apostles go about organizing new communities. Yet the Apostle Paul distinctly says, "I have not shunned to declare unto you the *whole* counsel of God." Paul thus makes it manifest that Communism is not a part of God's counsel, and not in the divine arrangement for this present age. Jesus never instructed His disciples to practice Communism—they inaugurated this early experiment wholly on their own accord.

While God thus permitted the early church to experiment with communism, it would seem that He allowed it merely to manifest the

fact that that system was impractical and unwise; even as He allowed His people to make various other mistakes so as to learn lessons therefrom. The early Christians certainly were sincere and unselfish in what they attempted to do, but their communal scheme did not work out according to their expectations.

Christianity is not a movement calling for communism, but one that demands beneficent consecrated individualism. Hence the apostle exhorts each Christian to "provide for his own," and to "lay by on the first day of the week" something for the service of others, "according as the Lord hath prospered him." All should have remembered that Jesus did not establish a community, nor was communistic doctrine any part of His teaching.

Paul, properly enough, volunteered to take up collections among Gentile Christian congregations, for the benefit of the poor of the Lord's people at Jerusalem. Most of the Christians in his day were poor, especially those of Palestine. In order to secure greater protection from highway robber bands, who often caused much destruction of life and property throughout the unpoliced countryside, many Christians had moved into Jerusalem from outside districts. Moreover, Christianity, being opposed to all other religions of the time, was very unpopular; hence the brethren could not expect to receive aid from any outside source.

The church at Corinth evidently was lacking in liberality; nor had the believers there made the spiritual progress that they might have shown, considering their educational advantages. For one thing there seems to have been a sectarian spirit among them. The apostle points this out in these words:

"Every one of you saith, I am of Paul; and I am of Apollos: and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" (1 Cor. 1:12, 13.) Then again, he says, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not meat: for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. 3:1,2.

Paul also tried to stir these Christians to greater liberality. Evidently they had not responded as they might have done, to the needs of their poor and needy brethren elsewhere. The apostle points out to them that the privilege of giving is a blessed one, and one that reacts most favorably to one's spiritual development.

The apostle illustrates this by speaking of the congregations of Macedonia, which, although quite poor themselves, had been most liberal in their contributions in behalf of their still poorer brethren at Jerusalem. Nor did their liberality stop with monetary donations, but these devout Macedonian followers of Jesus were willing to give themselves in any possible way to serve the great cause of God in which they so fervently believed.

Benevolence is one of the great proofs of true love. God's people are convinced that "it is more blessed to give than to receive." They appreciate God's wonderful benevolence in giving His most precious possession—that of His own Son—and they appreciate the fact also that Jesus voluntarily left the heavenly glory and gave Himself. So, then, we should have a desire to be God-like in this way as well as in all other respects, so that the spirit of divine grace may have full course in us and that we may fully cooperate in the divine purpose concerning us during the present testing of faith and love. That was Paul's instruction to the Corinthians.

QUESTIONS:

Was the communistic experiment at Jerusalem a success? Why did God permit it to take place?

What proofs have we that communism is not the divine arrangement for the church during this age?

Were the early Christians mostly rich or poor? What special disadvantages did they live under? Had they the benefit of public charities, such as we have today?

What was wrong with the church at Corinth? Were these Christians living up to their privileges? What is the lesson here for us?

What spiritual advantage accrues to us through exercising benevolence and liberality?

CHRISTIANITY SPREAD BY PERSECUTION

JULY 26—Acts 8:4; 1 Pet. 4:12-19

Therefore, they that were scattered abroad went everywhere preaching the Word.

* * *

Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

But if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing as unto a faithful Creator.

GOLDEN TEXT: Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.



PAUL of Tarsus was most zealous in his efforts to wipe out the Christian religion. Concerning his activities before his conversion, we read, "As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison." But his finally became a case of, "man proposes, but God disposes"; the very persecution that Saul thought would destroy Christianity was the thing that spread it abroad and caused the seeds of truth to be sown in other places. Verily then in this matter God "made the wrath of men to praise Him."

Moreover, the followers of Christ, instead of becoming intimidated and giving up in despair, earnestly continued to preach the Gospel wherever they had opportunity, being in nowise daunted by their adversaries. They seemed to clearly understand that their commission called for sacrifice and suffering, and they were willing to lay down their lives in the great service to which they had been called.

The Christians of that time were not divided into clergy and laity. They did not place the responsibility and privilege of proclaiming the dispensational message upon only a favored few, and at the same time excusing the majority. They well knew that this service was given to the entire church, and that the faithful carrying out of this ministry was to be the means of proving their loyalty and obedience to God, and of bringing upon Christ's followers trials and persecutions. So, we are told that "they that were scattered abroad (by persecution) went everywhere, preaching the Word."

The Apostle Peter tells us that suffering for Christ's sake is to be taken as a cause of joy, that it should give us assurance that we really belong to Him, for thereby "the spirit of glory and of God resteth upon you." But we must be sure that we are actually suffering for the cause of *truth*, not "as a murderer (either literally, or as an assassin of some one's reputation by slander), or as a thief (robbing some one of his good name or something else of value), or as an evildoer, or as a busybody in other men's matters."

Much sadness and suffering has been caused needlessly by a failure to take heed to the apostle's instructions in the foregoing text. There are those who think that because a thing is *true* therefore they ought to noise it abroad, or at least hand it over to someone whom they know will give it general circulation.

There also are some who show a tendency to "busybody" in the domestic or private affairs of others, thus causing additional trouble to brethren who are already burdened with a measure of perplexity and sorrow. It is indeed a blessed thing to "learn to be quiet and attend to one's own business." When any-

one gets into trouble through interfering in other people's affairs, he deserves all the suffering he gets; and if he deceives himself into thinking this is suffering with Christ, he is making a great mistake.

Suffering with the Master is a very different thing from the above. It means putting the truth first. Jesus said, "Think not that I am come to send peace on earth (in this age). I am not come to send peace, but a sword. . . . He that loveth father or mother more than Me is not worthy of Me. If any man come to Me and hate not (i.e., and loveth Me not more than) his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple. . . . Whosoever he be of you that forsaketh not all that he hath cannot be My disciple."—Matt. 10: 34-38; Luke 14:26, 33, 35.

We thus learn that the interest of serving the Lord and His sacred cause must supersede every other interest. As one has said, "The ear of faith must be attuned to the melodies of divine truth, if the soul would catch its blessed inspiration; and the eye of faith must discern the symmetry of truth and the beauty of holiness, if the soul would be filled with a burning zeal for God." Yea, "If we be dead with Him, we shall also live with him; if we suffer (with Him) we shall also reign with Him."

QUESTIONS:

How did the Lord overrule for good the persecution conducted by Saul of Tarsus?

On whom did the early Christians place the responsibility of preaching the gospel?

Quote a number of Scripture texts which set forth the necessity of suffering with Christ, and explain them.

Mention some kinds of suffering that are not "suffering with Christ" and for the truth's sake.

In what sense should we put the truth before father, mother, brother, sister, son or daughter? Would our doing so mean that we should neglect to provide for our dependents?

PHILIP'S MISSIONARY LABORS

AUG. 2—ACTS 8:26-40

And the angel of the Lord spoke unto Philip saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of her treasure, and had come to Jerusalem to worship,

Was returning, and sitting in his chariot reading Isaias the prophet. Then the spirit said to Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Isaias, and said, Understandest thou what thou readest?

And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him.

And the place of the scripture was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth:

In his humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.

And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus.

And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

GOLDEN TEXT: Preaching the Word —Acts 8:4.



EUNUCH PHILIP, after having proved faithful in the work of serving tables, had been used by the Lord to preach the gospel in Samaria. And now he was given the further privilege of instructing a stranger, an Ethiopian, in the way of righteousness and truth; and the latter was brought into the family of God that day by means of the written Word as expounded by this fervent ambassador of Christ.

We are informed that an angel or spirit was sent to guide Philip in the course that God wanted him to pursue, though we are not told just how the angel spake to him. God used visions and dreams in those days, and miraculous means of communication; but today the Christian walks only by faith, rather than by sight or vision.

However, instruction was unmistakably revealed to Philip; in some manner the message was conveyed to his mind; and this zealous preacher promptly followed the divine leading, although it took him away from a work where many had gladly listened to the Word, to preach the good tidings to a lone Ethiopian traveler. Here we have another remarkable example of the wonderful providence of God.

The eunuch had come from the land of Meroe adjoining the upper Nile valley, in Africa. He was a person of rank at the Ethiopian royal court. In due course of time he had come in contact with the Jewish religion, which had made a strong impression on his mind. In his religious enthusiasm, he had made the journey to Jerusalem to worship and to gain more knowledge of the great Jehovah God of the Hebrews.

The incident recorded in our lesson must have taken place at the end of the "seventy weeks" of special favor to the Jews. Before this time such persons as this Gentile eunuch were represented in the parable by Lazarus—outside the door of favor. But God intended that His favor should come to the Lazarus class in due time—and the house of Israel was to be cast off temporarily, "until the full number of the Gentiles be come in." While this eunuch had not been able to become a proselyte to the Jewish faith (Deut. 23:1) yet now he could receive an inestimably exalted grace, by becoming a member of the church of Christ; and back to the people of Africa he could also carry the Messianic message of saving faith and love.

The manuscript of the prophet

Isaiah, which the eunuch was reading was a very precious possession in those days. That he was hungry for the truth is indicated by the long journey which he had taken, and by the scroll of prophecy which he had procured. Verily the words of the Master have never failed of fulfillment: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

The Lord's eye is on every true, devout, earnest, truth-seeking heart. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Ah, yes, the true sheep belong to the great Shepherd, not to us. Our part is to "preach the gospel, be instant in season and out of season"—sometimes at our own inconvenience—and the Lord's part is to apply the message as He sees best. Some think that in their preaching they themselves are taking out the "little flock." Others have the idea that they are developing the "great company"; and still others believe that they are witnessing to the world.

As a matter of fact, however, it is the Lord alone who is doing these things, and not those who are doing the preaching. The great message of truth is the same in any case, and the Master makes use of it as he sees fit. Let us be faithful, as was Philip, and preach the gospel of the kingdom, and thus prove our loyalty, obedience and love for the Lord.

QUESTIONS:

Why did God lead Philip to preach the gospel to one individual instead of to a multitude?

Is a mere mental assent to the Messiahship of Jesus sufficient to warrant one in undergoing water immersion? What did the confession of faith mean in the eunuch's case?

What is commendable in Philip's method of approach? Is it possible to be too indirect in preaching the gospel, and in witnessing for the Master?

Is it for us to say what the preaching of the truth shall accomplish in others? Who makes application of our service in telling forth the good news?

Is it still true that "he that seeketh findeth, and to him that knocketh it shall be opened"? Prove your answer from the Scriptures.

SAUL CONVERTED AND COMMISSIONED

AUG. 9—ACTS 9:1-11, 17, 18

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus; and suddenly there shone round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus, for behold he prayeth. . .

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy spirit.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

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



SAUL, who later was called Paul, was a zealous Israelite who occasionally went up to Jerusalem to the Jewish feasts. He was a native of the city of Tarsus, considered to be the third city of the times in scholarship and fine arts. He belonged to an influential family, and moreover, enjoyed the distinction of being a Roman citizen.

This Saul of Tarsus had studied theology or the Jewish Law at Jerusalem, under the great teacher Gamaliel. Intellectually, therefore, he was well qualified for the work which God had laid out for him as an apostle of Christ; namely, to bear His name "before the Gentiles and kings and the children of Israel."

Saul had considered Christianity an arrant heresy, because it was opposed to the religion of his fathers; hence it was not to be tolerated, but to be stamped out. And Saul set himself to this task with strong determination. He was whole-souled; there were no half-way measures with him.

As an opponent of the truth Saul had been a cause of dread to Christians; but afterwards, when he became an exponent of the cross of Christ, he was a mighty and fearless champion, willing to endure privation, persecution, imprisonment and even death itself for this cause which he loved.

Saul had not become a persecutor by reason of a desire to see others suffer, nor because of any spirit of avarice, but purely out of a misguided zeal for God and for what he erroneously believed to be the truth. He was thoroughly conscientious, and was impelled by a sense of duty to undertake to expose all heresies. It merely required an opening of Saul's eyes to the real state of affairs, and this persecutor would become the truest possible friend to those whom he had been binding and taking to prison or to death.

That it was a supernatural light that shone about Saul at his conversion, there can be little doubt; because the event took place at noonday, when the great natural luminary of the heavens was at its zenith; and yet its rays were out-splendored by this still greater radiance from God. Saul's companions were mystified at what was taking place. They heard a voice, but could not tell whence it came. There was their leader lying prostrate upon the earth, while this wonderful voice spake to him.

Thus came the mighty revelation that was to change the whole course

of Saul's life. The voice inquired, "Saul, Saul, why persecutest thou Me?" He promptly replied, "Who art thou, Lord?" And the Lord answered, "I am Jesus whom thou persecutest: it is hard for thee to kick against the goads." Jesus! Could it be possible? The name that had been anathema to Saul! Would he accept such a statement as this? Or would he treat the whole matter as a dream? No, Saul was honest. He knew there was no guess-work about this marvelous event. Speaking of this incident at a later time, he said, "I was not disobedient unto the heavenly vision."

Blessed conversion of a strong heart and life! And blessed realization of the great truth that God was making known only to a few hum-

ble honest ones at that time—even as He has revealed His dispensational truth to but a comparatively small number from that day to this! In the closing time of the age He is still dealing with the church, and sealing with the truth the last members of the body of Christ.

Who of those thus now favored will be disobedient to the heavenly vision, the greatest boon that God has to confer on any one during this age, and which leads to immortal life in the heavenly kingdom? As Saul of Tarsus became Paul to the Christians, and was baptized and went forth to be a fisher of men, even so may we be likewise faithful to our heavenly calling, and finally hear His blessed "Well done!"

QUESTIONS:

What early preparation had Saul of Tarsus had for his life's future work?

Was Saul sincere? What caused him to persecute the Christians?

Was there anything supernatural about the circumstances attending Saul's conversion? Narrate these circumstances so as to prove your point.

What heavenly vision has God's people received in these latter days? How can they prove themselves obedient thereto?

Could Saul have excused himself from entering into the Lord's service? Did he do so? What did he say of his conversion at a later time?

ZIONISM IN PROPHECY

(Continued from page 7)

Her early beginning dates from the death of Jacob, at which time "the twelve tribes of Israel" came to be recognized as such, and dwelt together as "the house of Israel."

Historians compute the death of Jacob as being about two centuries before the Exodus from Egypt. The long period of time from then down to A. D. 73 has been so definitely recorded in the Scriptures and in secular history that scholars agree to its exact length to within less than 20 years—some holding that 1813 B. C. was the correct date of Jacob's death, while others compute it as being 1794 B. C. But whichever date we take, the "double" of that period is found to touch down here at the time in which we are now living, and when the Zionist movement is being so outstandingly blessed by the Lord.

Taking into consideration the suggestion already made, that there is probably an overlapping of cycles in connection with this "double" of time—since it may be regarded as having a preliminary beginning when the circumstances first arose which ultimately led up to the complete Dispersion of Israel in 70-73 A. D.—it brings the "beginning of the end" of the double at about the time when the Zionist movement originated and began to grow to its present important proportions.

We do not need to insist upon the absolute accuracy of any past dates, nor do we attempt here to make predictions for any future ones. It is sufficient for our purpose if these calculations are only approximately correct. That being so, they do furnish a reasonable basis for belief that here again is prophetic corroboration of the fact that "the time to favor Zion, yea, the set time, is come" (Psalm 102: 13), and that the time for the fulfilment of Isaiah's prophecy is at hand:

"O Zion, Lift Up Thy Voice!"

"Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand DOUBLE for all her sins. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, Behold your God! . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. . . . All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. . . . Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? . . . He giveth power to the faint; and to them that have no might He increaseth strength."—Isa. 40: 1, 2, 9, 15, 17, 27-29.

(To be continued)

Next month's installment will contain a detailed summary of the present activities of the Zionist Organization in the holy land, giving the reader a further insight into the manner in which prophecy is being fulfilled in Palestine today.

THE TRUTH ABOUT HELL

There are still many who believe in the theory of eternal torture for the wicked; also large numbers who have rejected this superstition, yet suppose that it is taught in the Bible, hence you will find this booklet a valuable one to use in bearing witness to the truth. It is a slightly condensed edition of Pastor Russell's famous treatise on this subject. Single copies 10 cents, in quantities, 5 cents a copy.

CHILDREN'S HOUR



The Life of Jesus

(Continued)

TODAY I will tell you about the first recorded miracle that Jesus performed; also other miracles," began Uncle Eb. "Jesus attended a marriage supper in a certain home in the town of Cana of Galilee. Besides the bride and groom, no doubt many of their friends and relatives were present and witnessed it.

"Now it was always customary to have a good supply of wine at a feast of this kind; but for some reason, at this particular feast the wine ran short. What were they to do? Would they have time to send out for more wine? or should they just let the guests drink plain water?

"It seems that Mary the mother of Jesus thought that He could do something about it, for she went to Him and informed Him of the matter. She also told the servants to do whatever He might suggest.

"Jesus saw six large stone waterpots standing near, and these seemed just what He needed for His purpose. He commanded the servants to fill these with water. When this was done, He told them to take some of this water to the governor of the feast. When the governor tasted it, he found that it was not water but the very best of wine, much better than what they had used at the beginning of the feast.

Water Represents Truth

"One day when Jesus was in Samaria He came to a well. He was thirsty; and seeing a woman come to draw water, he asked her for some of it to drink. Now this was a Samaritan woman, and as a rule Jews did not ask favors of Samaritans. The woman therefore was surprised, and told Him that she thought He had done a strange thing in making the request, and asked Him the reason why.

"Jesus replied to her something like this: 'If you knew the gift of God, and who it is that is talking to you, you would ask Him for water. And He would give to you—not the kind of water that is in this well, but living water.'

"Now, you can imagine that the woman was still more surprised when Jesus said this to her. No doubt she had heard before the expression, 'gift of God.' Some people call water by that name, because it is so precious and so necessary to maintain life. But what could this man mean by the 'gift of God,' and how could He supply the water of life? The matter completely puzzled her, and she said to Him:

"Sir, you have nothing to draw with, and the well is deep. How then can you bring forth this living water? Are you greater than our father Jacob, who gave us the well, and drank therefrom himself, and his children, and his cattle?"

"Jesus then answered her and said, 'Whoever takes and drinks the water of this well shall thirst again before long; but whoever takes the water that I have for him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life.'

"You see, the water that Jesus was talking about was the water of *truth*. You know how you like to hear the truth, don't you? It is always like a drink of refreshing water. So that is what Jesus meant when talking to the woman at the well. He told her some wonderful things about God's Kingdom; and about the great Messiah, or Christ, who was expected to come into the world. And then he concluded by telling her that He Himself is the Messiah. This Samaritan woman was very much impressed by what Jesus told her, and she went down into the city and repeated His utterances to her people.

A Blind Man Healed

"One sabbath day Jesus saw a man who had been blind from the time of his birth. Just think! this man had never seen the sunlight, the blue sky, the birds, the flowers, the trees, the houses, the cattle in the fields, or the face of any man or woman—not even his own parents. He had always lived in perpetual darkness. But a great and wondrous blessing was now about to come to him, though he knew it not.

"The disciples of Jesus also saw this blind man, and they asked the Master if it was on account of some special sin that he was born blind. Jesus answered, no. He then went up to the blind man, made a kind of clay from the earth at His feet, and placed this on the eyelids of the man. Then He told him to go and wash in a certain spring, called the pool of Siloam. The blind man did exactly what he was told, and what do you think happened? Why, all at once he found that he could see! What a marvelous thing this was! He could actually *see* after a lifetime of total blindness!

"Many people saw this man who had been blind, and they asked him, 'Are you not the man who used to sit by the pool of Siloam begging for coppers?'

And he said, 'Yes, I am the same man.' 'Well, said they, how were your eyes opened so that you can now see?' So he told them the story about Jesus making clay and telling him to go and wash in the pool of Siloam, and that he had done so and received his sight.

"Now there was a class of religious people called Pharisees, and the man who had been healed was brought before them. They inquired all about the matter, and the man told them the same story that he had told to others. The Pharisees reasoned among themselves, and some of them said, 'Well, this Jesus cannot be of God, because he healed this man on the Sabbath day; and the law of Moses says no work should be done on that day.' And others said, 'Well, but how could a man that is a sinner and not of God perform such a wonderful miracle as this?'

"So they did not know what to make of the matter. Finally the Jews admonished the man who had been healed, saying to him, 'Give the glory to God for this miracle, not to Jesus; for this man Jesus is a sinner.' And the man said to them, 'Well, the great fact for me is that whereas once I was blind, now I see. And I do not see how a sinner could work such miracles as this. God does not hear sinners, but only righteous persons.'

"Well, what that healed man said to those Jews made them so angry that they put him out of the synagogue. Later Jesus found him, and asked him, 'Do you believe on the Son of God?' And he replied to Jesus, 'Who is He, Lord, that I might believe on Him?' Then Jesus told him that the miracle had been performed by Christ Himself. And upon hearing that, the man believed and worshipped Jesus, thus acknowledging Him to be the Son of God.

Mary, Martha and Lazarus

"In the town of Bethany there was a home to which Jesus liked to go. It was the home of Lazarus, and his sisters Mary and Martha. We are not told how Jesus first came to go to this place, but we are informed that He loved the three persons whom He found there. One day when Jesus was in the house of these friends, He sat down to talk about the great things of the coming Kingdom of God; and Mary sat at His feet, drinking in every word he uttered.

"Her sister Martha came in and told Mary it would be better if she would help her with the housework rather than sit idly by. But Jesus answered her and said that Martha was indeed busy with the housework, but that Mary had chosen a better part than Martha had chosen.

"One day Lazarus became very ill, and was not able to leave his house. In fact, he had to go to bed. No doubt they called a doctor, but all their efforts were fruitless; and ere long Lazarus died.

"All the time while Lazarus was ill Jesus was in another place. A message came to Him from Mary and Martha, saying, 'Lord, behold, he whom Thou lovest is sick.' Later when Jesus knew of the death of Lazarus, He said, 'Our friend Lazarus is asleep, and I go to awaken him out of sleep.' The sleep that Jesus referred to was the sleep of death. The disciples indicated that they did not understand what

the Master meant by the word 'sleep'; then He said to them plainly, 'Lazarus is dead.'

"Jesus started immediately for Bethany. When He neared the place Martha ran out to meet Him. She exclaimed, 'Lord, if only you had been here, my brother would not have died. But I know even now that whatever you ask God, He will do it for you.' This shows that Martha at this time certainly had great faith in Jesus.

"Jesus then said to Martha, 'Your brother will rise again.' She replied, 'Yes, I know that he will rise again in the resurrection at the last day.' Martha knew that her brother was actually dead. She knew that he was not alive in heaven or some other place. She understood clearly that he was unconscious in the tomb and did not know anything at all. And she knew there would be a resurrection of the dead some day—at the 'last day.'

"Jesus then said to Martha, 'I am the resurrection and the life. If a person believes in Me, though he may die and go into the grave, yet he will rise again; and then in the time of resurrection he who lives and believes in Me will never die. Do you believe this?'

"And Martha said, 'Yes, Lord, I believe that you are the Christ, the Son of God, who was to come into the world.'

Jesus Awakens Lazarus

"When Jesus arrived at their home in Bethany, He went straight to the tomb of Lazarus. Here were a number of the friends of Lazarus gathered around, weeping, including Mary and Martha; and when Jesus saw their grief He wept also.

"Lazarus had now been dead four days, but this lapse of time was no obstacle to the Master. He told some men to take away the stone from the tomb. Then He prayed to God, His Father. Then, looking toward the tomb, He cried with a loud voice, 'Lazarus, come forth!' And he who had been dead came forth, all swathed in grave clothes; but at the Master's command they unbound him and let him go free.

"Oh, what rejoicing there was when they realized that Lazarus was alive once more. But think of the rejoicing there will be throughout the earth when millions upon millions of people similarly come forth from the sleep of death—just as Jesus said they will do. That will be a blessed time—the great resurrection day for the whole world.

"So, you see, when Jesus was on earth He gave only a faint idea of the wonderful things He will do when the proper time comes. Instead of a few persons being healed in the Millennial age, all persons will have a chance to be healed. Instead of a few being raised to life, all will come forth from the grave. Instead of a few knowing about God and how good He is, all will then know about Him.

"Do you know that sometimes I dream about that coming Kingdom of Christ, and try to imagine it is actually here. But when I wake up I find myself in the same old world, with its sickness, sorrow and pain. But after awhile that Kingdom will not be a dream, but a grand reality—one that will not pass away, but will abide forever."

Outline For Berean Study

THE DIVINE FAMILY

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

This text sets before us the divine family—God the Father, the Lord Jesus Christ; and the church, as the sons of God and joint-heirs with Christ.

First Part—God, the Father

For Home Study—Scripture Studies: Vol. 1, chapter 2; Vol. 5, chapter 2.

- (1) What is the personal name of God?

Exodus 6:3; Psa. 83:18; Isa. 12:2; 26:4; Isa. 42:8; Jer. 32:18.

Scripture Studies—Vol. 5, chapter 2., pages 41, 65.
- (2) What is a distinguishing characteristic of God?

Psa. 90:2; John 5:26; 1 Tim. 6:16.

Scripture Studies—Vol. 1, bot. page 186-187; Vol. 5; page 40.

Watch Towers—1895, bot. page 238-239 (**Reprints** bot. page 1878-1879).
- (3) What are the four principal attributes of Jehovah?

Justice—Deut. 32:4; Psa. 89:14; Rev. 15:3.

Wisdom—Isa. 40:13, 14; Acts 15:18; Rom. 11: 33-36; 1 John 1:5.

Love—John 3:16; 1 John 4:16.

Power—Psa. 89:13; Isa. 55:11.

Scripture Studies—Vol. 5, pages 34, 35; Vol. 1; page 135.

Watch Towers—1906, page 23, par. 1-4 (**Reprints**, page 3707, par. 4-7); 1913, page 103 (**Reprints**, page 5210, par. 3 to par. 2 on page 5211).
- (4) How did God's Justice operate:
 - (a) Before the Jewish age? (Home study, **Scripture Studies**—Vol. 1, page 117 to page 131, par. 1.)

Condemnation: Gen. 2:17; Rom. 5:12-14. **Scripture Studies**—Vol. 1, page 128, par. 2 to bot. page 130.

Watch Towers—1882, pages 7, 8 (**Reprints**, page 386, lower half).

An original law broken—Rom. 1:28-32 (**Diaglott**).

Watch Towers—1905, page 327, col. 2, last 2 par. (**Reprints**, page 3654, col. 2, last 2 par.).

The Deluge—Gen. 6:5, 13. **Watch Towers**, 1913, page 12, par. 4 to end (**Reprints**, page 5159, col. 2, par. 8 to conclusion).

Sodomites—Ezek. 16:48-63. **Scripture Studies**—Vol. 1, page 112, par. 1. **Watch Tower**, 1895, page 56, col. 2, par. 3 to page 57, par. 2 (**Reprints**, page 1779, par. 4-7).

(b) During the Jewish age?

Canaanites—Gen. 15:16; Exodus 34: 11, 12.

The Law—Exo. 21:23-25; Deut. 4:13; 28:1-20; 30:15-20; Joshua 23; Deut. 17:6, 7; Heb. 10:28.

Scripture Studies—Vol. 5, page 442, last par.; page 443, par. 1.

Watch Towers—1894, page 341, col. 2 to end of page 343 (**Reprints**, page 1724, par. 3 to page 1725, par. 8).

End of Jewish age—Matt. 23:34-36; Luke 11: 50, 51. **Scripture Studies**—Vol. 2, page 70; Vol. 4, pages 47-49.

(c) During the Gospel age?

Satisfaction for Adam's sin—Rom. 3:23-26; 5:12, 18, 19; 1 John 1:9.

Scripture Studies—Vol. 1, page 128 last par. to top of page 131; page 155, last par. to bot. of page 157; Vol. 5, pages 441-443; page 470, par. 1 to page 472.

Watch Towers—1882, page 8 (**Reprints**, page 387, col. 2, par. 6, 7).

Free from the law—Acts 13:38, 39; Rom. 8:3; 10:4; Gal. 3:13.

Watch Towers—1911, page 339 (**Reprints**, page 4868, lower half).

Judgment at end of Gospel age—(Home study, Vol. 1, chapter 15; Vol. 4, pages 21-28, and from bottom of page 552 to top of page 559.)
Revelation 14:18-20.

Scripture Studies—Vol. 4, page 49 to top of page 51; Vol. 1, page 332, last par. to bot. page 333.

Watch Towers—1910, page 235 to mid. col. 2 (**Reprints**, page 4651, lower half; page 4652, last par. of article); 1901, page 52, upper half of page (**Reprints**, page 2760, col. 2).

(d) How will God's Justice operate during the Millennial age?

Preparatory work—Zeph. 3:8, 9; Isa. 28:17.

Scripture Studies—Vol. 1, page 331, par. 1 to bot. of page 333; Vol. 4, top of page 272.

Watch Towers—1916, pages 339-340 (**Reprints**, page 5989).

Requirements—Acts 3:22, 23. **Scripture Studies**—Vol. 1, page 143; Vol. 5, bot. page 472, to page 475, par. 1.

Final judgment—Rev. 20:7-15: **Scripture Studies**—Vol. 1, page 144. **Watch Towers**—1916, p. 262, col. 2, par. 3 to page 263, par. 3 (**Reprints**, page 5949, par. 6-9).

Next month's installment of this lesson will deal with the subjects of God's wisdom and power, showing how those attributes are reflected in the divine plan of the ages. The attribute of love will be considered in the September installment.

Talking Things Over



Keeping Spiritual Vision Clear

 HIS is a day of confusion and bewilderment among all classes of humanity. All the "elements" of this world—politically, financially and religiously—are in a state of flux. The shifting scenes of human endeavor are constantly presenting to the people some new and perplexing problem. The very air seems charged with uncertainty and doubt. As Bible students we are not surprised at this: it is precisely the condition foretold in the Scriptures, designed to help God's people to identify "the days of the presence of the Son of man." Concerning this same time Jesus said that there would be "upon the earth distress of nations, with perplexity"; and it is even so today.

While we look with sympathy upon the "poor bewildered world," and are thankful for the blessed hope we entertain for mankind in the Kingdom soon to be established, yet we should not close our eyes to the fact that this same spirit of bewilderment and uncertainty pervades the ranks of the Lord's consecrated people to some extent. Some find it difficult to grasp the significance of the present time of severe testing upon the church, and to get a proper perspective of what it means to them individually.

One of the Scriptural illustrations of the Christian life is that of a soldier, fighting "the good fight of faith." In the smoke and din of battle it is not always easy for the soldier to keep his vision clear so that he is always able to see who and where the enemy is, and how that enemy is fighting. This is true also with the Christian soldier, and especially so today. Satan, who is the commander-in-chief of the Christian's enemies, is a wily foe. His main means of attack is by deceit, camouflage, misrepresentation. By these methods he is often able, temporarily at least, to induce Christian soldiers to go into action against their own brethren in Christ, thus adding to the general confusion.

The strategy of Satan today is most subtle. He knows that God has provided the Christian soldier with a solid armour of truth, as a protection against all the "wiles of the devil"; yet, through his misleading sophistry he would have us take off that armour and expose ourselves to his fiery darts. And how cunning is his method of accomplishing this strategic maneuver. He tells us that our "devotion" to God is more important than the truth, and that we are sectarian bigots if we "contend earnestly for the faith once delivered to the saints."

Satan reminds us that the supreme test of faith-

fulness to God, is "love for the brethren," and that if we really love the brethren we will surely be very "tolerant" of what they believe. Then he leads some to believe that it is an evidence of "bigotry," of "narrow mindedness," and even of "sectarianism," not to give to all the brethren whom we profess to love, a free reign to air all of their views before the church. He suggests that if we frankly call attention to the errors of others, we are contentious, indulging in personalities, and given to evil speaking.

Most of us did not even know that there was a mystic "Babylon" from which God calls His people to separate themselves, until we came to a knowledge of present truth. And now that we realize the evils of this wicked system, and are zealously seeking to avoid them, Satan suggests that it is "Babylonish" to be loyal to that truth which brought us out of this apostate system of doctrinal error. What is even more subtle, is the present tacit effort of Satan to warn the consecrated against becoming "Babylonish" through undue loyalty to the truth; yet at the same time, and frequently through the same channels, he introduces many of the old, erroneous teachings of Babylon camouflaged as "new light," or as very "deep spiritual truths" which only the truly "progressive" Christians can expect to fully appreciate.

This is the picture as we are able to view it through contact with many friends throughout the world. On the whole the vast majority of the consecrated brethren are putting up a heroic and winning fight against the deceptions of Satan and his cohorts. But the "dust" of his cunning sophistry seems, temporarily at least, to have marred the spiritual vision of a few, and is hindering them from seeing the real issue. Sometimes these confused individuals play directly into the hands of the adversary, actually helping him to deceive, if it were possible, the "very elect." In the heat of the present battle we will surely find it helpful, in keeping our vision clear, if we remember the following important facts:

That God Himself caused His precious truth, the glorious divine plan of the ages, to be restored to His people in this end of the age, and that to remain loyal to that truth is no evidence that we are imbibing the spirit of Babylon; but rather, the contrary.

That love for the brethren does *not* demand that we encourage them in the dissemination of their discordant theories, either by inviting them to speak to the church or by wasting time on their writings which are at variance with the fundamentals of present truth.

That true, unselfish love for the brethren *does*

demand that we "contend earnestly for the faith," and seek to help the consecrated by sounding a Scriptural warning whenever we see the enemy coming in "like a flood."

That while belief in the ransom, and a profession of consecration, is a sufficient basis for fellowship, yet brethren whom we accept as *teachers* in the church should be only those whom we know to be loyal to present truth.

And finally, let us remember that God gave us the truth in order that through it we might not only be prepared for the Kingdom ourselves, but also that we may be able to serve Him as witnesses of the Kingdom, by letting our light shine out for the blessing of others. If we are sure that we have the truth then we will *want* to tell it to others; but if Satan can cause us to doubt, then he succeeds largely in silencing our tongues. Who has not noticed that those now seeking to undermine the faith of the brethren in present truth, manifest very little interest in "preaching the glad tidings unto the meek," as we are commanded to do?

Let us, brethren, keep on the "whole armour of God" in this evil day!

Progress in Sweden

SOME MONTHS ago we announced that the free brethren in Sweden were contemplating the publishing of a Swedish edition of *The Dawn*. In a letter from these brethren dated June 3, we were informed that the first edition of the Swedish *Dawn*—"Dagningen"—was already on the press, and would be mailed out as soon as possible. These Swedish friends also suggest that the brethren in America who understand the Swedish language may wish to subscribe to "*Dagningen*," and we are glad to pass this information on. In a later issue we will make a definite announcement as to subscription price, address, etc.

Our Swedish friends also state that the "God and Reason" booklet has now been translated into the Swedish language, and that it will be published soon in Sweden. Scandinavian brethren in America and elsewhere will be glad to know about this. Price announcement later. The brethren over there have encountered many obstacles in getting the work started, but we are happy to learn that by the Lord's grace they are making progress. Let us all pray for these dear ones, that they may be given strength and courage to continue holding up the banner of truth for the encouragement of the consecrated, and as a witness to others.

Berean Studies Appreciated

Many encouraging reports have been received from friends who are using the "Outline for Berean Study," introduced recently in the columns of *The Dawn*. It is our hope that this method of Bible study may encourage a more general use of *Studies in the Scriptures* and of the *Watch Tower Reprints*, and at the same time help the student to realize more fully than ever what a sure Scriptural foundation present truth rests upon—and we have not been disappointed

in this. "Old timers" in the truth, as well as beginners, write us that they are being richly blessed by going back again to the wonderful storehouse of truth the Lord has provided for us in these last days, and to again "prove all things" by the inspired Word. One of these letters of encouragement has come from the Junior Bible Students, of Chicago, Ill. These dear young friends write, in part, as follows:

"We wish to say that the 'Outline for Berean Study' in *The Dawn* has proved most beneficial to us. We find that it causes us to put a great deal of study into the lessons; therefore we have adopted the plan of assigning references for home study a week ahead of time. The following Sunday each person summarizes his report. In this way we each have intensive study on at least one point, and also gain a general knowledge of the entire topic.

"We certainly appreciate your interest in us, and consider this a true gift from God.

"Yours in His blessed name,

Junior Bible Students Class.—Chicago."

The value of any outline for Bible study should be measured by the extent to which it prompts the student to make an individual effort to familiarize himself with the subject matter of the lessons. We are glad if the "Outline for Berean Study" in *The Dawn* is accomplishing this result. It is encouraging to learn that the Junior Bible Students are finding these studies adaptable to their needs; and equally encouraging are the reports being received from those more advanced in the truth. After all, there is but one divine plan; and any group of students, young or old, who wish to make a systematic study of that plan can adapt themselves to the same outline; and can easily vary the method of study sufficiently to meet their own particular class needs.

A few today are advocating what they claim to be the "superior advantages" of using only the Bible itself in their study meetings, without the guidance of any helps except the oral promptings of their leader. As Bible Students we of course all recognize the supreme and infallible authority of the Bible; and any method of study we may use should be with the thought ever in mind that we are endeavoring to learn what the Bible really teaches, and also how those teachings may be made to apply in our daily lives. But it is a mistaken idea, now being advanced by some, that the use of such splendid helps as *Tabernacle Shadows*, or of *Studies in the Scriptures*, in our study meetings, is unprofitable, or that to do so signifies that we are studying merely the "opinions of men" rather than the truths of God.

Anyway, if we were to try to exclude from our Bible studies *all* thoughts or "opinions of men," then it would be necessary, when coming together, simply to have each one read some text or chapter in the Bible, and then refrain from discussing it. As a matter of fact, if the leader should go even so far as to "arrange" certain portions of the Bible into what he considered to be an orderly manner for class reading, that would be injecting the "opinions of men" to that extent. The fact is that God has clearly indicated in

His Word that he wants the "opinions of men" to be used in our study of His sacred Word—not the opinions of worldly-minded men, but those of "new creatures in Christ Jesus." That is why He included among the "gifts" for the upbuilding of the body of Christ such helps as "pastors," "teachers" and "evangelists," in addition to the inspired prophets and apostles.

It would seem that only those brethren who are seriously afflicted with spiritual pride and egotism could refuse to acknowledge that they themselves knew practically nothing about the true teachings of the Bible—the glorious divine plan of the ages—until they were "helped" to an understanding thereof through the writings of the faithful pastor whom the Lord gave to the church down here in this end of the age. Through the influence of this man's consecrated "opinions" the Bible has become a new book to all of us. In view of this undeniable fact it seems rather inconsistent, to say the least, for any "truth" brethren to now claim that they can get along better without these God-given helps than with them.

Not only is it an inconsistent stand, but it also appears that in most cases those leaders who claim such staunch loyalty to the Bible that they object to the use of "any man's opinions" in their study meetings, really have some private "opinions" of their own which they are trying to exploit among the friends—and they don't want the *Scripture Studies* as an opposing witness. At least, this has proved to be true in many instances. It is every Christian's privilege, of course, to teach what he considers to be the truth, but it is always better for all concerned, to deal openly with the brethren in presenting things that are not generally accepted as truth.

Obviously, in our study of the Bible, we should seek the very best helps we can find. If we can humbly admit that *Studies in the Scriptures* gave us our essential knowledge of the Bible's plan of salvation, then why not continue to use them? If the author of those *Studies* were with us today, surely we all would be glad to have him personally lead our study meetings, if it were possible for him to do so. Why

then, should we not gladly profit by the next best arrangement—by the use of his writings? Not that they should have binding authority over the church, but let them continue to be "helping hands" to a clear understanding of all the great fundamental teachings of the Bible, and in the practical application of those doctrines in our daily lives?

Another Pilgrim Reaches Home

WORD HAS COME to us from California that our Brother E. P. Taliaferro, an elder in the Los Angeles Ecclesia and former Pilgrim, passed beyond the veil on June 1st. The funeral service was conducted by Brother Russell Pollock, who was assisted by Brother Robert Nash—both also former Pilgrim brethren and now fellow Elders in the same home Ecclesia. Concerning the faithfulness of Brother Taliaferro we have the following from Brother A. W. Abrahamsen, Secretary of the Los Angeles class:

"With the passing of this faithful servant, we have lost a brother of sterling character, firm in the truth, and faithful to his Lord and Master. He never knew what it was to compromise the truth; it came first, last and always, even to the suffering of physical torture. Brother Taliaferro devoted much of his life in the service of the Lord, dating back to the days of Brother Russell, in the pilgrim service, and also the colporteur work, on the west coast.

"In spite of our loss, we recognize that our brother has gained—receiving the reward of the faithful. Our hearts go out to Sister Taliaferro in her double loss, not only of her beloved husband but also of her father, who passed away the same night that her husband was laid away. In this hour of grief, our prayers are that the Lord may supply her with an abundance of grace and strength to sustain and carry her through this trying time.

"May God bless the memory of Brother Taliaferro to all who knew him, and may that memory help to inspire us to a renewal of our consecration, that we may run the race course more faithfully. May we be as faithful as he was in following the example set before us by our Lord and Saviour Jesus Christ."

COMING CONVENTIONS

(Continued from inside front cover)

few friends on a purely informal basis, and in faith that if the project has our Master's approval He will stir up the hearts of the friends to make it financially possible. For all information please apply to the Secretary, Bro. A. O. Hudson, 20 Darwin Road, Welling, Kent, Eng'd."

BROOKSIDE, MASS., Sunday, August 2. Many of the friends in Boston and elsewhere in New England are already looking forward to attending this convention. It will be held in Abbott's Hall, Brookside, Mass. For information as to how to reach Brookside, address Mr. Axel Lundberg, Nabnassett, Mass.

LINCOLN UNIVERSITY, PA., Aug. 9. This gathering of the friends will be held on the farm of Brother M. L. Ritchie, which is near Oxford, Pa. Brother Ritchie will be glad to furnish information as to how to reach the convention grounds. Address him at Lincoln University, Pa.

INDIANAPOLIS, IND., August 30. This convention is sponsored by the new class in Indianapolis, assisted by the friends in Richmond, Ind.; Cincinnati, Columbus and Dayton, Ohio, and Chicago, Ill. It takes the place on this date of the regular 5th Sunday District Convention of Ohio and Indiana. All sessions will be held in the Central Y. M. C. A., 329 N. Pennsylvania Street, Indianapolis, Ind. For copy of program, when ready, address, Mrs. E. A. Linblad, 3733 Kenwood Avenue, Indianapolis, Ind.

Months of September and October

LABOR DAY CONVENTIONS. Friends in Brooklyn, N. Y., Minneapolis, Minn., Seattle, Wash., and Saginaw, Mich., have announced their intention of holding the usual Labor Day gatherings. Further announcements later.

There will be an immersion service at the Brooklyn Labor Day Convention.

ST. LOUIS, MO., Oct. 10, 11. details in a later issue.



To Us the Scriptures Clearly Teach

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

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

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

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

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

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

