

The
DAWN

THINK ON THESE THINGS

PLANTING THE HEAVENS

CHRISTIAN SINCERITY AND HONESTY

SPEAKERS' APPOINTMENTS

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| <p>BROTHER H. E. ANDERSON Philadelphia, Pa., June 21 Providence, R. I. July 5</p> <p>BROTHER C. P. BRIDGES Woodbury, N. J. June 1 Chester, Pa. 2 Wilmington, Del. 3-5 Washington, D. C. (A. M.) 7 Baltimore, Md. (P. M.) 7 Lynchburg, Va. 8 Roanoke, Va. 9, 10 Norfolk, Va. 11 Seaford, Va. 12 Richmond, Va. 14 Baltimore, Md. 15 Washington, D. C. 20, 21 Providence, R. I. 28</p> <p>BROTHER E. M. FOWLER San Bernardino, Calif. June 14</p> <p>BROTHER C. F. GEORGE Duquesne, Pa. June 21</p> <p>BROTHER W. F. HUDGINGS Passaic, N. J. June 14 Springfield, Mass. 28</p> <p>BROTHER J. C. JORDAN Beaver, Pa. June 14</p> | <p>BROTHER J. G. KUEHN Portsmouth, Ohio June 1 Greenfield, Ohio 2 Dayton, Ohio 3 Columbus, Ohio 4 Newark, Ohio 5 Pittsburgh, Pa. 7 Lewistown, Pa. 9 Detroit, Mich. July 3-5</p> <p>BROTHER OSCAR MAGNUSON Norwich, Conn. June 7 Easton, Pa. 14</p> <p>BROTHER EDW. MAURER Duquesne, Pa. June 7 East Liverpool, Ohio 14</p> <p>BROTHER C. W. McCOY Cheney, Wash. June 14</p> <p>BROTHER M. C. MITCHELL Passaic, N. J. June 21</p> <p>BROTHER A. L. MUIR Laurelton, N. Y. June 4 Norwich, Conn. 7 New Bedford, Mass. 9 Providence, R. I. 10 No. Brookfield, Mass. 11 Worcester, Mass. 12 Boston, Mass. 13, 14 Lynn, Mass. 15 Bangor, Me. 16</p> | <p>Wilton, Me. 17 Morrisville, Vt. 18 Burlington, Vt. 19 Montreal, Que. 21 Belleville, Ont. 22 Orillia, Ont. 23 Toronto, Ont. 24 London, Ont. 25 Port Huron, Mich. 26 Bay City, Mich. 27 Saginaw, Mich. 28 Flint, Mich. 29 Grand Rapids, Mich. 30 Jackson, Mich. July 1 Ypsilanti, Mich. 2 Detroit, Mich. July 3-5</p> <p>BROTHER WALTER SARGEANT Wilmington, Del. June 7 Washington, D. C. 20, 21</p> <p>BROTHER J. I. VAN HORNE East Liverpool, Ohio June 7</p> <p>BROTHER G. M. WILSON Duquesne, Pa. June 14 Washington, D. C. 20, 21</p> <p>BROTHER W. N. WOODWORTH Norwich, Conn. June 7 Boston, Mass. 14 Penn Argyl, Pa. 21 Detroit, Mich. July 3-5</p> |
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COMING CONVENTIONS

Month of June

LANSING MICH., June 7. This convention is being sponsored by friends of Saginaw, Jackson, Flint, and surrounding territory. All sessions will be held in Redman Hall, over the Hudson Garage, corner of Shawassee and Washington Streets, Lansing, Mich. For further information, address, Mr. A. A. Lutz, 743 W. Morrell Street, Jackson, Mich.

NORWICH, CONN., June 7. This gathering will convene at 10:30 in the morning and continue until the evening. All Sessions in the Masonic Temple. An excellent opportunity for brethren in Connecticut and Southern Massachusetts.

BOSTON, MASS. June 13, 14. All sessions of this convention will be held in Huntington Chambers Hall, 30 Huntington Avenue, beginning Saturday afternoon, June 13.

WASHINGTON, D. C., June 20, 21. The Washington friends have selected for their convention a season of the year when a visit to the Capital City is most enjoyable, as the city then presents some of its most

beautiful aspects of bud and bloom. All are cordially invited to join in this two-day convention. Rooms as low as \$1 a day can be obtained in the immediate vicinity of I. O. O. F. Hall, 822 Twentieth Street, N. W., where the convention meets. For further information and programs address the class secretary, C. E. Stiles, 3718 Brandywine Street, N. W.

July, August, and Labor Day

DETROIT, MICH., July 3-5. This General Convention will be held in the Highland Park High School Auditorium, one block off Woodward Avenue, corner 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.

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

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The DAWN

A Herald of Christ's Presence

Vol. 4, No. 9

JUNE 1936

One Dollar a Year

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NEXT MONTH

HOW TO WORSHIP GOD

A new reader of The Dawn, and a member of the Episcopal Church, wants to know what kind of worship and service is most pleasing to God. This sincere student of the Bible says:

"Why should I separate myself from the church as an unclean thing? ... Incense, golden candlesticks, exquisite harmony in voice and instrument, careful ritual beautifully and reverently carried out: all seem to me a proper form of worship to the Lord God; and a foretaste, just a conscious glimpse, of the grandeur and majesty of the heavenly worship."

This subject will be discussed in next month's Fact Finder department. How would you answer the question?

THE QUEST FOR WISDOM

An article pointing out the practical value of the truth in the Christian life, and how true wisdom may be attained.

EYEWITNESSES OF HIS MAJESTY

An encouraging doctrinal discussion of some of the finer points of present truth.

THE HOLY SPIRIT

Two or more articles will be presented discussing this very important subject—Beginning in the next issue.

PRAYER

Some of the vital features of this important subject will be discussed in next month's installment of "Spiritual Balance."

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NEWS and VIEWS

Rebirth of the Roman Empire

MUSSOLINI'S dramatic announcement on May 9th of Italy's complete annexation of Ethiopia and of the rebirth of the old Roman Empire, with Victor Emmanuel as Emperor over all the conquered African territory, has further snarled the already terrifically strained international situation and thrown all the members of the League of Nations into a new siege of diplomatic consternation. As matters now stand, Haile Selassie is now a king without a kingdom; still a member in good standing of the League of Nations, but with not a foot of territory over which to exercise his sovereignty.

Meanwhile the sanctions against Italy, which were powerless to prevent war and ultimate conquest of the ravished Abyssinian kingdom, are continued because Geneva is wondering just what to do about this unique situation. The smaller League members want the sanctions continued, if for no other reason than as a protest against larger nations gobbling up their weaker brothers—for they fear the same thing may some day happen to them. But the larger nations seem to favor abolishing these futile economic measures, which are quite as costly to themselves as they are to Italy.

Yet there is a little matter of "face saving" that makes such procedure delicate. Remember, these sanctions were imposed because 52 nations agreed that Italy's war of aggression was unjustified, and that she should be punished as an outlaw. To now lift the sanctions because she has won the war, is like punishing a man for trying to commit assault, but that if he succeeds in murdering his victim to let him go scot free. One thing is evident: The League of Nations is nothing more than a debating society, and is powerless to carry out its covenant when any important member chooses to repudiate its solemn obligations.

These rapidly moving world events are of special interest to Bible Students, who see in them the decay of the old order and the birthpangs of a new and better regime as foretold by Biblical prophecy. Some believe they see in this heralded rebirth of the Roman Empire a fulfilment of a portion of the Revelator's vision of the "beast" of chapter 17. This "beast" is said to picture the Roman empire; and on its back rode a "woman"—the Papal church. The angel explained, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder . . . when they behold the beast that was, and is not, and yet is."—Rev. 17:8.

It of course is a fact that the temporal power of the ancient Roman Empire was beastly, and was so described in Daniel's vision. It also is true that Papacy

finally climbed upon the back of this "scarlet colored beast" and directed it for centuries. Then Rome as an empire ceased and went into the "bottomless pit," as it were; although the woman continued to exist. Is it true that the Roman "beast" now is having a rebirth, is ascending out of the bottomless pit, and is about to make the whole world "wonder," perhaps more than the League of Nations is wondering about it today? If so, we can rejoice in the fulfilment of prophecy, which gives added confirmation of the reliability of God's Word.

Whatever may be Mussolini's aims and ambitions with respect to this "rebirth of Rome," Bible students will keep their eye on the Revelator's statement—which shows that when this beast came into being again, after its "bottomless pit" experience, it would continue but a short while and then "go into perdition," along with all the rest of Satan's empire of darkness. Then will arise, on the ruins of this old world order, a worldwide Kingdom of peace and righteousness, presided over by none other than the divine Christ and His glorified bride. "Thy Kingdom come" is our prayer.

The Mediterranean Tunnel

IN 1925 Col. Pedro Jevenois, a Spanish army engineer submitted to his government a daring plan for the construction of a gigantic vehicular and railway tunnel underneath the blue waters of the Mediterranean, extending from Gibraltar to the Moroccan coast of Africa, a distance of 22 miles, at an estimated cost of \$50,000,000. Since then the project has been discussed in real earnest, but up to now nothing had been done about it.

Now the new Azana government in Spain announces that it will actually begin the construction of this tunnel, which, incidentally is expected to give work to most of Spain's army of unemployed. Col. Jevenois, the originator of the plan, will be in immediate charge of the construction work, under general direction of Senior Quiroga, the new Spanish Minister of Public Works.

A geological survey of the sea bed underneath the Strait of Gibraltar indicates that it is almost solid rock approximately 300 feet thick, which the engineers claim would be ample protection for the tunnel's ceiling even aside from the strong ironwork which also will be used for further support. Starting from the southernmost tip of the Iberian Peninsula, on the Spanish side, the tunnel will run somewhat diagonally to the coast of Morocco. It will have a downward grade of only about two percent to its lowest point, and then ascend to Morocco at a grade of about three and one-half percent.

The tunnel will contain three parallel tubes. All of these will contain railway tracks; but only two of

them will be for ordinary passenger and freight trains, while the third tube will contain flat cars for carrying vehicles, much like a ferry boat. All trains, of course, will be propelled by electric locomotion.

This tunnel will be a further link bringing the great continent of Africa closer to Europe. When Messiah's universal Kingdom is fully ushered in, no doubt that great dark continent will be developed on a most wonderful scale. Even the vast Sahara desert, as well as the Moroccan wastes, some day will be made to "rejoice and blossom as the rose," even as the prophets of the Scriptures predict. (Isa. 35.) This projected tunnel between Europe and Africa doubtless is but a preliminary step toward the preparation for the fulfilment of the Kingdom prophecies.

British Churches Divided on War Issue

DURING the World War, of 1914-18, both Catholic and Protestant churches throughout all "Christendom" seemed willing to support the idea of murdering their fellow members in other countries; and many ministers assured the young men of their flocks that there was no surer way of going direct to heaven when they died than to be killed on the battlefield. Sentiment in some churches has seemingly undergone a radical change during the years that have elapsed since the close of that dreadful carnage. At least some of the leaders of churchianity are raising their voices against legalized murder which is called War. In this seeming change of sentiment, it is interesting to note that the majority of the older clergymen still stand for armed force to support the policies of their governments. Concerning the attitude of the churches in England we quote the following from the *Chicago Herald Tribune*, by David Darrah:

That English churches are seriously split in their attitude toward war and toward the government's recruiting campaign is disclosed in outspoken utterances of British religious leaders. A number of ministers are already facing the prospect of going to prison in event of war. Another group is asking: Should pacifists pay income tax—especially the new additions expressly for armaments?

The cleavage, it appears, is usually between clergymen over 40 years of age and those below. A large proportion of the young men are pacifists who would not even succor wounded soldiers, on the ground that to do so is to take part in war.

Among the older clergymen are a majority who are strong supporters of the League of Nations, who uphold sanctions, and who would approve the use of armed forces in case of need. Conflict exists over what pacifism is, since these, for the most part, call themselves pacifists also.

It is difficult to arrive at estimates of the strength of the various groups within the free churches, but after discussions with well informed persons it would seem that about a tenth to a fifth are extreme pacifists. A fifth take an approximately Tory view, that the British empire must be preserved and fought for if the need arises. The remainder support the League of Nations and collective security, many of them favoring an international force to do police work. Of the Church of England it is still more difficult to speak with accuracy.

Only about 100 Anglican clergymen have joined the pacifist group pledged to take no part in war and to make it impossible—that is, 100 out of nearly 20,000.

Rough corresponding figures of the free churches are:

Methodist clergy, 691 out of 3,000.

Congregational, about 350 out of 2,000.

Baptists, possibly 200 out of 2,000.

In addition, Unitarian ministers who have renounced war number about 100, Presbyterians 70, and the Church of Scotland about 200.

Baptist's View on Seizure of Ethiopia

IT SEEMS that all the churches in Italy are called upon to give thanks for the peace that has come to the nation as a result of the conquering of Ethiopia—the new Italian empire's conception of a "peace with honor." Many sincere Baptists of America seem unable to reconcile this sentiment with the true spirit and principles of the teachings of Christ. Two thousand delegates of the Northern Baptist Convention, assembled in St. Louis, were told by the convention president, Rev. Dr. James H. Franklin, that Italy's invasion of Haile Selassie's country had offended Christian conscience everywhere, and wonders how church people in Italy can now consistently give thanks to God for what has been accomplished. We quote briefly from Dr. Franklin's opening address to the convention, as follows:

Just now, Africa, the Orient, and other parts of the world behold Ethiopia crushed by a nation in whose borders the avowed viceroy of Christ was born, nurtured, still resides, and exercises his power. Now we learn that the churches in Italy are called to thanksgiving for peace that has come to their country.

But how about the Ethiopians? Can they be thankful? Can God, "who made of one blood all nations for to dwell on the face of the whole earth," acknowledge Italy's thanks?

Dr. Franklin warned the convention against becoming pharisaical as he pointed to the "blessing" of the World War by American churches. This, he said, probably never will happen again.

Jacob Being Troubled

FOR the past six weeks the daily dispatches from Palestine have been portraying the depth of resentment on the part of the Arabs toward Jewish immigration into the holy land. During these riots, which are but sporadic outbursts of the deep racial feeling which has been running high ever since the Jewish massacre in Jerusalem in 1929, scores of Jews have been killed or wounded, and numerous Arab agitators have been shot down or taken into custody by the British authorities who control the land under League mandate. The Jews claim that the agitation against them is being instigated by Russian Communists, working upon the fears of the Arab proletariat for their own ends.

But it is easy, under existing conditions, for the Arab to become excited. Ever since 1925 he has watched the steadily growing stream of Jewish im-

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Daniel's Great Prophecy

By Sir Isaac Newton (1642-1727)

Editorial Note:— The following article, by Sir Isaac Newton, is not published with the thought that it will be of material aid to modern students of prophecy in the sense that it will help them to better understand the book of Daniel; although there are thoughts suggested that will doubtless be appreciated by even advanced students of today. The article is published chiefly for its historical value, and to demonstrate the amount of knowledge concerning the prophecies certain ones possessed two hundred years and more ago. While the true church at that time was still more or less "in the wilderness," yet even in this condition of obscurity and non-recognition by the nominal church, there were a few, as doubtless there have been in all parts of the age, who were able to discern the workings of the great antichrist system, and remained free from its dominating influence. It is, it seems to us, of special interest, to note how closely Sir Isaac comes to the truth in identifying the "little horn" of Daniel's fourth beast.

In Volume 3 of *Studies in the Scriptures*, Pastor Russell quotes Newton's statement relative to a time that would come when men would be able to travel as fast as fifty miles an hour—in fulfilment of Daniel 12: 4. In the book from which the following article is taken, this noted scientist makes many interesting obser-

* * *



HE prophecies of Daniel are, all of them, related to one another, as if they were but parts of one general prophecy given at several times. The first is the easiest to be understood, and every following prophecy adds something new to the former. The first was given in a dream to Nebuchadnezzar, king of Babylon, in the second year of his reign; but the king forgetting his dream, it was given again to Daniel in a dream, and by him revealed to the king.

Now in this vision of a great image composed of four metals, the foundation of all Daniel's prophecies is laid. It represents a body of four nations, which should reign over the earth successively, viz., the people of Babylonia, the Persians, the Greeks, and the Romans. And by a stone cut out without hands, which fell upon the feet of the image, and brake all the four metals to pieces, and became a great mountain and filled the whole earth, it further represents that a new Kingdom should arise, after the four, and conquer all those nations, and grow very great, and last to the end of all ages.

The head of the image was of gold, and signifies the nations of Babylonia, who reigned first, as Daniel himself interprets. These nations reigned till Cyrus conquered Babylon, and within a few months after that conquest, revolted to the Persians, and set them up above the Medes. The breast and arms of the image were of silver, and represent the Persians who reigned next. The belly and thighs of the image were of brass, and represent the Greeks, who under the dominion of Alexander the Great, conquered the Persians, and reigned next after them. The legs were

of Iron, and represent the Romans, who reigned next after the Greeks and grew into a mighty empire, and reigned with great power till the days of Theodosius the Great.

Then by the incursion of many modern nations, they brake into many smaller kingdoms, which are represented by the feet and toes of the image, composed part of iron and part of clay. For then, saith Daniel, "The kingdom shall be divided, and there shall be in it of the strength of iron: but they shall not cleave one to another. And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms: and it shall stand for ever."

In the next vision, which is of the four beasts, the prophecy of the four empires is repeated, with several new additions; such as are the two wings of the Lion, the three ribs of the Bear, the four wings and four heads of the Leopard, the eleven horns of the fourth Beast, and the Son of man coming in the clouds of heaven, to the Ancient of Days, sitting in judgment.

The first beast was like a lion, and had eagle's wings, to denote the kingdoms of Babylonia and Media, which overthrew the Assyrian Empire and divided it between them, and thereby became considerable, and grew into great empires. In the former prophecy the Empire of Babylon was represented by the head of gold; in this both empires are represented together by the two wings of the lion. "And I beheld," saith Daniel, "till the wings thereof were plucked,

and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it—that is, till it was humbled and subdued, and made to know its human estate.

The second beast was like a bear, and represents the empire which reigned next—the Persian Empire. "Thy kingdom is divided," saith Daniel to the last king of Babylon; "and given to the Medes and Persians." This Beast raised itself up on one side; the Persians being under the Medes at the fall of Babylon, but presently rising up above them. "And it had three ribs in the mouth of it, between the teeth of it"—(Dan. 7:5)—to signify the kingdoms of Sardes, Babylon, and Egypt, which were conquered by it, but did not belong to its proper body. "And it devoured much flesh"—the riches of those three kingdoms.

The third beast was the kingdom which succeeded the Persian; and this was the empire of the Greeks. (Dan. 7:6, 7; 8:21.) It was like a leopard, to signify its fierceness; and had four heads and four wings, to signify that it should be divided into four kingdoms (Dan. 8:22), for it continued in a monarchical form during the reign of Alexander the Great, and of his brother Aridaeus and young sons Alexander and Hercules; and then brake into four kingdoms, by the governors of provinces putting crowns on their own heads and by mutual consent reigning over their provinces. Cassander reigned over Macedon, Greece and Epirus; Lysimachus over Thrace and Bithynia; Ptolemy over Egypt, Lybia, Arabia, Coelosyria, and Palestine; and Seleucus over Syria.

The fourth beast was the empire which succeeded that of the Greeks, and this was the Roman. This beast was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and stamped the residue with his feet; and such was the Roman Empire. It was larger, stronger, and more formidable and lasting than any of the former. This empire continued in its greatness till the reign of Theodosius the Great; and then brake into ten kingdoms, represented by the ten horns of this beast; and continued in a broken form until the Ancient of days sat on a throne like fiery flame (Dan. 7:13), and "the judgment was set, and the books were opened, and the beast was slain, and his body destroyed and given to the burning flames; and one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and received dominion over all nations; and judgment was given to the saints of the Most High; and the time came that they possessed the Kingdom."

"I beheld," saith Daniel (Dan. 8:11, 12), "till the Beast was slain, and his body destroyed and given to the burning flames. As concerning the rest of the Beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." And therefore all the four Beasts are still alive, though the dominion of the first three was taken away. The nations of Mesopotamia and Assyria are still the first Beast. Those of Media and Persia are still the second Beast. Those of Macedon, Greece and Thrace,

Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth.

Seeing therefore that the body of the third Beast is confined to the nations on this side the river Euphrates, and the body of the fourth Beast is confined to the nations on this side Greece; we are to look for all the four heads of the third Beast, among the nations on this side the river Euphrates; and for all the eleven horns of the fourth Beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians in those kingdoms; because they belonged to the bodies of the two first Beasts. Nor do we reckon the Greek empire seated at Constantinople, among the horns of the fourth Beast; because it belonged to the body of the third.

Now by wars the Western Empire of the Romans, about the time that Rome was besieged and taken by the Goths, became broken into the following ten kingdoms respectively: the Suevians in Spain, the Visigoths, the Alans in Gallia, the Burgundians, the Franks, the Britains, the Huns, the Lombards, the Vandals and Alans in Spain and Africa, and the kingdom of Ravenna. Some of these kingdoms at length fell, and new ones arose; but whatever was their number afterwards, they are still called the "ten kings" from their first number.

"Now Daniel considered the horns, and behold there came up among them another horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things, . . . and his look was more stout than his fellows, . . . and the same horn made war with the saints, and prevailed against them: and one that stood by told him that the ten horns were ten kings that should arise, and another should arise after them, and be diverse from the first; and he should subdue three kings, and speak great words against the Most High, and wear out the saints, and think to change times and laws: and that they should be given into his hands until time and times and half a time."—Dan. 7:20, 21.

Kings are put for kingdoms; and therefore the "little horn" is a little kingdom. It was a horn of the fourth Beast, and rooted up three of his first horns; and therefore we are to look for it among the nations of the Latin Empire, after the rise of the ten horns. But it was a kingdom of a different kind from the other ten kingdoms; having a life peculiar to itself, with eyes and a mouth. By its eyes it was a seer; and by its mouth speaking great things and changing times and laws, it was a prophet as well as a king. And such a seer, a prophet and a king, is the Church of Rome.

Pipen the pious was the first who opened up a way to the grandeur of the Church of Rome, conferring upon her the Exarchate of Ravenna and many other oblations. In and before the reign of the Emperors Gratian and Theodosius, the Bishop of Rome lived splendidly. After those reigns Italy was invaded by foreign nations, and did not get rid of her troubles before the fall of the kingdom of Lombardy.

The invocation of the dead, the veneration of their images, being gradually introduced in the 4th, 5th, 6th and 7th centuries, the Greek Emperor Philipicus declared against the latter. . . . But the Pope called a council at Rome, confirmed the worship of images, excommunicated the Greek emperor, and forbade the people to pay tribute or otherwise be obedient to him. Then the people revolted and laid violent hands upon their magistrates, killing the Exarch Paul at Ravenna. And when the Duke of Campania incited the people against the Pope, the Romans invaded Campania and slew him and his son Hadrian.

At that time the Lombards also being zealous for the worship of images, and pretending to favor the cause of the Pope, invaded the cities of the Exarchate; and at length took Ravenna (752 A. D.) and put an end to the Exarchate. And this was the first of the three kingdoms that fell before the little horn.

After this the Lombards invaded the Pope's countries. Pope Adrian sent for Charles the Great to come to his assistance. Charles entered Italy with an army, invaded the Lombards, overthrew their kingdom, became master of their countries, and restored to the Pope not only what they had taken from him but also the rest of the Exarchate, and also gave him some cities of the Lombards. This kingdom of the Lombards was the second kingdom that fell before the little horn.

Now the Senate and people and principality of Rome I take to be the third king which the little horn overcame. For this people elected the Pope the Emperor; and now by electing the Emperor and making him Consul, was acknowledged to retain the authority of the old Roman Senate and people. Rome, by subduing the Senate and people and Duchy, became the metropolis of the little horn of the Beast, and completed Peter's patrimony, which was the kingdom of that horn. Then it set up the Western Empire, which continues to this day. It gave the Pope the supremacy over the Western churches and their councils in a high degree. It gave him "a look more stout than his fellows"; so that when this new religion began to be established in the minds of men, he grappled not only with kings, but even with the Western emperor himself.

It is observable also that the custom of kissing the Pope's feet, an honor superior to the kings and emperors, began about this time. The Popes began also about this time to canonize saints, and to grant indulgences and pardons. It is further observable that Charles the Great by his conquests laid the foundation of a new empire, and at the same time propagated the Roman Catholic religion into all his conquests, obliging the Saxons and Huns to receive the Roman faith, granting titles to the clergy and Peter-pence to the Pope. By all this the Church of Rome was highly enlarged, enriched, exalted and established.

"And times and laws were given into his hands for time and times and half a time," or three times and a half; that is. for 1260 solar years, reckoning a time for a calendar year of 360 days, and a day for a year. And after this judgment is to sit, "and they shall take away his dominion [not at once but by degrees], to

consume and to destroy it unto the end. And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall be given unto the people of the saints of the Most High, whose Kingdom is an everlasting dominion; and all nations shall serve and obey Him."

The second and third Empires, represented by the Bear and Leopard, are again represented by the Ram and He-Goat (Dan. 8); but with this difference, that the Ram represents the kingdoms of the Medes and Persians from the beginning of the four Empires, and the Goat represents the kingdom of the Greeks to the end of them. The little horn of the Goat was to rise up, and grow mighty "towards the south, and towards the east, and towards the pleasant land." In the latter time of the kingdom of the four horns, it was to rise up out of one of them and subdue the rest, but not by its own power.

"And it waxed great even to the host of heaven; and cast down some of the host of the stars to the ground, and stamped upon them"; that is, upon the people and great men of the Jews. "Yet he magnified himself even to the Prince of the Host"—the Messiah, the Prince of the Jews, whom he put to death. "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice because of transgression; and it cast down the truth to the ground, and it practiced and prospered." This transgression is in the next words called "the transgression of desolation"; and in Daniel 11:31, "the abomination that maketh desolate"; and in Matthew 24:15, "the abomination of desolation, spoken of by the prophet, standing in the holy place."

This horn is taken by some to mean Antiochus Epiphanes, but not very judiciously. A horn of a Beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the "little horn" was a fifth under its proper kings. The horn cast down the Sanctuary to the ground. The Sanctuary and the host were trampled under foot 2300 days, that is, years. These were to last till "the time of the end," till the last end of the indignation against the Jews.

Since the prophetic angel passes from the Greeks, to the Romans reigning over the Greeks, it is confirmed from hence that in the next place he describes the affairs of the Christians unto 'the time of the end,' in these words, "And they that understand among the people shall instruct many, yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now when they shall fall, they shall be holpen with a little help" (in the reign of Constantine the Great). "But many shall cleave to them with dissimulation. And some of them of understanding shall fall to try them, and to purge, and to make them white even to the time of the end." And a little after the time of the end is said to be "time, times, and half a time"; which is the duration of the reign of the last horn of Daniel's fourth Beast,

(Continued on page 28)

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.
o. S. then u. e. c. 21

Lu. 2:10
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.

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

9 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.
It is
Rev. 21:2-5.

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

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

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

Zionism in Prophecy

Israel's National Chastisement and Ultimate Regathering Foretold in the Bible. The Second in the Series of Articles on This Important Prophetic Topic.

SYNOPSIS.—The movement to establish a Jewish homeland in Palestine is a modern one, having begun within the lifetime of this present generation. Last month's installment cited various Bible prophecies that foretold the ultimate restoration of the Jews to Palestine. In this issue will be found suggestions of various prophetic clues which seem to indicate just such a movement in this our day.

"I Will Chastise You Seven Times"

THE long period of national affliction that has been visited upon Jewry, had been foretold long before the Babylonian captivity and Zedekiah's overthrow. In Leviticus 26:27, 28, the Lord spake to Israel through Moses, saying, "And if ye will not for all this hearken unto Me; then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins." This warning of "seven times" of punishment was repeated four times in this same chapter, and is also alluded to elsewhere in the Scriptures. This word "times" (Hebrew *paam*) literally means to strike or chastise with regular blows or strokes. It therefore may be used to signify *periodic divisions of time* during which chastisement or trouble is being endured. Hence this word in the singular is sometimes conventionally used to signify a *year* of trouble; and "seven times" would thus indicate "seven years" of affliction upon Zion.

But it is manifest that this supreme period of punishment could not refer to seven *literal* years; for Israel had been afflicted for much longer periods than that prior to the pronouncement of this prophecy. Moses referred to these prior punishments; and then said, "If ye will not for all this hearken" unto the Lord, then He will chastise you "seven times"—thus clearly indicating that the "seven times," or seven years, here prophesied, would be a much longer and greater punishment than Israel had ever been called upon to suffer in the past; greater even than their long enslavement in Egypt from which Moses had recently delivered them. Nor could the subsequent

seventy-years captivity to Babylon have fulfilled this dire prediction of "seven times," for it was not as great a punishment as that endured back in the days of Egyptian bondage.

A Day for a Year

What, then, could these "seven times" refer to; and how long a period would they actually cover?

Perhaps a clue is given us in the prophecy of Ezekiel. This prophet wrote while in captivity at Babylon. He was divinely instructed in a vision to lie on his left side for 390 days, and then to turn and lie on his right side for 40 days more. This the prophet did, lying helplessly as if bound; while the other captives doubtless wondered what it all meant. But the Lord explained to the prophet, "I have laid upon thee the *years* of their iniquity, according to the number of *days*, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee *each day for a year.*" (Ezek. 4:4-6.) Thus Ezekiel symbolized the 390 years exile of the ten-tribe kingdom to Assyria; and the remaining 40 years of captivity that Judah must yet endure before being released from Babylon.

In similar manner, may it not be that God intended that the "seven times," or seven years, of affliction mentioned in Leviticus 26:27, 28, also were to be fulfilled on the basis of a "day for a year"? This seems to be a logical conclusion since these "seven times" manifestly were to exceed in severity all other punishments that had been visited upon this chosen people. If therefore these "seven times" could not refer to seven *literal* years, they must mean seven *symbolic* years; that is, "each day for a year." A solar year, of course, contains a fraction over 365 days, but in computing "symbolic time" as it is set forth in the Scriptures, students of prophecy find that the writers simply divided the year into 12 months of 30 days each. In other words, a *time*, or year, in Scriptural symbology, refers to 360 solar years—each day representing a year. "Seven times," then, would signify 7 times 360, or 2520 years.

Duration of the Gentile Lease

Is it possible then that the Gentile "lease" of authority over Zion was to continue 2520 years, and that thereafter she would be permitted to repossess her rightful heritage? Let us see how this suggestion works out. The final treading down or domination of Jerusalem by Gentiles, from which there was no subsequent release, began when Nebuchadnezzar of Babylon came and subjugated the land and took his first Jewish captives. This was a few years before he actually dethroned Zedekiah, the last Jewish king, and destroyed Jerusalem. Some historians claim that the subjugation of Judah began in 606 B. C., while others claim that that date marks the actual destruction of Jerusalem. In any event, we may take this date as marking the practical beginning of the Gentile lease of power, and the start of Zion's national affliction.

Now if the "seven times," or 2520 years, of Gentile domination, and of national chastisement upon Zion, began about 606 B. C., when would that period end? Strangely enough, 2520 years after 606 B. C. brings us to the important date 1914 A. D. when the World War began; and out of that conflict came the ousting of the Turks from Jerusalem by General Allenby, the famous Balfour Declaration, the opening of the ancient homeland to Jewish refugees and pioneers from all lands, and the infusion of the whole Zionist movement with new life and hope. It would seem, then, that we are now at the termination of the "seven times" of national affliction upon Israel, and that the events that are now taking place in Palestine in behalf of Jewry are the early beginnings of a new day; that the long lease of power to the Gentiles is up, and that the dispossession of the old tenant and the repossession by the rightful owner is actually under way.

The Handwriting on the Wall

Another possible corroboration of the fact that the period of the Gentile lease of power would be 2520 years, seems to be contained in the "handwriting on the wall" which appeared at Belshazzar's feast on the night in which that co-regent son of Babylon's last king was killed and the empire overthrown by Cyrus the Medo-Persian conqueror. Daniel pointed the revelers to the words that flashed miraculously across the palace wall, and which read as follows: "Mene, Mene, Tekel, Upharsin." What could this strange message mean? Daniel told them that it signified, for one thing, that the Babylonish kingdom had been "weighed in the balances and found wanting"—these four words being Chaldaic units of weights and measures. Being translated literally from the ancient cuneiform in which they were written, they would read: "A mina, a mina, a shekel and a divided mina"—that is, a half-mina.

But why were these, and only these, particular symbols of Babylonish weights and measures used? Was there any further or hidden meaning to them, than the general fact that the Babylonish empire had been weighed in the balances of God? It would seem so. A mina is 50 shekels, and a shekel is 20 gerahs; hence let us reduce this formula to gerahs and see

what number it yields. One mina would be 1,000 gerahs; and "a mina, a mina, a shekel and a half-mina," or two and a half minas plus a shekel, when reduced to gerahs, yields the number 2520—exactly the same number that we have seen symbolized in the "seven times" of Israel's punishment at Gentile hands.

It would seem, therefore, that this message that God flashed to the leaders of Babylon, which was the first of the four great Gentile powers—the "head" of the image of Nebuchadnezzar's dream—not only signified that Babylon's days were numbered, but that the total days of Gentile supremacy were also numbered, and that the number is 2520 years. Counting this period from the year 606 B. C., we have noted that it terminated in 1914 A. D., and that in that very year the World War broke out, and events began to happen in rapid succession looking toward the reestablishment of Israel in her homeland, and the ushering in of a new order for all humanity. We are now at the end of the 2520 years of the Gentile lease of power over Jerusalem, and not only Jewry but the whole world is clearly experiencing some momentous transition—a new order is coming in. Every statesman realizes that fact.

This number 2520 is distinctive, in that it is the least common multiple of all the digits in our system of numbers. That is, it is the least possible number that can be divided by each of the digits, from 1 up to 10. Thus it is seen that, in this special sense, 2520 is an all-comprehensive number, and therefore is the best number to portray the total duration of such an important period as that of Gentile supremacy over the holy land. No other number could be so appropriate for spanning the whole period of this long lease of power to the Gentiles. And, at the same time, this number is exactly *seven* symbolic years in duration. Here, then is a further prophetic clue that we are now at the end of the old order, and that a new order of things is now gradually being ushered in—a new day for Israel and for mankind generally.

These things, of course, are not to be accomplished in a day. The lease has been long, and the full change of occupancy may require considerable time. Nor is it the wish of Zionists that other peoples who now live in the holy land should be summarily ousted or dealt with unfairly. Though Israel has long suffered injustices, she has no desire to visit injustices upon others. The transition, however, must go on apace, for God's time to favor Zion, "yea, the *set* time," has come. Jewish immigrants are being received into the Homeland as rapidly as present conditions will permit; and the entire country is taking on a new lease of life and throbbing with new activities under the hands of these zealous pioneers who recognize it to be their rightful inheritance.

Another Prophetic Clue

Another prophetic suggestion from which we may infer that now is the time for the seed of Abraham to inherit their land, seems to be contained in God's strange answer to Abraham, when the patriarch asked for a token whereby he may know that he shall inherit Canaan. The Scripture reads: "I am the

Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, 'Lord God, whereby shall I know that I shall inherit it?' And He said unto him, 'Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon!'—Genesis 15:7-9.

This was a peculiar reply for God to give to the patriarch's query. What did it mean? It is difficult to see any meaning in it, unless it be that the ages of the animals He specified are significant. Three of the animals were to be 3 years old each. No age was mentioned for the young pigeon and the turtle dove, but if they were young they would be of the first year. If then we count 1 year for each of them and 3 years each for the other animals so designated, and add them together, we have a total of 11 years. Perhaps, then, God's cryptic answer to Abraham was that his seed would inherit the land for a lasting possession after 11 years. But He could not have meant 11 *literal* years. Might He not then have signified 11 *symbolic* years? That seems reasonable, especially when we work it out.

We have seen that a symbolic *month*, in Bible prophecy, refers to 30 years—each day representing a year—and that a symbolic *year* consists of 12 symbolic months, or 360 literal years. Hence 11 symbolic years would be 3960 literal years. And, strange as it may seem, it has been just about that length of time since God gave the foregoing peculiar reply to Abraham's straightforward inquiry concerning his future inheritance of Canaan. We cannot be sure as to the exact date when this conversation occurred, but the context in which the account is found shows that it took place shortly before the time when Abram's son Isaac was born. Bible chronologers compute Isaac's birth from about 2007 to 2026 B. C. If this be approximately correct, then 11 symbolic years, or 3960 literal years, from that time brings us right down here to the very days in which we now live, wherein we do see the repossession of this ancient homeland, as the rightful inheritance of Abraham's seed, actually taking place. Here again is another clue by which Israel may infer that Gentile domination of her ancient homeland is about ended, that the "lease" to the alien has expired, and that God's "set time" for a change of occupancy has come.

Daniel's Vision of the Four Beasts

In the seventh chapter of Daniel's prophecy is another description of that same long period of Gentile rule, which began with the Babylonian captivity. Daniel, who had been taken to Babylon among the early captives, was given a vision of those same four world-powers that were represented in the four parts of the great "image" which Nebuchadnezzar had seen in his dream and which Daniel interpreted. But in Daniel's own vision he saw these four powers in the form of four wild "beasts," ruthlessly trampling others under foot to gain their ends. The beastly character of Babylon, Medo-Persia, Greece, Rome, and the subdivisions of the latter, were amply displayed during their ascendancy—the rights of lesser

peoples seldom, if ever, being taken into consideration whenever they ran counter to the ambitions or desires of those who wielded sufficient power. In every war the nations have torn at each other's throats like wild beasts, down to and including the World War, which saw the slaughter of five million of the flower of youth and the maiming of fifteen million more—in the name of civilization.

The "seven times" of the Gentiles are synchronous with the reign of these four beasts—the fourth of which "was diverse from all others, exceedingly dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet. . . . Thus he said, The fourth beast shall be the fourth kingdom [fourth world empire] upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and others shall rise after them. . . . But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."—Dan. 7:19-27.

Note that in Nebuchadnezzar's dream, the image was in four parts, and the feet of the fourth part were divided into ten toes. In Daniel's vision of the four beasts, the fourth beast developed ten horns. There were just ten original subdivisions of Rome. While it is true that there are more than ten nations in Europe today whose territory was once part of the "Holy Roman Empire," nevertheless they may still be placed in ten groups, by reason of the languages they speak; for they represent ten principal tongues, namely, Italian, Hispanic, French, German, English, Scandinavian, Slavic, Magyar, Turkish, and Greek. Note also that in the days of the *subdivisions* of this fourth world-empire (Rome), appeared the rightful Kingdom of God—in each of these symbolic pictures—and that it is to have "everlasting dominion." Hence these two visions must picture the very same thing, namely, the full period of Gentile dominion—the "seven times" during which Zion would be in national eclipse—which is to be followed by the return of divine favor to Zion and the setting up of an "everlasting Kingdom" by divine decree; from which all peoples of earth shall be blessed.

(Continued next month)

Next month's installment will analyse the evidences that we are now in "the time of the end," when, according to Daniel, "Thy people shall be delivered." It also will contain an account of the early growth of the Zionist movement, and of the injection of faith into a waning cause, which saved it from disaster shortly after the death of its founder, Theodor Herzl. It will tell of the efforts of a sympathetic non-Jew, C. T. Russell, to re-kindle in the hearts of Jewry a religious longing for their long-promised holy land.

The Christian Life

Think On These Things

Habitual Thinking can Become a Great Power in Life—Either for Good or for Evil. This Article Analyses This Force in the Christian Life, and Helps the Child of God to See the Importance of Entertaining Good Thoughts Day by Day.



"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

HABIT has been commonly defined as "second nature"; but Dr. James in his able treatise on psychology, insists that "habit is ten times nature." Whether or not this author's assertion is exaggeration, we are not prepared to say; but we do know for a certainty that habits can become very strong, and therefore difficult to break when once formed.

A friend once told us that he had formed a bad habit in his youth and had tried in vain a thousand times to break it. One time he had been successful for as long as a week, but then it suddenly returned with such irresistible power that all his good resolutions were instantly swept away. Nature, in such cases, has fallen into a rut, and to extricate her therefrom is always a tremendous task.

But habits of nature are not designed for evil, but for men's good. Yet, like many other good things, they may be perverted and wrongly used. Habit is one of the most powerful factors in nature. All of us are simply bundles of habits. Try to imagine the added tax upon our energies that would result if there were no such thing as unconscious habit; that is, if we had to put our conscious thought and volition into every thing we do. Fancy the stenographer having to think where every letter is on the typewriter before she strikes each key. Thanks to habit, she doesn't need to think about the keys at all. Her fingers, by long practice, have formed the habit of striking unconsciously the right keys as soon as she thinks of the words and sentences she desires to write.

The housewife likewise forms the habit of doing certain duties at a certain time and in a certain way, and thus she does them with a minimum expenditure of nerve force and mental energy. So also with the artisan, the tradesman, or the professional man. Through the development of habit a blind person may become a professional in music, and play difficult instruments without making a single mistake. We sometimes hear a person say concerning a certain familiar task, "I could do that with my eyes shut." And that may be true, but it would not be possible without the incessant operation of the law of unconscious habit.

Beneficence of Good Thinking

Once we heard of a small boy who was the means of saving a number of persons from a burning tenement house. The lad one day had heard a tenant observe, "If this house ever gets on fire at night, there won't be much chance for the folks who live here." That remark set the boy to wondering, What would I do if the house did take fire some night; provided, of course, I had time to do anything? As he thus thought the matter over he decided on a course of action—not merely with a view to saving himself, but also for saving others. He thought about his plan, time and again, until it became a fixed habit of thought in his mind.

One night that house actually did take fire. The boy was awakened by the crackling of the flames and by the smoke. More or less unconsciously he did the very things that he had practiced doing in his mind. As a result precious lives were saved, and the people praised him as a hero for his remarkable alertness of mind. But it wasn't quickness of thought at all; it was mental habit that had been operating in his mind for a long time. On the night of the fire that boy didn't act on excited impulse, but was guided by the law of habit. Of course the boy had the qualities of courage and unselfishness which had led him to formulate this habit of thought for the safety of others, and deserved all credit.

Since all our accomplishments spring from the mind, there is nothing better one can do than to form good habits of thought. It is these thought habits that determine what a man really is. "Whatsoever a man thinketh in his heart, so is he," say the Scriptures. There may be times when a man has but little opportunity to prove his worth; but an occasion will surely come when such opportunity will be his, and then he will act, not by chance or haphazard but according to his fixed habits of thought. If his thoughts have been cowardly, then he will not act the coward. On the contrary, if his thoughts have been along the lines of courage, he will act in that manner when an emergency arises.

For many years the Apostle Paul had been forming those habits of thought which would best assist him in the spiritual vocation to which God had called

him. Formerly, as Saul of Tarsus, he had been an ardent exponent of orthodox Judaism, and had zealously upheld the law of Moses. It never occurred to him in those days that there was such a thing as *dispensational* truth, which may require a change in one's mode of thinking. Verily he was "a Hebrew of the Hebrews," and he would not brook anything that was directed against the ancient faith and traditions of his fathers. There are people like him in the world today, who stand by old creeds and old ideas.

Paul Utilized Thought Habits

But Saul of Tarsus was willing to change his views when the time came for God to show him the truth. Comparatively few persons are willing to do that. One great thing in Saul's favor was that his thought habits ran in the direction of honesty and sincerity; otherwise he would not have instantly obeyed the voice of God when it spoke to him.

Writing to the Philippian Christians, the Apostle Paul exhorts them to "Stand fast in the Lord, my dearly beloved." He then mentions certain earnest Christians whose names, he says, are in the book of life. (Phil. 1:3.) It would seem therefore that one's name is written in the book of life when he fully surrenders his heart and life to God, after having "counted the cost" according to the Master's instruction. If he is faithful to the end, his name remains in the book of life. Hence we find the promise, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels."—Rev. 3:5.

It was in order that the names of the fully consecrated might remain written in the book of life that the apostle laid down his life in service for the brethren. It was in connection with this all-important matter that he wrote, "Rejoice in the Lord always, and again I say, Rejoice. Let your moderation [what you require of others] be known unto all men. . . . Do not be over-anxious about anything, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." It likewise was in connection with the same matter that he wrote the words of our text, exhorting the brethren in Christ to think of the things that are true, honest, just, pure, lovely, and of good report—"if there be any virtue, and if there be any praise."

A Strong Exhortation

Just what is the apostle here saying to the disciples? His words to them imply that what they *think* is of vast consequence. They should reflect that what they habitually think upon makes them what they are. There is never any weakness in Paul's presentation of the truth. He does not make excuses and say, "Now, brethren, having a pretty good knowledge of human nature, I know about how most of you are prone to entertain wrong

thoughts. You have inherited certain evil tendencies from your ancestors. Matters of evil report will naturally appeal to you, and so will various worldly things that are not expedient for the New Creature; but of course you can't help that. You will naturally think a good deal along those lines. But once in awhile, at least on Sunday, I hope you will think of the higher things, since these latter things are those that will finally enable you to win an inheritance among the saints of light."

No, indeed, Paul speaks in no such uncertain, unstable way as that. He simply says, "Finally, think of the things that are true, honest, just, pure, lovely and of good report." These words are forcefully driven home to us. They sound as though the apostle said, "Now, brethren, we all have been *talking* much about being filled with the fruits of righteousness, about preaching Christ, about humility, about loving one another, and about various other fruits and qualities of the spirit of God; but I want to impress on you that the crux of the whole matter lies in your habitual *thoughts*. In order to *be* right you must *think* right. The Lord will not perform a miracle on you over night, or fix you up ready for the Kingdom on your deathbeds. You must get ready! You need to avail yourselves of all proper means to make yourselves ready. You must cooperate with God in doing this! No use for you to say to Him, Lord, you know that I just think in a certain way; and I know it is not a very good way; but it is MY way, and I couldn't change it for the world."

The Lord accepts no such excuses as that. If our habitual thoughts are not good thoughts, then they must be changed so as to become good thoughts, or we'll never win the Kingdom. We cannot expect to go on thinking disorderly, unjustly and unkindly, and yet maintain divine favor. God's laws for us as new creatures are as binding on us religiously or morally as are His natural laws binding in the physical world. God makes due allowance for the inherited weaknesses of our flesh, but the heart of the believer must be right. The thoughts must be directed to purity, to righteousness, and to truth. It is needless to say that we cannot do this perfectly, and God does not ask us to do the impossible; but He has promised divine assistance for every time of need, and He will not be pleased with anything less than our best effort to "think on these things."

Things That Are True

There are seven classes of things worthy of our thoughts and helpful to the highest degree, which the apostle enjoins upon the brethren. The first of these is, "Whatsoever things are *true*."

Truth properly comes first, for it is the biggest thing in the universe. Love itself is but an element of *truth*. Before any one can think, he must see that certain matters are verifiably true. Among Bible Students it is common to hear one say, "I have had the truth many years." Well, what truth have we? What is the truth that is so real to us? Plainly it is something that has caused us joy, something that

has given us great confidence in a Supreme Being, something that proves God to be the embodiment of wisdom, mercy, kindness and love. We have examined this truth very carefully, and can find no flaw in it. It fits in with and harmonizes every part of the Bible.

Then, if it is true, let us *think* on this wonderful truth. That God created the earth is an important truth. Isn't that worth thinking about? The earth, all nature, is wonderful. We couldn't make a single seed grow out of the ground, if there were not divine power which has planted life within it.

Behind the gleaming fields of gold
Are sun and rain and soil,
That give reactions manifold
To man's directed toil;
And every ripened grain that's packed
Within the harvest broad
Avers the embryonic fact
That back of it is God.

Then God made man, "in His own image." Is that not worth thinking about? Scientists tell us there are some ten billion cells in the human brain. The idea of photography was taken from the eye of man; the retina is but a "camera obscura." Light rays are focused on the retina and a sensation of sight is produced. The tympanic membrane of the ear is the means by which sound waves are sent to the seat of consciousness and interpreted as tones. The olfactory organs that give the sense of smell are equally wonderful. So are the vocal cords and the entire larynx. So are the lungs, the heart, the alimentary canal, and all the organs that aid in digestion, absorption and assimilation.

Man's Crowning Faculty

Fearfully and wonderfully made is man. And to crown all his God-given faculties he has the power of thought, reason and conscience. He can think in terms of good or evil, of mercy or vindictiveness, of meanness or generosity, of truth or error, of fairness or fraud. Man has measured the earth and weighed it in the balance. He has discovered information concerning heavenly bodies thousands of light-years distant from us. He is a being created in the image of God. Let us think on that, for it is one of the true things. Such things have an ennobling influence upon the mind.

The entire great plan of the ages also is true. It is true that man fell, and also that God has promised to restore him to perfection again. Is it not helpful to think about that? Suppose we could convince the people of the world that ere long there would be a complete transformation in human affairs; that every one would have a home to live in and employment of a satisfactory character; and that crime, sickness, sorrow and death itself would in due time completely pass from off the earth—how would people feel about that? Wouldn't they be happy over it? Wouldn't that hope buoy them up so as to bear the trials and discouragements of the present time? The poor world has no such knowledge of God's plan as this, and many people will not believe us

when we try to tell them about it. But *we* believe it, and know it is true; and we have the privilege of thinking about it to our heart's content. And the strength engendered by such thoughts helps us to bear our burdens.

We also can think about the life of Jesus, and about His death and His resurrection. These things are true. And what could be more worth-while to think about than Him! Then there is the great truth concerning His church, and that if we belong to that church and follow in His footsteps, we'll reign with Him in glory. There is the truth of sonship. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

If one were adopted into the family of the President of the United States, he would probably consider it a great honor. But "now are ye the SONS OF GOD." Think of *that!* Truly, "no man taketh this honor unto himself"; but God Himself has said that if we comply with His terms, "I will receive you, and ye shall be My sons and daughters, saith the Lord almighty." Thus is God "bringing many sons to glory." Here is a wonderful fact for us to meditate upon—the fact of our precious relationship to God Himself, the great and marvelous fact of divine sonship.

Honest and Just Things

Then the apostle says that we are to think of the things that are *honest* and *just*. The Bible is the most honest book in the world. It not only tells the good qualities of its great men and women, but also their faults and failings. It lays bare the sins of such as Saul, David and Solomon, before the eyes of all. It is honest in telling about our first parents, of the entrance of sin and death into the world, of the downward course of man, and of the failure of earth's greatest kingdoms. It doesn't try to cover anything up. It is honest to the core, and it reveals a plan of salvation and deliverance of which justice is the very foundation stone.

God's people are exhorted to think along the lines of honesty and justice, for God is honest and just. Their desire must be to become more and more God-like. They must earnestly strive to be just in all the affairs of life, in their dealings both with the world and with those of "like precious faith." Justice should always come before generosity. Christians should be honorable in their dealings and constantly practice the rule of fair-play. "Owe no man anything, but to love one another," is a good motto. No use for us to preach the truth unless our lives back up our words. There is little honesty and justice in the world. On every hand we see graft, bribery and crookedness of every sort. The world needs the Messianic reign. But God's people already have the divine law written in their hearts; and, by thinking along the lines of honesty and justice they are moulding their lives according to the highest standards, in preparation for their future work of uplifting the world to an appreciation of similar standards, during the age to come.

Things Pure, Lovely, and of Good Report

The apostle also holds up the things that are *pure*. Purity is something that is much appreciated even by fallen man, in many things that he uses. We like to find purity in water, especially if it is water that we drink; and in glass, in jewels, and in various other things. In the book of Revelation the life-giving river of the Millennial age is described as being "clear as crystal." Truth is always pure. If what claims to be truth is only partly pure, then it is only partly truth. God-like love also is pure; and as this element operates in the heart it makes the heart pure. Every true Christian aspires to more and more purity, for this means becoming more and more like the great Captain of our salvation.

Then, "Things that are *lovely* and of *good report*" are recommended to us to dwell upon. Through circulating a bad report a sister once got herself into much trouble. One had called at her home and found her in tears. Without being asked, she had told the cause of her grief. Some one had been there and had given her a sound scolding. She felt this all the more because, as she declared, "Every word that I said about that girl was true, and I can prove it." But the story was not one of "good report," even if it were true. There was no necessity whatever laid on her to circulate a defamatory tale, no matter how true the facts of the tale might be. We are seldom justified in telling things that lower any person in another's estimation, even when such things are true.

All Christians should take heed to this principle for it is one much emphasized in the Word of God. Some philosopher has very truly said, "One has no more right to speak ill of another than to knock him down." The words of the Christian should be pure, healthful, healing words, not words that savor of the power of death. There is a very fine little poem that is quite pertinent to the subject in hand. You may have read it before, but we think it will bear repeating:

THREE GATES OF GOLD

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold—

"Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest, 'Is it kind?'

"And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

May the trend of thought that we are entertaining in the mind become habits that prove of the very highest value to us in the affairs of our Christian life; and, thus thinking as God would have us think, may we press onward to victory, to glory, and to that heavenly joy that shall be an everlasting possession to those who obey the divine commands.

Planting The Heavens

This Article is Designed to Increase Our Appreciation of God's Word by Calling Attention to the Important Part it Plays in Connection With the Preparatory Features of the Divine Plan of the Ages

"And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people."—Isaiah 51:16.



LOYALTY to the Word of God is mandatory upon all those who desire to cooperate with the Creator in carrying out His loving plan for the redemption and restoration of the lost race. And it must be a loyalty that will override the opinions and guesses of men, no matter how highly we may esteem them; setting aside even our own preferences and prejudices when such run counter to the explicit commands of the written Word. The importance of loyalty to the infallible Word of God cannot be overestimated nor overstated; because it is only by full acquiescence to the demands of that Word that the Christian is fitted to take his place in the future divine Kingdom through which the glory of God will be revealed to mankind in the restoration of as many as will to perfect life and happiness.

Our text clearly shows that it is the operation of the Word of God in the lives of His people that accomplishes the preparatory work of the divine King-

dom, symbolized as the "heavens" and the "earth." This same symbolic heavens and earth are referred to a number of times in the Bible, and the fact that they are to be distinctly regarded as the handiwork of Jehovah is duly emphasized. In our text they are represented as being "planted" by Him. In Isaiah 65:17 God promises to "create new heavens and a new earth." The Apostle Peter, referring evidently to Isaiah's prophecy, says that we, "according to His promise," look for "new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) And finally the Apostle John, in prophetic vision, sees the same symbolic heavens and earth as a product of the God of heaven.—Rev. 21:1, 2.

It is interesting to note that both Isaiah and John associate the symbolism of the New Jerusalem with that of the new heavens and new earth. (See Isaiah 65:17, 18; and Rev. 21:1, 2.) Much the same thought is expressed in our text (Isa. 51:16), except that it

uses the word "Zion" instead of "Jerusalem." The Lord says that through His Word He would "plant the heavens," and also "say unto Zion, Thou art My people." It is by keeping in mind the important fact that both the "new heavens" and the "new earth" are to be made up of God's people, that we are able to understand how the "planting" or "creating" work is accomplished through the influence of the Word of God.

The "new heavens" seem clearly to symbolize the heavenly phase of the incoming Kingdom of Christ, composed primarily of Christ and His church, exalted to heavenly glory. (Rev. 21:4.) The "new earth" aptly pictures the earthly phase of that Kingdom—primarily its earthly representatives, the faithful prophets and other worthy ancients who proved loyal to God's promises during the ages prior to the first advent of Christ. These are to be "princes in all the earth." (Psalms 45:16.) Every individual servant of God who during those past times proved worthy of a place among the "ancient worthy" class, did so through loyalty to the commands and promises of God. The same is true in this present time with respect to the church of Christ. God reveals His purpose and lays down the condition upon which we may cooperate in that purpose; and those who comply with those conditions, being inspired to faithfulness by His promises, are given a place in the divine arrangement.

A Vision of Coming Glory

The Apostle Paul was highly favored of the Lord, in that he too was given a vision of the "new heavens and the new earth." This new heaven he calls the "third heaven." But instead of calling the coming new order on earth a "new earth," Paul identifies it as a restored "paradise." And how Scripturally true it is that the incoming Messianic Kingdom is to be established upon the earth for the very purpose of restoring the lost Edenic paradise and making it worldwide! Let us note Paul's words concerning his wonderful vision:

"I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth;) such an one caught up to the *third heaven*. And I knew such a man (whether in the body or out of the body, I cannot tell; God knoweth;) how that he was caught up into *paradise*, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. 11:2-4.

What a blessed experience this must have been for the great Apostle Paul! He tells us that he heard unspeakable "words," things "not lawful for a man to utter." Thus again we are reminded of the vital effect of God's "Words" in connection with the preparation of the new heavens. These wonderful words of God, which Paul was not permitted to repeat verbatim, nevertheless doubtless exercised a powerful influence in his own life, and directed him thereafter in his ministry to the saints. Perhaps it was this very vision that enabled Paul to put such a depth of meaning into his epistles that even the Apostle Peter admitted they contain certain things "hard to be un-

derstood." (2 Pet. 3:16.) It is interesting to note that when Peter made this reference to Paul's writings he himself had just presented a wonderful outline of the divine plan, in which he had mentioned our hope of the coming "new heavens and new earth."

The Beginning of the New Heavens

In Paul's letter to the Ephesians he reveals his deep insight into the manner in which the Word of God operates in the "planting" or "creating" of the new heavens. In Ephesians 1:20 the apostle reminds us of the fact that Christ, at the time of His resurrection, was "highly exalted" to the right hand of God, "in the heavenlies." The King James translation of this passage incorrectly adds the word "places." Paul is not here talking about location, but about an exalted condition, symbolized by the word "heavenlies." This is translated from the Greek word *epouraneos*, which is from the same word that is translated "heavens" as used throughout the New Testament and wherever the "new heavens" are mentioned. This Greek word simply means to be "raised up," or exalted, and is also used to describe the present evil rulership of earth under Satan and his hosts.

Jesus was the first to be exalted to the new heavenly position in the divine arrangement. He entered upon the way that finally led Him to this high position, when at the age of 30 He made His consecration and underwent baptism. It was at the beginning of His ministry that Jesus entered into a special covenant with His Heavenly Father, promising to "do all that is written of Me in the volume of the Book," because this was God's "will" for Him. That is to say, Jesus agreed to submit Himself wholly and unreservedly to the directing influences of the Old Testament Scriptures; to conform His life to their requirements, and through obedience to them to be "made perfect"; that is, to become prepared for the highly exalted position in the divine plan which had been mapped out for Him.

It was at the time of His making this special covenant of obedience to the expressed will of the Heavenly Father that the "heavens" were opened unto Him." It was at this time that He began to see a depth of meaning in the written Word which hitherto He had not fully discerned. The "heavens," or higher things, were now not only *revealed* to Him, but because of the sincerity of His consecration and His resolute determination to submit to the moulding influences of the Word, they also became *accessible* to Him. It was here that the heavenly way was opened up to Jesus; and He now began that three and one-half years journey that ended in His actual exaltation to the right hand of God in the heavenlies. And let us note again that the Word of God was the medium by which Jesus entered into His glorious inheritance—"I have put My Words in thy mouth, that I may plant the heavens."

Seated With Him in the Heavenlies

But Jesus was not to be alone in this highly exalted position in the new Kingdom. In Paul's letter to the Ephesians he directs our attention to the fact that even now, by faith, we too are blessed with "spiritual

blessings in the heavenlies," with Christ—and here again the word "places" is erroneously supplied by the translators. (Eph. 1:3.) Even as Jesus entered upon the heavenly way at the time of His consecration and baptism, so also His followers similarly become partakers of the heavenly calling and enter the narrow way of sacrifice and suffering which leads to ultimate glory, at the time of their consecration. This thought is elsewhere described by the apostle as follows:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in *glory*."—Col. 3:1-4.

In this further unfoldment of the divine plan, in which we see the faithful followers of the Master invited to become sharers with Him in His glory, we note also the fact that the *Word* of God continues to be the medium by which this work of grace is carried on. Going back to Paul's letter to the Ephesians, we read: "In whom also ye have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."—Eph. 1:11.

Now the Universalist or the Predestinationist may say that this text shows clearly that God is *arbitrarily* carrying out every feature of His plan, including our own character development, regardless of anything that we as individuals may do about it. But let us not be too hasty in thus reaching such a conclusion. Paul's words limit this particular exercise of God's will to the *selection* and final *exaltation* of the church to an actual position with Christ in the new heavens. In James 1:18 we read that "of His own *will* [through 'the counsel of His will'] begat He us, with the *word of truth*, that we should be a kind of first-fruits of His creatures."

"The Earnest of Our Inheritance"

Now the individual Christian has a very important part in connection with this operation of the Word of God. His part is to "believe" it, and also to yield to its moulding influences. Paul continues: "That ye should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after ye heard the Word of truth, the gospel of your salvation: in whom also, *after 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."—Eph. 1:12-14.

The apostle's thought here is clear. Those who fully believe the gospel, yielding themselves wholly to its reasonable requirements, through its promises are given an "earnest" of their future inheritance in the "new heavens." By virtue of this they are said already to be seated with Christ in the "heavenlies," where He even now is "highly exalted." (Eph. 2:4-6.) Prior to hearing and obeying the truth we were under the dominion of Satan, who is now "the prince and power of the air." That is, he is the chief

one in the present evil "heavens." This was Paul's way of bringing to our attention the thought of the present evil rulership of the earth under Satan—even as do Isaiah, Peter and John by similar symbolic language.—See Isa. 51:6, 16; 65:17; 2 Pet. 3:17; Rev. 21:1.

Then the apostle carries us still deeper into the marvelous unfolding of the prophetic statements relative to the "creating" of the "new heavens." He shows that the purpose of our being "raised up together with Christ Jesus" is that we may share in a future work of glory. (Eph. 2:6, 7.) But it is God that brings about this glorious consummation of His purpose, and the praise shall all belong to Him. Paul continues: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10.) Yes, Christ, and the church together with Him, is a "new creation," peculiarly His "workmanship," His "planting." And this planting or creating work is accomplished through the Word of God and our humble, self-sacrificing obedience thereto.

Gentiles Now Eligible to Saintship

At this point in Paul's letter to the Ephesians he introduces a thought that at first seems wholly irrelevant to his general discussion, but when we get the viewpoint of the early church we can very well see the necessity for it. He goes to some length to point out the fact that believing Gentiles have exactly the same share in these promises of God as do the believing Jews. This was a very hard point for many in the early church to get clearly in their minds, even as some now are being confused over it. Turning back to Isaiah's prophecy concerning the new heavens, we see at once that it is given a distinctly Jewish setting. Compare verses 17 and 18 of Isaiah 65. Much the same thought is suggested in our text, Isaiah 51:16—"that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art *My people*." It was hard for many of the Jewish converts to Christianity in apostolic days to accept the fact that Gentiles could be "God's people." Even the Apostle Peter had much difficulty with this matter.

So it is that Paul argues the matter out for the Ephesians, and for us. He would have all grasp the important fact that now those precious promises of the Old Testament relative to the exaltation of a Kingdom class to joint-heirship with the Messiah have been made equally applicable to believing Gentiles, because the Jews as a nation had failed to prove themselves worthy of them. He reminds the Gentiles that at one time they were "aliens and strangers from the commonwealth of Israel," having no share in the covenants and promises of God. But that now has all been changed, he argues; hence, "Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." This is just another way of saying,

as God Himself had said through the Prophet Isaiah, "Thou art My people."

"All One in Christ Jesus"

Paul urges that this great fact of the unity of the believing Jews and believing Gentiles should be ever recognized and maintained in the church. He tells the Ephesians (chapter 3, verse 1) that it is for this cause that he had been made an apostle to the Gentiles, and had been given such a deep insight into this mystery. What a hard truth this was for those proud Jews to accept. For centuries they, as a nation, had been taught that they alone were God's people—"You only have I known of all the families of the earth." But now it was different, the believing Gentiles were to be fellow-heirs with them, and were also to be of the household of God.

In chapter 4 Paul continues: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." What a vocation! To be highly exalted in the "new heavens," or "heavenlies," with Jesus! Surely this should be a powerful incentive to "walk worthy." "With all lowliness and meekness, with longsuffering, forbearing one another in love." The test of love for the brethren is a crucial one among any of the Lord's people; but how it must have searched the hearts of the brethren in the early church, some of whom by birth were Jews, and some Gentiles, whom the Jews by nature hated! But now they must "forebear" one another, and must (verse 3) endeavor to keep the "unity of the spirit." They were not to ostracise the Gentile converts, but must ever recognize that now they were all *one* in Christ Jesus, and therefore seek to be bound together more and more securely in the bonds of peace.

For, continues Paul, "There is one body," made up of Jews and Gentiles; and "one spirit," operating through the Word for the development of both Jews and Gentiles; and all ye are "called in one hope of your calling." Strange, isn't it, that some, even in this end of the age, should seek to nullify these plain statements of the apostle, relative to God's dealings with Jews and Gentiles and His promises to them! "There is one Lord, one faith, one baptism. One God, the Father of all, who is above all, and through all, and in you all."—Verses 5, 6.

New Heavens "Planted" by the Truth

But now the apostle comes back more particularly to the matter of the operation of the Word of God in the hearts and lives of His people, in connection with the "planting," or "creating," of the new heavens. He makes it clear just how this Word operates—that it is not in a miraculous way, in the sense that He writes it on the sky or whispers it into our ears. No, no! It is in a much more practical way than that. Paul explains that the creative power of the Word of God comes to the believers through "prophets," "apostles," "teachers," "pastors," and "evangelists."

True, God did miraculously inspire the prophets and apostles; but further than that, He has not caused His Word to be communicated to His people except

along natural lines. Not all, of course, are pastors, or teachers, or evangelists; nevertheless every consecrated follower of the Master is supposed to be, yea *must* be, a channel of the truth for the upbuilding of others, if he is to maintain his position with Jesus in the "heavenlies." It is this, doubtless, that God meant when He said through the prophet, "I have put My Word in your *mouth* . . . that I may plant the heavens." It is this that was symbolized by the cloven "tongues" of fire that came upon the waiting disciples at Pentecost. The operation of God's Word in the "planting" work is such that if it is permitted to become stagnant, and no longer freely flows outward to others as well as inward from others, it will die out in our lives, and we will lose our place in the new creation. The truth must be a living, vibrant power in our lives in order to be an effective creative agency.

Yes, we are glad to recognize the value of the prophetic and apostolic messages. We are glad also for the help that comes through God's pastors, teachers and evangelists; recognizing that it is only through thus giving heed to God's Word, as it comes to us through the ministrations of His consecrated people, that we may be able to reach "unto the measure of the stature of the fullness of Christ," and come ultimately unto the "unity of the faith." And we all have a responsibility in this matter of communicating the Word of God for the upbuilding of our brethren. We are to build one another up on "our most holy faith." We are not to forsake the "assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as we see the day approaching." It is a great mistake to suppose that we can make spiritual progress without association with God's people. We all need the service of each other in the ministration of the Word of truth. Yes, we need the associations of every one in whose mouth has been placed the Word of God—"to plant the heavens."

No Spiritual Growth Without Truth

Paul continues: "But *speaking the truth* in love, may [we] grow up into Him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of *itself* in love." (Eph. 4:15, 16.) What a blessed relationship is thus described! And how clear it is that the work of God in our hearts and lives, preparatory to our ultimate exaltation with Jesus, is accomplished through the ministration of His Word, as each one who receives it into a good and honest heart, endeavors faithfully to communicate it to others. When we *speak* the truth in love, it not only builds up our brethren but it also develops ourselves as new creatures.

In the last chapter of this remarkable epistle the apostle reverts again to the importance of the Word of God to the Christian. He symbolizes that Word by a soldier's armour—in this case the "armour of truth." He says: "Finally"—as though this is the most important thing in his letter, the climax of his preceding arguments—"my brethren, be strong in the

Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers [against Satan, who is 'the prince and power of the air'—the present 'heavens' (ch. 2:2)], against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 4:10-12.

The words "high places," in the text just quoted, come from the same Greek word as "heavenly places," in chapter 1, verse 3, and chapter 2, verse 6. Obviously then, the expression "heavenly places" does not refer to a state of emotional ecstasy. Rather the apostle is here calling our attention to the fact that Satan is now the spiritual ruler of the earth, the "prince and power of the air"; and that the church, while in the process of preparation to become a part of the *new spiritual* rulership of earth, will be vigorously persecuted and opposed by the present "powers."

We Must Fight as He Fought

Paul tells us, in chapter 1, that when Jesus was raised from the dead He was "highly exalted," above all the present ruling powers of earth, far above angels, wicked and holy; and above principalities, and every name that is named, or is now recognized by Satan and his evil cohorts. And now the church—the church militant—is fighting its way past the Satanic lines, to a place of high exaltation with Jesus, the new King of earth. In this great battle, the truth, the "Word" of God, is our safeguard; because Satan's onslaughts are, as a rule, not physical, but are at-

tacks upon our minds, for the purpose of taking us out of the love of God by preaching to us "some *other* gospel."

Satan knows by now that a mere *physical* attack against the Christian is not likely to injure the new creature; even as we know that the worst thing that could result from such an attack would be to change our cross for a crown. No, his methods are more subtle than that. He is the prince of darkness. He presents a message of confusion for the purpose of causing bewilderment and doubt. This accomplished, He knows that we will no longer be interested in communicating the simple gospel message to others for their encouragement and our own; but that we will either retire into a state of spiritual lethargy and inactivity, or else will go about in a frenzied effort to dazzle the eyes of others with some alleged "new light."

Brethren, let us put on, and keep on, "the *whole* armour of God"—the Truth in all its phases and aspects. And let us use that truth in every way that God intended that we should use it. Let us realize more and more that it is only in full obedience and loyalty to the truth—the "Word" of God—that we may hope to be carried forward to final victory. Let us continue to realize that God is the Master Workman, and that it is only by obedience to His revealed will that we can hope to be among those "planted" in the new Kingdom, or be one of the "New Creatures" in the newly "created" heavens and earth that now lies before us. Let us realize what it means for our Heavenly Father to say to us, "I have covered thee [with the truth] in the shadow of Mine hand," and also, "Thou art My people!"

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Christian Sincerity and Honesty

(Second Installment of "Spiritual Balance")



ABSOLUTE honesty with oneself and with the Lord, with respect to fearless interpretation of His Word and zealous, faithful performance of the divine will, often is most difficult for any Christian to maintain. It must be taken for granted, of course, that every one whom the Lord anoints was sincere when he made his consecration to God; also that such a consecrated life, on the whole must have continued to be undivided in its devotion to Him, else He would not have continued to deal with and bless the individual. But to momentarily keep one's life sincerely devoted to God requires a constant battle against the selfish tendencies of the fallen flesh—which tendencies are augmented by the spirit of selfishness emanating from Satan and from the "present evil world" which he dominates.

The words of David, in Psalms 19:12, are appropriate for every consecrated Christian to take well to heart: "Who can understand his errors? Cleanse Thou me from secret faults." The secret of understanding our errors lies in our willingness to have the Lord "cleanse" us by the "washing of the water of the Word." Unless our devotion to God is so

complete that we will be glad to have our "errors" of doctrine and practice revealed and cleansed away by the Word of truth, it is practically certain that sooner or later our entire course in life will become corrupted, and we will be turned aside from the narrow way entirely. While God has clearly revealed His will with respect to the vital and fundamental things of the Christian life; yet, as we saw in last month's installment of this article, these requirements are often stated from different standpoints, and in such a manner as to place a very practical test of sincerity upon every consecrated child of God.

The experiences of the saints during recent years show that one of the great lessons which the Lord would have us learn now is the importance of exercising an individual faith in the promises of His Word, and to consider that Word as the last and final court of appeals with respect to every item of truth which we accept and similarly to be guided by that inspired Word in the use of our every talent in the divine service. We read that the Word of God "is profitable for doctrine, for reproof, for correction in righteousness," etc., "that the man of God may be perfect, thoroughly furnished unto every good work." (2 Tim. 3:16,17.) The prophet declares, "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." (Isa. 8:20.) There are other passages which similarly

emphasize the importance of full obedience to the written Word. But herein is an opportunity for one to become unbalanced as a Christian, unless he is wholly humble and sincere before the Lord.

Sometimes we hear brethren remark, "I have the Bible, and that is all I need in order to make my calling and election sure." These seem shocked, and sometimes accuse others of "blasphemy," when it is pointed out to them that the Bible is *not* all that Christians need in order to properly interpret and carry out the will of God in their lives. Surely Paul, in the text just quoted, did not wish to be understood as implying that the Bible is *all* a Christian needs, in the sense that one can be wholly independent of other brethren; else he would not have urged the assembling of ourselves together, nor written to Titus

to "ordain *elders* in every church." Neither would he have emphasized the fact in his letter to the Ephesians that in addition to the prophets and apostles, God had provided pastors, teachers, and evangelists.

Now certainly there must be a balance between these two lines of thought, and one who is wholly unselfish in his study of the divine will

should have little difficulty in finding it. But if one is at all influenced by selfishness, in any of its varied forms, he is liable to become an extremist at this point. Some seem to think we have no individual responsibility whatever in the interpreting of the Scriptures, but should accept without question everything that emanates from God's "channel." Such, of course, are under the false supposition that the Lord has delegated special authority to some one person, or committee, or board, to interpret the Scriptures; and imagine that they are surely being "taught of God," when any "ex cathedra" utterance or writing issues from these "ordained" powers that be. This is the old Papal viewpoint, but it has gained considerable popularity even among certain groups of professed students of the Bible today.

Causes of Channelism

Various forms of selfishness may lead to such an attitude as we have just described. It may be timidity, a fear to stand out against the majority opinion of those with whom we are associated; and in this, pride may have a bearing, inasmuch as one may like overmuch the plaudits of men, and especially of their friends. Or it may be just listlessness, preferring to take our spiritual food the easy way, having it all prepared for us, rather than putting forth individual

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The Importance of the Written Word of God as the Only Divinely Inspired Authority in the Christian Life; How the Word of God is Ministered to His People; The Necessity of Both a Knowledge of the Truth and a Character Which is the Outgrowth of that Knowledge, if We are to be Wholly Pleasing to God—These are Some of the Points Discussed in this Article.

* * *

energy to "prove all things, and hold fast to that which is good."

Others go to the opposite extreme, and say, "We have the Bible, and that's allsufficient." These sometimes refuse to attend meetings of the consecrated where the *Scripture Studies* are used as text books. "God wants us to study the Bible, not the opinions of men," say these. So they hold themselves aloof from others, and, assuming an air of superiority, look upon their brethren who disagree with them on this point as being in "bondage to men," or as mere "babes in Christ." These seem not to be willing to apply their theology consistently to their own activities; for it is frequently found that those who thus refuse to attend meetings where the *Scriptures Studies* are used, may themselves proceed to publish literature and send it broadcast over the country. Thus they admit by this action that they think that at least some Christians need some information in addition to the Word of God—and they evidently feel that they can supply it.

What stands at the bottom of such extreme and strangely paradoxical positions of some of the Lord's people? We are not privileged to judge the heart of anyone, but would most strongly urge that such search their own hearts most carefully to make sure that they are not harboring any roots of bitterness, or pride, or ambition for self-exaltation among the brethren. Let them make sure also that they are not selfishly seeking to "draw away disciples after them," when they thus insist that it is wrong to listen to the "opinions of men," yet at the same time are zealously distributing their own opinions among the brethren.

Let's Obey All His Instructions

It is true that the Bible does contain all the instructions that are necessary for one to live a successful Christian life. In its pages the "man of God" will find himself "thoroughly furnished." But some of the instructions of the divine Word most certainly are to the effect that we need each other's *help* in *properly understanding it*. We need the help of the pastors, teachers and evangelists. How wonderfully the Israel of God has been blessed in this end of the age by the faithful pastor whom the Lord raised up to restore to Christians the beauties of the divine plan! All those great verities of truth were right there in the Bible previously, but all the searching of all the saints for hundreds of years did not discover them or show how to coordinate them, until the Lord's due time; then He caused them to be brought forth for our nourishment and encouragement in this "evil day." Can we now safely discount the importance of this faithful pastor's ministries in our midst?

Our individual responsibility in this matter is in the fact that we must not accept as truth anything that we do not find abundantly supported by the Scriptures. After making sure of this point, let us endeavor to assist each other as best we can, and accept most gladly the help that has come to us through those whom the Lord has specially raised up for the purpose—local elders, etc., and especially that faithful servant whom the Lord used to clarify

the divine plan. Thus we will become balanced Christians; humbly accepting all the good things the Lord has for us, and having the answer of a good conscience toward Him, in that we acknowledge the supreme authority of His infallible Word in our lives.

Frequently it can be noted that there is an unhappy lack of spiritual balance among the brethren along the line of the relative importance of *knowledge* and of *character* in the Christian life. Sometimes brethren will argue among themselves over these two Scriptural viewpoints until they seem to become hopelessly separated in their Christian fellowship. The tremendous importance of both a knowledge of the doctrines of the divine plan, and of the development of Christian graces, is clearly set forth in the Bible. Why should there be controversy among consecrated Christians on subjects so clearly set forth in the divine Word? May it not be that here again, selfishness, in some one or more of its subtle forms, enters into the heart and mind and tends to distort one's judgment, thus preventing clear and unbiased reasoning on the matter?

Why Not Blend the Two Views?

Some will insist, and properly so, that *love* is the all-important thing; and will say that inasmuch as love comprehends all the fruits and graces of the spirit, and these, when developed in large measure constitute the image of Christ in the Christian life, therefore a knowledge of the "doctrines" is of relatively minor importance. Some are heard to say something like this: "Of course it is nice to know that there is no eternal torment; it is a relief to be free from the necessity of explaining or of trying to understand that 'blessed mystery' of the trinity; we are thankful to know that God eventually will bestow wonderful blessings upon all the willing of mankind; but after all, these are not the things that will get us into the Kingdom. As for certain other doctrines of the 'divine plan,' we can't be too sure of some of them anyway, at least not of the understanding we have had of them in the past. Besides, there have been thousands of Christians who never knew anything about this better understanding we enjoy today, so the most important thing to do is to simply stick to general faith and Christian character development, as this is the thing that God has permitted all the saints to hold in common, and therefore must be the most important."

Then will come along enthusiastic exponents of the importance of *doctrine*; and some of these imply that practically all that is necessary for Christian progress is that we give proper heed to all the doctrinal features of the divine plan. These will argue, and not without reason, that there are millions of good people in the world possessing characters that are noble and upright; people who are just, kind, gentle, and sympathetic with others; and that if a noble character is all that is needed to make the Kingdom, then these millions of good people, some of them atheists, would have as good a chance to get there as many enlightened Christians. "No," say these, "although character is a very fine thing to have, yet we must have a *knowledge of the truth* to be approved of

God. We must know what we believe, and why we believe it. We must "be able to give a reason for our hope." Thus they stress the importance of understanding correctly, and alike, every technical detail of the divine plan doctrines, and minimize character development.

Instead of the exponents of these two extreme positions coming humbly to each other and asking if there may not be a way in which their viewpoints may be blended in with each other, in many cases the very opposite course is adopted. Every new argument, or additional Scriptural "proof," is promptly met by a counter attack, leaving the respective extremist groups ever more hopelessly divided in their views and fellowship. Again we urge upon the brethren the importance of a very close examination of their heart condition, to make sure that there is no spirit of pride, vainglory, or stubbornness, which is causing a carnal condition of this kind.

Who are we—any of us—to consider ourselves so wise, or so important, as to be above humbling ourselves sufficiently to be willing to discuss this or other matters with others, apart from a spirit of controversy, and with a sincere desire to arrive at conclusions that will appeal to all concerned as both reasonable and Scriptural? "Ah," someone may reply, "I couldn't think of compromising my position in this matter. It is a matter of principle with me. I have studied the subject very carefully, and I feel that I would be displeasing to the Lord if I should change my mind. No, I must not 'compromise.'"

Truth Fundamentals Not to be Compromised

Well of course, no Christian should compromise any fundamental of present truth, neither his own standing before the Lord. But we wonder sometimes if that word "compromise" is not often overworked, and if we do not frequently use it simply to hide our own stubbornness or egotistical selfishness. We are not saying that this is always the case, nor in fact that it is ever the case with those who are truly consecrated; we are merely raising the question as a means of encouraging one another to more carefully scrutinize our hearts, to make sure that they are wholly sincere before the Lord in this and in all other ways.

The Apostle Paul says that "knowledge puffeth up, but charity [love] edifieth." (1 Cor. 8:1.) The advocates of the 'all character and little knowledge' platform, are quick to seize upon this text as authority for their claim of the doubtful advantage of possessing so much "head knowledge." In so doing, as is always the case where there is no disposition to sincerely examine another's viewpoint, the context of the apostle's words is not taken into consideration. If it were, the passage would at once have to be eliminated from that line-up because it does not "prove" their particular "side" of the matter.

When he made the above quoted statement, Paul was discussing the matter of a Christian's eating meat that had been offered to idols. He explains that those Christians who have risen above the superstitions of the idol worshippers are able to eat such meat without being troubled in their conscience about it. This, he points out, is a result of their possessing

a little more knowledge on the subject than do their "weaker" brethren. His argument is, however, that *love*, rather than knowledge, should control their actions in such matters. Proper Christian love for their brethren who were as yet weak in the faith should cause them to refrain from eating meat that had been offered to idols, lest it be a cause of stumbling to them. Even though their clearer insight into this matter enabled them to conscientiously eat such meat, yet if they went ahead and did so with an air of superiority over their weaker brethren, and caused them to stumble, then it would mean that their knowledge had been of no practical value to them, but had merely puffed them up. Thus seen, the word *knowledge*, as here used by the apostle, seems to have no reference to the various doctrines of the divine plan, but merely to such general knowledge as enables one to rise above this particular superstition under consideration.

Grow in Grace and Knowledge

In 2nd Peter 3:18 the apostle urges that we should "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." This text most surely emphasizes the importance of both character and knowledge. But even here there may arise a difference of opinion, unless we keep clearly in mind what constitutes "knowledge of our Lord and Savior Jesus Christ." Some are quick to point out that there are many who believe in eternal torment who nevertheless seem to have an intimate knowledge of Jesus; hence they would say that the knowledge here referred to by Peter has no reference to the doctrines of the divine plan.

But right here we must exercise care that our emotions do not run away with our reason. Our "Unity" friends claim a wonderful knowledge of Jesus, but actually they do not know Him at all; and in fact deny the very foundation of the gospel which He taught. There is an inherent desire in the hearts of millions of the world of mankind to worship a higher power. This is true in heathen countries as well as in so-called Christian lands. This desire causes them to visualize as their particular friend some Deity, the name of which depends upon the brand of religion with which they are familiar and which appeals to them the most. The devoted Oriental ascetic experiences exactly the same emotional sensations of nearness to God, or to gods, as do the equally uninformed religionists in 'Christendom' who apply the name Jesus to their Deity. No, "not all who say Lord, Lord," are actually acquainted with Him nor have a "knowledge of our Lord and Savior Jesus Christ."

There can be no true knowledge of Jesus as the Christ, Jesus the *Messiah*, apart from an understanding of the great plan of God of which He is the central figure. Such a knowledge involves much more than to read about His life, and the benevolent qualities of His beautiful character. To know and follow Jesus as the *Messiah*, involves an understanding of the Messianic doctrines; and herein lies the real purpose and importance of all Christian knowledge.

(Continued on page 32)



International Sunday School Lessons



JESUS CRUCIFIED

JUNE 14—Luke 23:33-46

And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots.

And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God.

And the soldiers also mocked Him, coming to Him and offering Him vinegar.

And saying, If Thou be the king of the Jews, save Thyself.

And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the full reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when Thou comest in Thy Kingdom.

And Jesus said unto him, Verily I say unto thee today, Thou shalt be with Me in Paradise.

And it was about the sixth hour, and there was darkness over the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said this, He gave up the ghost.

GOLDEN TEXT: God commendeth His love toward us, in that, while we

were yet sinners, Christ died for us.—Romans 5:8.



ONE of the great questions of the centuries has been, Why were the sufferings and death of Jesus necessary? Could not God have devised an easier and more pleasant way for the salvation of the world to be accomplished?

That God could have arranged His plan differently is beyond question; but in His omniscience He chose the way He did. That He selected the best possible way for accomplishing the divine program there can be no doubt, at least in the mind of any reverent student of the Word of truth.

The words, "Father, forgive them, for they know not what they do," are not found in the Sinaitic or Vatican MSS., which are the two oldest manuscripts of the New Testament. Evidently they were added at a later date by some transcriber. As a matter of fact, forgiveness of sin on God's part is always conditional, and depends on *repentance* on the part of the transgressor.

The leaders of the Jews who put Christ to death were not repentant at that time; and actually God did not forgive them, nor did He forgive the nation of Israel, but punished them terribly in the great calamity that came upon them in the overthrow of Jerusalem and their dispersion throughout the world.

There were strange and wondrous occurrences at the time of our Lord's crucifixion. For one thing, there was an earthquake. It was as though the very earth itself felt moved by the horror, and displayed a compassion which the hearts of the Jewish rabbis were too hard to feel. Then the Temple at Jerusalem was visited by an amazing sign. The beautiful veil that separated the Holy compartment from the Most Holy was rent from top to bottom, by divine power. This veil is said to have been sixty feet long, and thirty feet wide, with a thickness of about four inches.

Josephus says it was "of Babylonish texture, a wonderful stretch of white, scarlet and purple."

The words of the Apostle Paul to the Hebrews imply that this rending of the Temple's veil symbolized the opening of a way into heaven for the members of Christ's "body," the church. In Hebrews 10:19-22 he says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near." Even as the flesh of Jesus was being rent in order to open a way for us into heaven; so also, as an appropriate sign and token of this, the veil of the Temple was rent, opening a way from the Holy to the Most Holy.

Jesus was raised on the cross at nine o'clock in the morning. Over His head was placed an accusation, in three languages—Latin, the official language of Rome; Greek, the language of the intelligensia; and Hebrew, the common language of the Jews. The Jews objected to the statement that Jesus was their king, and tried to have it altered; but Pilate refused to accede to their request. What the Jews wished to express was that Christ's claim was a false one. But it was a true claim, and God arranged to have it written accordingly.

A very wrong theological theory has been built upon a misunderstanding of the words of Jesus to the thief on the cross. What our Lord said, was, "I say unto thee today, thou shalt be with Me in Paradise." The Greek words are: "*Lego* (I say) *soi* (unto thee) *semeron* (today) *met' emou*' (with me) *ese* (thou shalt be) *en to Paradeiso* (in Paradise)."

There were no punctuation marks used with these words as originally written; and those who punctuated them in the English Common Version simply put the comma in the wrong place. We know this because of the fact that Jesus did not go to any Paradise that day; He

went into the tomb and remained there till the third day, as the Bible expressly declares. However, when Eden Paradise is restored world-wide, during Messiah's Kingdom, the thief will be there; and Christ will be there, manifested in the power of His reign. Thus His promise to the thief on the cross will be fulfilled.

The death of Jesus means the ransom of the whole world in due time. For the Christian it means justification through faith. The Apostle says to us, "Ye are not your own, ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are God's." May each of us earnestly endeavor to do this as we look back toward the great sacrifice of Calvary.

QUESTIONS:

Explain the philosophy of the Ransom. Why was it necessary for Jesus to suffer and die as He did?

Did God forgive the Jews for crucifying Jesus? What are the terms of divine forgiveness? Explain, "Father, forgive them," etc.

What was represented in the rending of the veil of the Temple?

Explain the promise of our Lord to the thief on the cross.

What does the death of Christ mean to the Christian?

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THE RISEN CHRIST

JUNE 21—Luke 24:36-53

And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold My hands and My feet, that it is I Myself: handle Me and see; for spirit hath not flesh and bones as ye see Me have.

And when He had thus spoken, He shewed them His hands and His feet.

And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

And they gave Him a piece of a broiled fish, and of an honeycomb.

And He took it and did eat before them.

And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me.

Then opened He their understanding, that they might understand the Scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.

And He led them out as far as to Bethany, and He lifted up His hands and blessed them.

And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

GOLDEN TEXT: Now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Corinthians 15:20.



T WAS of the utmost importance that the resurrection of Jesus be incontrovertibly proved to the disciples. And the eleven appearances of our Lord between the time of His resurrection and ascension so completely attested the fact that He was alive as to leave no doubt whatever in the minds of His followers.

In the 15th chapter of 1 Corinthians the Apostle Paul mentions some of these appearances. He says, "He rose again the third day according to the Scriptures: and that He was seen of Cephas, and then of the twelve. After that He was seen of about five hundred brethren at once. . . . After that He was seen of James; then of all the

apostles. And last of all He was seen of me also, as of one born out of due time."

After Jesus left the two disciples in Emmaus, having revealed Himself to them in the breaking of bread, and having then vanished out of their sight, the two went to Jerusalem and reported what they had seen and heard, to the eleven apostles who were gathered together and were discussing the wonderful events that had taken place. And while they yet spoke of these things, suddenly Jesus stood in the midst of them and said, "Peace be unto you."

All present were terrified, thinking that they beheld an apparition, or some would say, a "ghost." It would not do to leave them with such an impression as this, so Jesus invited them to handle Him and make sure that He was tangible. "Ghosts" do not eat broiled fish and honeycomb, but our Lord ate these things right in their presence.

He then reminded them that before His death He had spoken of the fact of His resurrection, pointing out that all the prophecies concerning Him must be fulfilled. And in addition to His exposition of the prophetic sayings regarding His death and resurrection, He also opened their minds so that they could understand these matters as referred to in the sacred Scriptures. Then He directly and plainly told them that they were witnesses of these things.

Then Jesus lifted up His hands and blessed them, and while so doing He departed from them and ascended into heaven. His mission on earth was accomplished. He had wrought the greatest miracles of all time, had spoken "as never man spake," had spent His days in doing good, had died for the race of man, had been raised from the dead by the power of God, and was received up into heaven, where, we are told, "He ever liveth to make intercession for us," and where He has been the "Head over all things to the church, which is His body." "I am He that liveth, and was dead." He says, "and behold, I am alive for evermore, and have the keys of death and of hades." (Rev. 1:18.) Because of the fact that in all things He had been faithful and

had done the Father's will, "Wherefore," said the apostle, "God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and of things on earth, and of things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

Today the resurrection of Jesus shines out with a light of beauty that all the powers of darkness have not availed to destroy. Triumphant-ly the apostle exclaims:

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."—1 Cor. 15:20-23.

And then the apostle proceeds to show that eventually Christ will put things under His feet, and the last enemy to be destroyed is death. Then He will hand over the earthly Kingdom to the Father, that God may be "all in all."

The apostle says that even in this life he desired to know the resurrection power of Christ. (Phil. 3:10.) And that is a power, which every true Christian will experience as he goes along the narrow way.

QUESTIONS:

What is the importance of the resurrection of Jesus?

What were some of the occasions of His appearing to His disciples after His resurrection? How many appearances were there?

What is meant by the words, "He ascended up on high, there to appear in the presence of God for us"?

Explain how Christ has "the keys of death and of hades."

How did the apostle "know the power of His resurrection"? And how may we know it today?

Does the hope of the world depend upon the resurrection? If so, why?

In what respect will the resurrection of the world differ from the resurrection of Jesus?

THE LIFE WORK OF JESUS (A Review)

JUNE 28—John 17:1-17

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.

I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.

I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy Word.

Now they have known that all things whatsoever Thou hast given Me are of Thee.

For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came from Thee, and they have believed that Thou didst send Me.

I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine.

And all Mine are Thine, and Thine are Mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I am come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.

While I was with them in the world I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled.

And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Sanctify them through Thy truth: Thy Word is truth.

As Thou hast sent Me into the world, even so have I also sent them into the world.

And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them.

GOLDEN TEXT: Sanctify them through Thy truth: Thy Word is truth.—John 17:17.



HE life work of Jesus consisted chiefly of choosing His disciples, instructing them in their way of life, and in dying for the world. To this work the miracles which He performed were incidental. They attested His Messiahship, and pointed to the time when all the blind, deaf and dumb would be healed and the sick ones of every kind be raised to perfect health again.

Our Lord stated His real mission on earth when He said, "To this end was I born, and for this cause came I unto the world, that I should bear witness to the truth." One of the great truths that He bore witness to was that man had "sinned and come short of the glory of God"; and the chief way in which He witnessed to this fact was by dying on Calvary's cross as a ransom sacrifice for the entire human race.

The great prayer of Jesus, given in the 17th chapter of John, was uttered before His crucifixion. He felt that His work was finished, and knew only the last event now was to take place. And so we find Him saying, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. . . . I have manifested Thy name unto the men which Thou gavest Me out of the world. . . . While I was with them in the world, I kept them in Thy name. . . . I have given them Thy Word. . . . And I have declared unto them Thy name."

Jesus was the greatest of all teachers, but His teaching power was not exercised to educate people of the world, but to instruct His disciples. God's great plan of the ages was now to affect the selection of the mysterious "seed" of promise; and in full accord with this plan and purpose, Jesus called

His followers to walk the "strait and narrow way" of self-denial and sacrifice, always following the leading of divine truth, that they might become a "royal priesthood, a holy nation, a ransomed people," even the "firstfruits" of the people of God.

By means of the various parables our Lord had set forth great truths concerning Himself, His coming Kingdom, and the Heavenly Father. He had impressed on the minds of His disciples that He was the door to the sheepfold, and was the Good Shepherd, and that whoever tried to climb into the fold by any other means than that provided in Him would be considered a thief and a robber.

In the parable of the Sower and the Seed Jesus had shown the effect the truth would have on four different kinds of hearers during the Gospel age. By the illustration of the Vine and the Branches He pointed out the importance of abiding in Him and thus deriving the vital power represented in the sap of the grape vine.

Then we have the parables of the Prodigal Son, the Drag Net, the Wheat and the Tares, and others—all calculated to emphasize certain great facts of truth. There is nothing abstruse about these stories; they are very simple, and their main point is easily grasped in every case.

"I have manifested Thy name to the men which Thou gavest Me out of the world," said the Master. Yes, He had revealed to them the real character of God, making known to them the kind and gracious plan that God was working out for the poor groaning creation. "He that hath seen Me hath seen the Father," said Jesus—meaning that those who appreciated the love which He manifested would be able to comprehend and appreciate the Father's compassion and love.

Jesus thus held up His Father as the Author of the great scheme of redemption, and taught His followers to pray, saying, "Our Father, who art in heaven, hallowed be Thy name." And then He gave utterance to this remarkable statement: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."

The practical question for us to answer is, Are we who are conse-

crated to do the Father's will, doing our best to live up to the wonderful example set us by the Master? Are we doing the work which He has given us to do?

QUESTIONS:

What was the life work of Jesus, in its main features?

What did Jesus teach that had not been taught before?

How had Jesus manifested the name of God?

In His prayer what boon did our Lord crave for His disciples?

What is the work that God has given us to do?

: :

THE COMING OF THE HOLY SPIRIT

JULY 5—Acts 2:1-11, 14, 32-38

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

And how hear we every man in his own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

Phrigia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

Cretes and Arabians, we do hear them speak in our tongue the wonderful works of God. . . .

But Peter standing up with the eleven, lifted up his voice, and said

unto them, Ye men of Galilee, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. . . .

This Jesus hath God raised up, whereof ye all are witnesses.

Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy spirit, He hath shed forth this which ye now see and hear.

Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy spirit.

GOLDEN TEXT: Ye shall receive power after that the holy spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.—Acts 1:8.



PENTECOST was an annual holy day with the Jews. Jesus had told His disciples to tarry in Jerusalem until they would be endued with power from on high. Perhaps the believers thought that their hopes for the expected blessing would be fulfilled on this festive occasion. At any rate, a considerable number of them were gathered together at that time in one place, "with one accord." They were obeying the Master's command; and they evidently realized that it was good for them to be together, that they might thus encourage and edify one another.

Similarly throughout the Gospel age it has been a good practice for the Lord's people to do this same thing whenever possible. And today it is especially important, for the Lord through His apostle exhorts us, saying, "forsaking not the assembling of yourselves together, but exhorting one another, and so much the more as ye see the day approaching." It is also good for the Master's followers to be "of one accord" in respect to the matters that they desire shall be accomplished in God's due time.

While the disciples were thus together at Pentecost, suddenly there came a wonderful sound like that

made by a rushing mighty wind; and there appeared cloven tongues like as of fire. From the December 15, 1901 *Watch Tower*, we take the following explanation of these tongues:

"From the construction of the Greek text it is evident that these were not split tongues, on the heads of the favored ones, but rather that they were tongues of flame, cloven or split off from a central or luminous body, tongues which emanated from one common center, and went to the heads of those for whom intended. It was not actual fire, however, but a divine light.

"The tongues represented nothing akin to destruction, which fire would symbolize. They represented, on the contrary, enlightenment, knowledge, intelligence, and implied that a holy intelligence or light from the Lord had come upon the recipients, marking them as the Lord's mouthpieces; and indicating that from henceforth their tongues would show forth His praise, to the blessing and enlightenment of the world.

"And so indeed it has been; poor fishermen, illiterate, unlearned as respects earthly education, under the power of the Lord's spirit became mighty indeed in the pulling down of strongholds of error, and the scattering of darkness by the illumination of the minds of

those prepared for the word of God's grace."

At this season of the year thousands of Jews had assembled at Jerusalem from various parts of the world. Many countries were represented and many languages were spoken. Imagine, then, the surprise of these strangers to hear the apostles speak in these foreign tongues—tongues which the strangers themselves recognized, each of course knowing his own country's language—the wonderful works of God. Some, not knowing the languages, thought the apostles intoxicated; but others saw that a miracle was taking place, for they said, "Are not all these that speak Galileans?"

This auspicious occasion was one which the Apostle Peter embraced for delivering a sermon to the assembled multitude. He first reminded them of the prophecy of Joel; then he went on to speak of Jesus, who, he said, had proved His mission among them by miracles, wonders and signs. He spoke of the death of Jesus, and how wickedly He had been crucified, and then proceeded to tell of His resurrection, His exaltation to the heavenly glory, and the fulfilment of His promise to send power from on high, which was the very power whose manifestation they had witnessed on the present occasion.

And the word of the Lord in the mouth of His apostle struck home to the hearts of the hearers. They said to the apostles, "Men and brethren, what shall we do?" It was just the right question for them to ask, and the Apostle Peter was not long in answering them, telling them to repent and be baptized, in the name of Jesus Christ, for the remission of sins, and they should receive the holy spirit. By means of this baptism, they, being natural Jews, would be properly and naturally transferred into Christ. And the result of the operation of the divine spirit and of the great sermon of Peter was that that day there were added to the church the number of three thousand souls.

QUESTIONS:

Why was Pentecost a holy day to the Jews?

Why did the Lord use tongues to manifest the holy spirit? Were they tongues of fire? Explain.

Why do you suppose the apostles spoke in different languages at Pentecost?

Of what did the Apostle Peter first remind them? Was Joel's prophecy all fulfilled at that time?

How did the apostle handle his discourse? Was he too direct?

Why is it important for God's people to be "of one accord" and to meet together today?

NEWS AND VIEWS (Continued from page 3)

migrants entering the country, at an average rate of some 5,000 a month. During the past few years the Jewish population of Palestine has risen from eight percent to well over thirty percent of the total citizenry and the Arabs now realize that within a short time the sons of Jacob will be in the majority and will then control the country. Already they have bought up hundreds of thousands of acres of ground; and the agitators are telling the Arabs that unless they do something about Jewish immigration and land buying, they soon will own everything in sight. So ugly has become the mood of the Arabs that a battalion of Egyptian troops and an artillery detachment have been rushed there from Cairo, to reinforce Britain's military establishment in the holy land; and British war planes have had to drop bombs among the rioters to quell some of the disturbances.

Many of the Jewish immigrants are refugees from Germany, Poland and Rumania, from which they have recently fled to escape persecutions. Now, upon landing in Palestine, they are met by angry

Arabs who riot against them. It is indeed a day of trouble for Jacob, and doubtless it will grow worse: "but he shall be saved out of it." The day has come for Jacob to repossess Palestine, and nothing that man may do can thwart his onward progress. Thus declares the prophet:

"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. . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's affliction? . . . 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.

DAWN RENEWALS not to be acknowledged. From now on we will no longer acknowledge renewals by card or letter, as formerly. The change of date on the wrapper will indicate that your renewal has been received.

CHILDREN'S HOUR



The Life Of Jesus



ESUS grew up like other children," began Uncle Eb, as we waited for another of his interesting stories. "He must have been a very noble-looking boy. When He was twelve years of age Joseph and Mary and some of their relatives went to Jerusalem to celebrate the feast of the Passover, taking Jesus with them. After the feast was over and they had begun their return home, they found that Jesus was not in the party. Joseph and Mary immediately returned to Jerusalem and searched for Him three days. Finally they went to the temple, and there they found Him. And what do you suppose He was doing there? Why, He was talking to the learned doctors of the law and asking them Bible questions. They were all astonished at the wonderful knowledge that He possessed at that early age.

"When Jesus' mother asked Him why He had failed to join them when they had started homeward, He replied something like this, 'How is it that you have been seeking over town for Me? Don't you know that I must be about My Father's business?' Joseph and Mary did not know what He meant by this; but what He had in mind was that His mother should know that His chief duty was to find out and be doing the business of His Father in heaven.

"When Jesus was thirty years of age, there came a strange man called John the Baptist. John was a prophet, who was telling the people to repent of their sins, and to come to him at the river Jordan and he would plunge them under the water as a sign that they were now clean in the sight of God. Many people came to John to be baptized in the Jordan. But John told them that a far greater One than he was about to come to them, and would baptize them in a different manner. Shortly thereafter John saw Jesus, and then John exclaimed, 'Behold the Lamb of God, that taketh away the sin of the world!'

"One day Jesus came to John at the Jordan, and asked John to baptize Him; that is, to put Him under the water. John did not feel that he was good enough to do such a thing as this for Jesus, but Jesus told him to do it, and that everything would be all right. So Jesus went down into the Jordan and was baptized by John; and then the holy spirit of God came down upon Jesus, in the form of a dove; and a voice from heaven was heard to say,

'Thou art My beloved Son; in Thee I am well pleased.'

"After His baptism Jesus went out into the wilderness. He was there for forty days and nights, and during all that time He did not eat anything. He surely would have starved, but for the sustaining power of God. No doubt He spent this time in talking to His Heavenly Father, studying the Scriptures, and thinking about His life's work. Then, at the end of the forty days, when Jesus was craving food, who do you suppose came to Him? Does any one of you know? Was it Joseph or Mary, or who?"

"I know, Uncle Eb," said Peter, "it was Satan."

"Yes, that's right, Peter," replied Uncle Eb. "Satan came at a time when he thought Jesus would be hungry and weak and would yield to him. So the Evil One suggested that Jesus use His power in a wrong way. He said, 'If you are the Son of God, prove it by turning this stone into bread.' Ah, well enough did Satan know that Jesus was the Son of God. He needed no such proof as the one pointed out. And Jesus would not act on any such suggestion. So He said to Satan: 'It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Well, Ruth, I see you want to ask me something. What is it?"

"Well, Jesus said, 'It is written.' Where was it written?" asked Ruth.

"It has been written in the Old Testament, in the book of Deuteronomy, the eighth chapter and the third verse. I see that John is looking this up for us already. We shall find that the words were spoken by Moses. Well, John, let us hear them."

Having found the place, John read: "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy father's know: that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God."

"So then, by this you can see how well Jesus knew the Scriptures, and how qualified He was to use them," said Uncle Eb.

"But to go on with our story: Satan did not stop with this one temptation, but now led Jesus' mind away in a sort of mental vision into a high moun-

tain, from which He could see all the kingdoms of the world, in all their pomp and glory. Then Satan said to Him, 'Now, if you will fall down and worship me, I'll give you all these kingdoms and the power to rule over them, for I can give this power to whomsoever I will.' But Jesus answered, 'Get thee behind Me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' That text is found in Deuteronomy 6:13, and in other Scriptures.

"Then the Evil One tried Jesus once more, and said, 'Well, the best way to establish your Kingdom is to do something that will astonish the people. So, take my advice and jump down from the pinnacle of the temple; for the angels of God will take care of you, and when the people see that you are not injured in any way, they will at once make you their king.' But once again Jesus quoted from the book of Deuteronomy and said, 'Thou shalt not tempt the Lord thy God.' Being thus foiled on every point, Satan finally left Jesus alone.

"You see, the Kingdom of Christ was not to be set up by such means as Satan had suggested. God has foreknown for thousands of years just how His great Kingdom will be established. It is of no use for any one to think of doing things differently than the way that God has planned them. Jesus came to earth to carry out His Heavenly Father's plan, not to work against it in any way.

"Not long after His temptation, Jesus was walking by the shore of the Sea of Galilee, and He saw two men—Simon Peter and his brother Andrew—casting their nets into the sea to catch fish, for they made their living in that way. Jesus spoke to these fishermen, inviting them to follow Him, telling them that He would make them fishers of men. That must have sounded very strange to them, for just how they would ever catch men they did not know at this time. But strange to say, they at once left their nets and followed this strange and wonderful man. A little farther along Jesus saw two more fishermen, who also were brothers. Their names were John and James. He also invited them to follow Him, and this they did forthwith.

"Jesus chose twelve men to be apostles, or special disciples. Four of these were the men we have already named, whom Jesus found engaged in the fishing business. The names of the other eight were, Philip, Bartholemew, Thomas, Matthew, James the son of Alphaeus, Thaddeus or Jude, Simon the Canaanite, and Judas Iscariot.

"One day Jesus went out with some of His disciples in their fishing boat. The Sea of Galilee is a large lake where a storm may arise very suddenly. On this occasion the wind began to blow, and soon the surface of the water was a mass of great, white, foam-crested billows. The fishing boat pitched and tossed; the sea began to come into her. At any moment it seemed that she might go to the bottom. And where was Jesus all this time? Why, He was lying down sound asleep. The disciples were amazed. To think that a person should sleep when they were all in danger of their lives!

"They woke Jesus up. They knew by their experiences with Him in the past that He possessed some wonderful power. In their great fear they cried out to Him, saying, 'Lord, save us: we are about to perish.' Then He said to them, 'Why are you afraid? What little faith you have!' Then He commanded the foaming, raging sea to be quiet, and all at once the waves calmed down, the winds were hushed to rest, and the quiet sea lay like a mirror before them. They were saved, and their salvation was wrought by the power of God exercised by God's only Son. Oh, what a wonderful power that was!

"On another occasion a man of learning came to Jesus and said, 'I would like to follow you wherever you go.' But Jesus answered something like this: 'Perhaps you do not understand just how I am situated. You see, other men have homes in which to live, but I have no home of My own. In this respect even the foxes of the earth and the birds of the air are better off than I am, for the foxes have their holes in the ground, and the birds have their cosy nests up in the trees; but I have no place that I can call My own in which to lay My head. Therefore I have no home to invite you to.'

"Word was brought to Jesus that John the Baptist had been put to death in prison. When the Master heard this, He decided to take a journey by sea. So He boarded a fishing boat, and crossed the lake to a desert place where He would be away from the crowds of people who had been following Him. But so famous had He become that the people followed Him, by walking round the lake. They had brought sick persons whom they wanted Him to heal. And He did heal all whom they brought.

"As the evening hour drew on, there gathered an immense crowd of people. The disciples told Jesus that He had better send these people away, so that they might go into the village and buy food. But Jesus said, 'They need not go away. You give them something to eat.' They answered Him and said, 'All the food we have is five loaves and two fishes.' Jesus replied, 'Bring what you have to Me.'

"Then He commanded the multitude to sit down on the grass; and, looking up to heaven, He blessed the food, and then gave it to His disciples, and told them to give it to the people.

"And the company that were fed were five thousand men, besides women and children. And they took up of the fragments that remained after the meal twelve baskets full.

"After the multitude had been fed and Jesus had sent them away, He went up into a mountain to pray. The night came on, and it was dark and stormy. Some of the disciples were out on the sea in their ship, trying to make the land. Then suddenly they beheld Jesus walking on the tempestuous water. They were afraid, thinking it must be a spirit, or as we would say today, a ghost. But Jesus spoke to them, saying, 'Be of good cheer; it is I; be not afraid.' And Simon Peter said, 'Lord, if it is you, tell me to come to you on the water.' And Jesus said, 'Come.' So Peter got out of the boat

and started to go to Jesus; but when he saw the big waves, his courage failed him, and he began to sink. Then he cried, 'Lord, save me.' And Jesus caught him by the hand, and said, 'O you of little faith, why did you doubt?' Then they both went to the ship, and the waves and wind became quiet. And the disciples who had beheld these wonderful things, said to Jesus, 'Truly you are the Son of God.'

"Ah, yes, He was indeed the Son of God. Yet the disciples were far from understanding what this meant at that time. Jesus had lived in heaven long before He came to the earth. He had even created this whole world on which we live. It was nothing for Him to quiet the raging sea, or to feed the great multitude with a few loaves and fishes. And some glad day ere long He will do greater things than these; for He will feed all mankind with the truth, which is the bread of life; and He will lift this poor old world into the sunlight of divine blessing and love for evermore."

How fair Judea's starlit fields
Rise from the days of yore,
And how the angel's song of joy
Speaks live forever more!
And still our hearts are thrilled as we
Join in the gladsome strain;
For o'er the earth, where man has birth,
Shall sound the grand refrain:
"Glory to God in the highest,
And on the earth be peace!"
Oh let the words with golden chords
Leap forth and never cease,
Till earth be bathed in sunlight
And freed from death and sin,
And joys foretold by sages old
Forever ushered in.

DANIEL'S GREAT PROPHECY

(Continued from page 6)

and of the Woman and her Beast in the Apocalypse.

In Daniel's prophecy he was commanded to "shut up and seal to the time of the end." Till that time come, the Lamb is opening the seals (Rev. chs. 5, 6, 8), and the "two Witnesses" prophesy out of it in sackcloth before they ascend to heaven in a cloud. (Rev. 11:3, 12.) All of which is as much as to say that the prophecies of Daniel and John should not be understood [fully] till the time of the end. But in the very end the prophecy should be so far interpreted as to convince many. "Then," said Daniel, "many shall run to and fro, and knowledge shall be

increased." For the Gospel must be preached in all nations before the great tribulation, the end of the world.

There must be a stone cut out of the mountain without hands, before it can fall on the toes of the Image, and become a great mountain and fill the earth. An angel must fly through the midst of heaven with the everlasting Gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest. 'Tis therefore a part of this prophecy that it should not be understood before the last age of the world. But if the last age, the age of opening these things, be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our posterity that those words mainly belong: "In the time of the end the wise shall understand, but none of the wicked shall understand."—Dan. 12:4, 10.

The folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and His own Providence—not the interpreters' wisdom—be manifested thereby. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by Providence.

As the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a Kingdom wherein dwells righteousness. The old prophets will be opened, and all will know the true religion and establish it. But the time is not yet come for understanding the old prophets perfectly, because the main revolution predicted in them is not yet come to pass.

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." And then, "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." (Rev. 10:7; 11:15.) There is already so much prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence: but then the signal revolutions, predicted by all the holy prophets, will at once turn men's eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled.

Outline For Berean Study

ALL THINGS GATHERED IN CHRIST

(Continued from last issue)

Text: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.—Ephesians 1:10.

Fifth Part—Gathered in One ("Under One Head"—Diaglott)

- (1) Who is the great Head of the church?
Eph. 1:22; Matt. 23:8; Col. 1:18; Matt. 21:42.
- (2) How was the Head typed in the Jewish age?
Heb. 3:1, 5, 6; 9:7, 9, 11; 10:11, 12.
Tabernacle Shadows—page 26.
- (3) What do the Scriptures say about the unity of the church?
John 17:21-23; Rev. 14:1-3; 1 Cor. 12; Eph. 2:19-22.
- (4) What is the value of unity?
Watch Towers—1906, page 167 (Reprints, p 3785).
- (5) What is the basis of unity?
Eph. 4:1-6.
Watch Towers—1885 (Reprints, page 768).
- (6) What elements can be united, and what cannot?
2 Cor. 6:14-18; Eph. 5:8-16.
Watch Towers—1893 (Reprints, page 1588).

- (7) How can unity be promoted in the church?
1 John 1:7; 3:16, 17; Matt. 18:15-18.
Scripture Studies—Vol. 6, pages 442-top 444.
- (8) What parables teach unity?
John 10:1-16; 15:1-7.
- (9) Have the members of God's true church been united all through the age, regardless of earthly sects?
- (10) What was probably the reason why God did not appoint an earthly head for the church? Would not that have promoted more complete unity?
- (11) How would you define unity?
Watch Towers—1903, page 77 (Reprints, p. 3160).
- (12) In what sense will the Headship of Christ over the world of mankind in the Millennial age differ from His present Headship over the church?
- (13) What form of government will prevail throughout the universe eternally? Will Christ always be the Head over all things in heaven and earth?
1 Cor. 15:25-28.
Watch Towers—1902, page 101 (Reprints, 2984-5).
(Concluded)

NOTE:— In concluding the lessons on this particular text we are presenting somewhat less material than we did in previous installments. We will be glad to hear from the friends using the studies as to whether the material presented in each issue is averaging approximately the right amount for the month.

GENERAL ANNOUNCEMENTS

PILGRIM SERVICE

The Dawn conducts a general pilgrim service for the friends and for bearing public witness to the truth. The brethren selected for this service are chosen upon the basis of their soundness in present truth, depth of their consecration to the Lord, and their ability to impart spiritual blessings to others. While every reasonable precaution is taken in the selection of these brethren, yet friends in each class, in accepting their service, are always given an opportunity to decide with respect to each brother whom it is proposed to send to them as to whether his service will be acceptable or not. We believe this method of conducting pilgrim service has the Lord's approval; and it is in harmony with our policy of safeguarding the liberty of all local ecclesias.

It is a convenience in making up proposed routes for pilgrims to have a knowledge of where these brethren would be particularly appreciated, and the friends in small classes and large ones are invited to send in conditional requests for such service.

We enjoy the privilege of serving a number of classes regularly one Sunday each month. We will be

glad to arrange with other classes for regular monthly service within a radius of 300 miles of New York. Similar service can also be arranged within week-end travelling distance of other large cities. Write for information. All pilgrim service is free. Where the friends desire to arrange public meetings we will gladly furnish advertising matter, free.

POSTCARDS AND BOOKMARKS. For the convenience of the friends, we have secured an excellent variety of Sympathy, Consolation, and Birthday Scripture cards, at 5 cents each, including envelope. Also a packet of postcards, "Everyday Assortment," 10 for 15 cents. Also, Paper Bookmarks with copies of paintings of the great Masters together with appropriate Scripture texts—2 for 5 cents.

THE NEW HYMN BOOK. We have not yet given up hope of being able to supply these books. Have you indicated how many you will need, if available?

The Dawn, 136 Fulton St., Brooklyn, N. Y.

Talking Things Over



At The Crossroads

RECENTLY we received an encouraging letter from which we quote the following: "I cease not to pray that the Lord's richest blessing may continue upon you as you daily serve, seeking to strengthen the things that remain, and to point the right way for dear ones who have come to a crossroad in their Christian experience, and know not which way to turn." This prayer is appropriate for all of the Lord's people to offer up to the Heavenly Father on behalf of their brethren everywhere. How much we all need the "Lord's richest blessing . . . as we daily serve." This is essentially the same sentiment as expressed in "My Vow Unto the Lord," which includes these words, "Daily will I remember at the throne of heavenly grace the general interests of the harvest work, . . . and the dear colaborers everywhere." And let us remember that there still are, indeed, "dear colaborers everywhere."

The brethren of *The Dawn* appreciate very highly the privilege of being among these "colaborers," and to know that we are being included in the prayers of the Lord's people, particularly those who are continuing to push forward with the final work of the Lord's harvest. And what is that final work? Is it not a gleaning of the wheatfield, and also a refining of the grain already found—a work, in other words, which primarily is on behalf of our "brethren"? In fact the harvest work has always been on behalf of such, hence, the work today is essentially the same as it has been right along for the past half century. The only difference lies in the changed conditions in which many of the Lord's people find *themselves* at the present time—but our message is the same, and our opportunities abundant.

Another sentence in the letter quoted above is noteworthy: "and to point the right way for dear ones who have come to a *crossroad* in their Christian experience, and know not which way to turn." The whole world now stands at the crossroads—nationally and internationally; politically, economically, religiously. Individuals and groups of every sort and description are able to discern that history-making upheavals and changes are taking place. It is just such a shaking time as this that was foretold in the Scriptures, wherein "everything will be shaken that can be shaken." But, thank God, His church has the blessed assurance that He "is in the midst of her, and she shall not be moved."—Psalms 46:5.

God is in the midst of His people today in the same manner that He has been with us throughout

the harvest period—by means of His present truth. All through the harvest it was the dissemination of this truth that gathered and refined the wheat. And it is the same truth today, like a "voice from behind," which is able to point out the right way to all Bible Students when they, as individuals or as groups, come to the "crossroads" in their Christian life.

As Jesus approached the end of His earthly ministry, He realized that His death would inevitably bring upon His chosen apostles and other disciples a "crossroads" experience. Therefore He specially bore them before the throne of heavenly grace, asking that they might be "kept." But Jesus had already given these disciples that which was to be the 'keeping power' in their lives. He said, "I have given them Thy Word." True, for a time they lost sight of that Word; but later, through the holy spirit, the blessed things that Jesus had told them were recalled to their remembrance, to strengthen them and to prepare them for the great work of the ministry which had been committed into their hands.

So likewise the Heavenly Father, in His own wise way, for more than forty years during this end of the age, dispensed to His people the precious words of present truth, which gladdened our hearts and constituted a certain assurance of divine blessing and protection in this evil day. But, think you that the harvest was over when the truth had been received by a few thousand people? Nay, these must be tested, severely sifted, in order that it might be demonstrated whether the truth had been received into good and honest hearts, and also whether it was received in the love of it. There hasn't been a single one of the brethren, anywhere, who has escaped these tests.

The trying experiences of the brethren have varied in many respects; but in one way or another the Lord has brought all of us to the crossroad during the last few years. And the test has been, and still is, whether we will subscribe to the speculations of men, the dictates of our own selfish prejudice, the wishes of our friends, and the mandates of human leaders; or whether we will continue to give unswerving heed to the "voice from behind"—the precious truth of the divine plan—which is so clearly set forth in God's Word and which continues to declare to those who are alert to hear, "This is the way, walk ye in it."

There never has been a time in all the past half century when we have had so much evidence of the fulfillment of prophecy to establish the reality of the dispensational features of present truth as we have now. Yet, strangely paradoxical as it may seem, there has never been a time when those dispensational

truths have been so called in question by those who once rejoiced in them, as they are today. But this is all a part of the *refining* work in this "evil day." Perhaps many, as they now reach the doctrinal crossroads, may turn the wrong way, and possibly lose out with respect to the great objective now before us—the hope of joint-heirship with Christ in the Kingdom. If this be so, then it should be expected that others will come in to take their places.

Just the other day a man came into The Dawn office and asked for "*Studies in the Scriptures*." He explained that in 1905 he had read these books and became somewhat interested in them, but had never done anything further about it. But now, he explained, the remarkable developments in the world have convinced him more than ever that what he read 30 years ago must be the truth. So he wants to take up a study of the truth again; and apparently this time he is in real earnest. How many more there may be in the world like this man, we do not know; but for all such persons, as well as for others, the harvest, or gleanings work is still going on; and the same blessed truth is pointing out "the right way."

One of the important features of the harvest message has been, "Come out of her, My people, that ye be not partakers of her sins." This call to come out of Babylon is much more far-reaching in its application than most of us realized when we first heard it. Actually, it implies complete separation from every semblance of human channelism. It is right along this line that one of the crossroads tests is now being applied. Yet, how often it still is true among many of us, that vitally important issues continue to be decided upon the basis of, "What side does my favorite leader take in this matter?" This tendency to lean upon others, rather than listen to the Lord's Word, is manifested at times even in electing elders, or in other affairs of the local ecclesia. Now the Lord wants each one of us to be individual Christians, and to be guided by His truth. True, all of us have the blessed privilege of assisting each other; but each one alone must make decisions in matters which involve his own standing before the Lord.

Yes, the voice of present truth from God's Word is "pointing out the right way." But that voice is not coming from the sky, nor is it being whispered into the ears of the saints by clairaudient power. It is being sounded forth in exactly the same way that the harvest message has ever been made known, and that is through the medium of His Word, proclaimed by God's consecrated people everywhere. Yes brethren, it is your privilege and responsibility as well as ours—and just as much yours as ours—to continue the dissemination of present truth; so that the voice of this truth may be a sure guide to the saints in this great testing time.

None of us have any way of knowing which ones of our acquaintances, or which of those whom we do not know personally, may be most in need of the truth today; nor who may be in need of it tomorrow. Hence the necessity of sending out the message broadcast, now as in the past, and by all the legitimate means that may be at our disposal—for "we know not which shall prosper, this or that."

But what a precious privilege it is to serve our brethren with this glorious message of present truth; and while doing so, to incidentally give a witness to many others as well! Some two years ago, a few scattered friends in and near a large city in the vicinity of New York, decided to hold a series of public meetings with the view of starting a new class, if that should prove to be the Lord's will. The meetings were held. A number of "strangers" attended at first, but finally lost interest, and the meetings were dropped. A failure? Indeed not! A dear elderly sister in that city, who at that particular time was at the "crossroads," saw the announcement of those meetings, attended, heard the reassuring message of present truth once more, and now is on the "right way" again. This dear sister is now confined to her room; but how she is rejoicing in the truth, and in her regained freedom in Christ! How she delights to have the friends call on her, and to feel that she is not alone in the narrow way! Think you that a series of meetings that brought a result like this was a failure? or that it does not pay to bear witness to the truth today?

Developments in recent months have brought many of our brethren squarely to the crossroads. Decisions will be reached, must now be reached, as to which way to turn. It would be folly for any of us to simply say, "Come with us, we will show you the right way." Today, as ever, the voice of *truth* must direct God's people; it is the only voice that can say with authority, "*This is the way, walk ye in it.*" Let each one of us, first of all, make sure that we ourselves are walking in the way of truth and righteousness, and then let us look around for opportunities to encourage others who may now be looking for a helping hand.

The decisions to be reached by the brethren today really are no different than those that confronted us when we first heard the truth, except that they may come a little closer home. All the consecrated eventually must decide definitely and for all time, whether we will serve God or man; whether we will hold to the grandly simple truths of the divine plan, including the clear dispensational features, or whether we will expose ourselves to the fanciful speculations of those who, by means of ear-tickling fables, would gradually turn us aside from the sure message of present truth. We must decide whether we will continue to be "channelites," in the sense of following human leaders, or whether we will recognize the fact that the Bible alone is the only authoritative channel of divine truth. Also, whether we will be loyal to the *truth*, even though our closest friends may depart little or much therefrom. It may also be necessary to decide whether we will take up with nominal church emotionalism, as a substitute for the real Christian life; also whether we will continue to appreciate the beauty and simplicity of present truth, particularly as it relates to the second presence of Christ and the end of the age, or whether we will go back to some of the superstitions of the dark ages, among which some now think they have discovered new and wonderful light. These are some of the points that must eventually be decided by "truth

people"—all of us being confronted by some one or more of them. Some of these issues are already prominently in the minds of many of our brethren today, while others are in the offing awaiting a propitious time to be urged upon God's people. Let us all pray for wisdom and courage, that we may, as our correspondent suggests, "point out the right way [the way of truth] for dear ones who have come to the crossroads in their Christian experience."

Read With Increasing Joy

AS AN encouragement to the many friends who have been sending in names and addresses of Bible Students for three-months' trial subscriptions, we publish the following, received just as we go to press, from friends in Northwestern Canada. Many others also are being made glad in this way.

I herewith thankfully acknowledge receipt of the May issue of *The Dawn*, and am reading it with much pleasure and I trust also profit, as I hope that it will continue to bear inspiring results both here and hereafter. Both my wife and I avail ourselves of alternate opportunities to read it, and it stimulates us in our subsequent conversations regarding conditions as they are now rampant upon the earth, as regards the

truth that we have learned to appreciate and love. We earnestly strive to honor that truth by living in accord therewith.

When *The Dawn* was delivered by the postman recently we did not quite realize the reality of it; at least the full significance did not dawn upon us, though the name suggested that it might be something far better than just so much "trashy" literature that makes the customary rounds these days. When we turned to the inside cover page, and noticed "Speakers' Appointments," we saw many names that bore the familiarity of "Watch Tower" days. With increasing joy we turned the magazine over, and noticed on the back outside cover, "To Us The Scriptures Clearly Teach. That indeed was faith- and hope-inspiring; and we immediately turned to our Reprints, and to our satisfaction found that the same truth rang out as of old, with pristine clarity. So brethren, we thank you again, and may the Lord bless you richly in your humble efforts. Will you kindly include in your trial subscription list the enclosed names.

Friends are invited to continue sending us names and addresses of Bible Students for three-months' trial subscriptions. There is no obligation, as they are paid for from a special fund.

CHRISTIAN SINCERITY AND HONESTY (Continued from page 20)

The word Christian means, as most Bible Students know, an 'anointed one'; that is, one who, as a follower of Christ, has been anointed of the holy spirit and made partaker with Him in the glorious work of reconciling the lost world to God. Most certainly therefore, God expects us to become as well acquainted as possible with His plan in which we are invited to cooperate. We must know what God is doing at this time if we are to be "coworkers" with Him, as the Scriptures show all Christians are invited to be. We cannot even grow in divine love unless we know what constitutes divine love. We cannot know divine love except as we see it demonstrated in the various features of God's plan.

Knowledge of Him Engenders Love

Nor can we know Jesus, as the Son of God, except we study His life of faithful service to God in relation to His carrying out His part in the divine plan. So we study the doctrines of the truth, that through them might be reflected to us the image of God and a manifestation of His love. If our consecration to Him is unreserved, and our study of His Word sincere, there can be but one result of our study, and that will be an ever-increased filling of our lives with His spirit of love. And as we become filled with His love we will, by that love, and in harmony therewith, be quickened to lay down our lives in the service of the divine plan, that we may be like God in our attitude toward our brethren and toward all the fallen race.

Knowledge indeed must be the background of true Christian character development. It is true that there are many "good" characters who are not "Christian" characters. Christian character is made up of the vital qualities of righteousness as exemplified in the

divine plan, plus a resolute determination to be faithful to the truth of the gospel—in our own conduct and in our responsibilities to others in connection therewith. Anything short of this is not Christian character; and to attain such a development we must know the gospel truth. And the more accurately we understand every feature of it, the more we will appreciate not only God's love, but the greater will be our desire to become like Him.

This means that our study of the truth will not be merely for the purpose of learning as much as we can, but in order that we may acquaint ourselves the more thoroughly with God's *will* for us, and to receive the necessary strength and courage to perform it. If this be the real motive that prompts our Bible study, then there will be little time spent in wrangling over speculative theories and nonessential technicalities. So brethren, let us not be all head, and no heart, neither all heart and no head—in the sense that either "knowledge" or the "devotional life" will become so dominant in our minds as to blind us to the fact that both must go together, as cause and effect, if we are to be pleasing to God and to Christ.

May each one of us look well to our own heart condition, and seek more and more to use the Scriptures reverently and humbly, realizing that it is before God that we stand or fall; and that, while we may be able to justify our erroneous and extreme positions before the brethren, yet the Lord, who reads the heart will be satisfied only with that which actually squares with all of His Word, and is acted upon with sincere and holy zeal. Next month we will consider some of the various extreme positions which have been taken in regard to the subject of prayer and other important aspects of the Christian life.

(To be continued)

(Months of January, February and March, 1936)

FREE TRACT FUND

| | | | |
|--------------------|-----------------|--------------------|---------|
| Λ1-309—330 | \$31.03 | 1-320..... | \$ 5.65 |
| 1-308 | 5.00 | 1-328..... | 100.00 |
| 1-310 | 10.00 | From Gen. Fund .. | 150.00 |
| 1-311 | 25.00 | Balance Jan. 1.... | 154.88 |
| 1-317 | 5.00 | | |
| Total | \$486.56 | | |

Total number of tract pages of free literature of various kinds charged against this fund, 588,512.

Total cost of printing and shipping\$414.19

Balance in Free Tract Fund ...\$ 72.37

TRAVELING SPEAKERS FUND

| | | | |
|--------------------|-----------------|--------------------|---------|
| C3-184—214 | \$36.20 | 3-205..... | \$ 5.00 |
| 3-183 | 5.00 | 3-206..... | 20.00 |
| 3-185 | 5.00 | 3-207..... | 8.00 |
| 3-194 | 5.00 | 3-209..... | 10.00 |
| 3-196 | 5.00 | 3-210..... | 5.00 |
| 3-198 | 5.00 | 3-215..... | 5.00 |
| 3-199 | 15.00 | 3-216..... | 5.00 |
| 3-201 | 17.72 | 3-217..... | 5.00 |
| 3-202 | 8.00 | From Gen. Fund... | 150.00 |
| 3-203 | 20.00 | Balance Jan. 1.... | 92.67 |
| 3-204 | 5.00 | | |
| Total | \$432.59 | | |

Traveling expenses of speakers.... 365.72

Balance \$ 66.87

Number of class meetings served, 142; total attendance, 3,146.

Number of public meetings served, 7; total attendance, 296.

FREE SUBSCRIPTION FUND

| | | | |
|--------------------|-----------------|--------------------|---------|
| E5-38—42 | \$ 5.00 | 5-37..... | \$ 8.00 |
| 5-30 | 10.00 | 5-39..... | 5.31 |
| 5-35 | 10.00 | From Gen. Fund... | 150.00 |
| 5-36 | 50.00 | Balance Jan. 1.... | 139.25 |
| Total | \$377.56 | | |

Number of 3-months subscriptions charged against this fund, 700, at 25 cents, \$175.00
 Number of annual subscriptions charged against this fund, 107, at \$1.00, \$107.00

Total charge\$282.00

Balance\$ 95.56

FREE BOOK FUND

Balance January 1 \$11.89
 Charged against this fund, 17 books at 13 cents.. 2.21

Balance\$ 9.68

ADVERTISING FUND

Balance in fund October 1 \$121.98
 Credited to th's fund from sale of "God and Reason" books through **Pathfinder Ad.**..... 16.50

Total \$138.48

Cost of Advertisement in **Pathfinder** \$ 98.00

Balance \$ 40.48

GENERAL FUND

| | | | |
|--------------------|-----------------|--------------------|----------|
| F6-686-745 | \$ 67.81 | 6-713..... | \$ 30.00 |
| 6-682 | 25.00 | 6-714..... | 5.00 |
| 6-683 | 10.00 | 6-716..... | 5.00 |
| 6-685 | 5.00 | 6-717..... | 5.01 |
| 6-689 | 25.00 | 6-718..... | 10.00 |
| 6-694 | 6.44 | 6-720..... | 5.00 |
| 6-695 | 225.00 | 6-722..... | 15.00 |
| 6-698 | 5.00 | 6-729..... | 10.00 |
| 6-700 | 5.00 | 6-732..... | 5.00 |
| 6-703 | 5.00 | 6-733..... | 10.00 |
| 6-704 | 10.00 | 6-735..... | 5.00 |
| 6-705 | 5.00 | 6-736..... | 25.00 |
| 6-707 | 10.00 | 6-746..... | 5.00 |
| 6-708 | 5.00 | Balance Jan. 1.... | 185.65 |
| 6-712 | 25.00 | | |
| Total | \$754.91 | | |

Transferred to other funds 450.00

Balance \$304.91

COMING CONVENTIONS

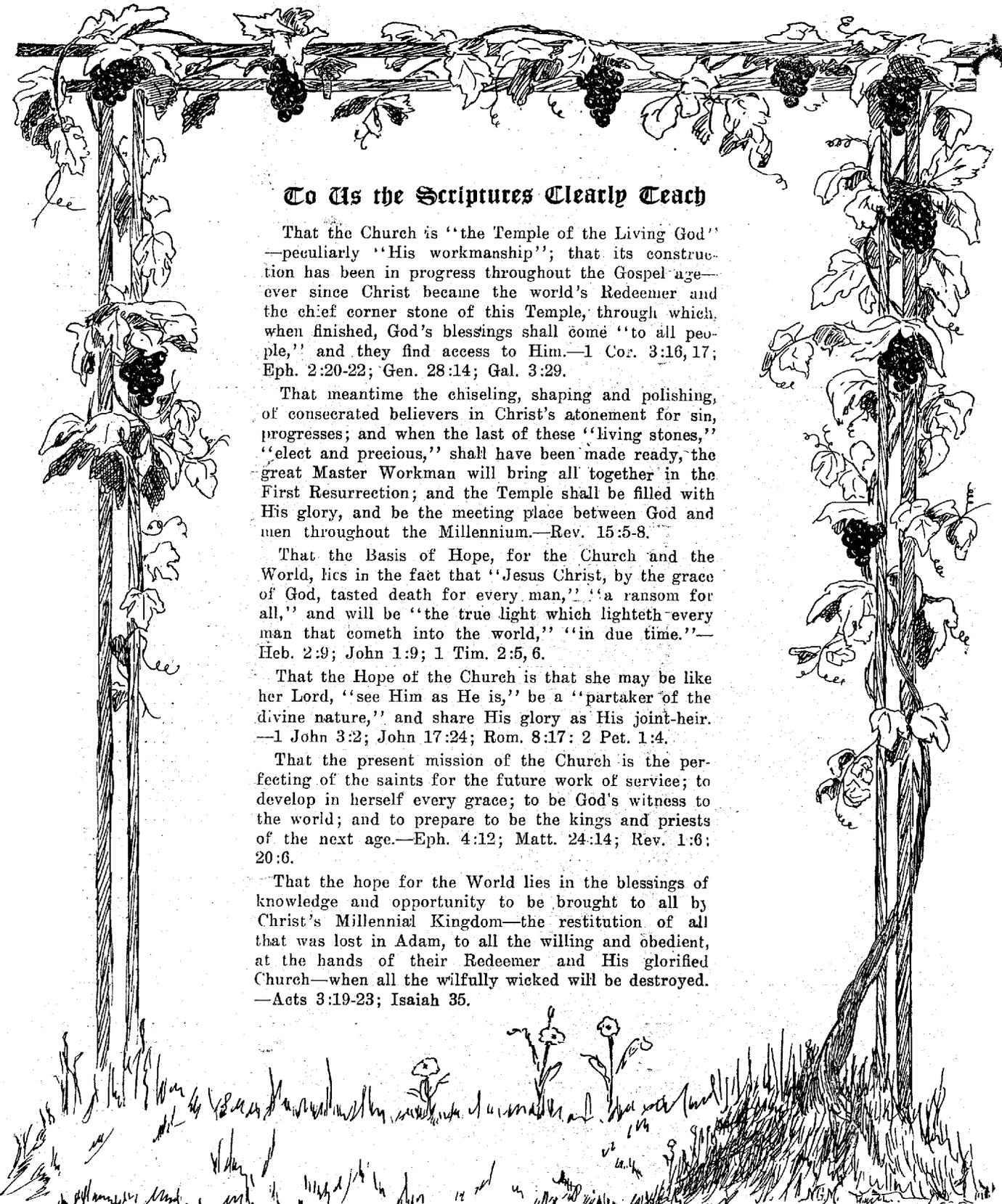
(Continued from inside front cover)

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 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."

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.

ST. LOUIS, MO. The friends in St. Louis are planning a convention for either the last Saturday afternoon and Sunday in September, or the first week-end in October. This advance notice will be supplemented later, when the definite date is determined.



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.